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SMART NOTES

By

SAHBAN ALI

(INDIAN HISTORY & CULTURE)



IAS MENTOR is education center for Academic & Competitive examination. IAS MENTOR offers IAS/PCS Exam preparation classes.

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SAHBAN ALI

B.Sc(RamjasDU)

LL.B.(CLC,DU)

Cleared many Exams conducted by UPSC, SSC, RBI & others Banking Exams etc

Cleared IAS pre. Mains.

99%tile in CAT

Teaching experience of 10year With Education360, Delhi Philomaths academy, Krishna Institute.(Mukherjee Nagar).



SUBHAN ALI

B.Tech(Civil) JMI

Selected in RRB as Senior Section Engineer

District topper in 12th & 10th CBSE

Young scientist award by national science

2ND Rank in talent search exam.

Teaching Experience 4 years.



Lokesh Swami

Bsc(botany)hansraj college

MA Philosophy

Assistant commamdent in BSF

Cleared UPSC pre in 2012,2013,2014,Teaching experience 5years



Harsh Pratap Singh

B.Sc. Ramjas

MBA from IIM kashipur

Working with PSU

Teachingexperience5years

Our other Associates And Guest faculties



Manish Kumar Raghuwanshi

Civil judge

LL.B (law faculty DU)

Cleared PCS (judiciary)

Appeared in IAS Interview

Close friend and mentor of AkhandPratap Singh 10th ranker I as 2010



Sahil Seth

Commissnor in custom

Cleared IAS in 2011

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ANCIENT INDIA

Indus Valley Civilization

- Discovered in 1921
- Belonged to the bronze age
- An area of about 1.3 mn sq km
- Existed between 3300-1600 BC in three phases: early, mature and late phases
- Sites

Early (pre-Harappan)	Mature (Harappan)	Late phase (post-urban)
	Harappa	
	Mohenjodaro	
	Chanhu-daro	
	Lothal	
Kalibangan	Kalibangan	
Banawali	Banawali (Hissar)	
	Sutkagendor (Pakistan)	
	Sukotada (Gujarat)	
Dholavira (Kutch)	Dholavira	Dholavira
Rakhigarhi (Ghaggar)	Rakhigarhi	Rakhigarhi
		Bhagwanpura
		Manda (Jammu); Chandigarh, Shangol (Punjab); Daulatpur, Mitthal (Haryana); Alamgirpur. Hulas (West UP)

Site	Remarkable Feature
Sutkagendor – Surkotada	Marked by a citadel
Mohenjo-daro	Great Bath; Large granary Impressive drainage system Piece of woven cotton Mother Goddess Seal of pashu-pati
Kalibangan	Grain and plough

- Town planning
 - Grid system
- The Indus people were the earliest to produce cotton

Aryans

Male dominated

Pastoral

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Horse was a significant animal

Rig veda – Consists of 10 mandalas (books): Book 1 and 10 are relatively new

Earliest specimen of Indo-European language: 2200 BC inscription in Iran. Later in the Hittite inscriptions in Anatolia

1500 BC came to India

Sindhu is the river par excellence for them

Saraswati is the best of the rivers in Rig Veda

Panchajana – five tribes into which Aryans were divided

Used ploughshare

Land did not form a well-established type of private property

Metal working was known

Rajan – king

Samiti, sabha, vidatha, gana – tribal assembly

Jainism

24 tirthankaras.

First: Rishab Dev

23rd: Parshavnath

Mahavir (599 BC – 527 BC) or (540 BC – 468 BC)

In Kundagrama near Vaishali

Father – Siddhartha (Jnatika clan)

Mother – Trishala (sister of Lichchhavi chief Chetaka)

Died at Pavapuri near Rajgir

Five doctrines: Do not – violence, steal, lie, acquire property and do observe brahmacharya

Did not condemn the varna system

Triratna: right knowledge, right faith, right action

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Spread to Kalinga in first century BC. King Kharavela

Used Prakrit language. Literature written in Ardhamagadhi

Prepared the grammar of Apabhramsha

Contributed to the growth of Kannada

Buddhism

563 – 483 BC – Lumbini, Kapilavastu, Nepal. Shakya family.

Suddhodan and Mahamaya

Death: Kushinagar (Kasia in Deoria distt of UP)

Eight-fold path (for end of misery)

1. Right observation
2. Right determination
3. Right speech
4. Right action
5. Right livelihood
6. Right exercise
7. Right memory
8. Right meditation

Do not

1. Covet other's property
2. Commit violence
3. Lie
4. Use intoxicants
5. Indulge in corrupt practices

No god or atman exists

Used Pali

Main elements of Buddhism: Buddha, Sangha, Dhamma

Brahmana ruler Pashyamitra Shunga persecuted the Buddhists

Mihirakula (Huna king) killed Buddhists

Buddhist text: Suttanipata

Gandhara Art

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First human statues worshipped

Barabar hills: Caves for monks

Territorial States

Kingdoms and Capitals

Kingdom	Capital
Kapilavastu	Piprahwa
Lichchavis	Vaishali
Mahajanpadas	
Anga	Champa
Kashi	Varanasi
Koshala	Shravasti
Mallas	Kushinara
Vatsa/Vamsa	Kaushambi
Avanti	Ujjain (North)/ Mahishamati (South)
Magadha	Rajgir (Girivraja)
Chedi/Cheti	
Kuru	
Panchala	
Matsya	
Surasena	Mathura
Ashmaka	
Gandhara	
Kamboja	
Vriji/Vajji	Mithila
Satvanahanas	Paithan
Pandya	Madurai
Chola	Puhar (kaveripattanam)
Chalyukyas	Badami (Bijapur)
Pallavas	Kanchi
Kadambas	Vijayanti
Gangas	Kolar

First Magadhan Empire

Dyansty	Ruler	Remark
Haryanka	Bimbisara	Contemporary of Buddha
	Ajatsatru	
	Udayin	Built fort on the confluence of Ganga and Son at Patna
Shishunagas	-	Destroyed the power of Avanti
Nandas (most powerful rulers	Mahapadma Nanda	

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of Magadha)		
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Mauryas (Patliputra)		
Mauryas had a very elaborate bureaucracy	Chandragupta Maurya	Megasthenes visited during his time
	Bindusara	Links with Greek princes
	Ashoka	Buddhism
Shunga		
	Pushyamitra Shunga	Destroyed the Mauryan empire. Killed Maurya king Brihadratha

Balisadhaka – tax collectors during the times of Nandas

Shaulkiki or shulkadhyakshas were also toll collectors

Shakyas and Lichchhavis were republics

Literature

Book	Author/Language	Remark
Digha Nikaya	Pali	Buddhist text

North-West India

Menander (Milinda) was the most famous Indo-Greek ruler.

- His capital at Sakala (Sialkot)
- Converted to Buddhism by Nagasena (Nagarjuna)

Shakas

- Succeeded the Greeks in North West
- Rudradaman I : most famous ruler
 - He issued first ever long inscription in chaste Sanskrit

Parthians

- Followed Shakas
- Famous king: Gondophernes
 - St. Thomas came during his reign

Kushans

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- Aka Yuechis or Tocharians
- Kadphises was the first king
- Kanishka is the most famous ruler
 - Started the Shaka era in 78 AD
 - Held the Buddhist council in Kashmir where the doctrines of Mahayana form were finalized
 - Patronized Ashvaghosa
- Kushan inscriptions and coins found at Toprak Kala in Khorezm
- Kushanas were the first rulers to issue gold coins on a large scale
- Introduced the Satrap system of government
- They controlled the Silk Route
- Worshipped both Shiva and Buddha. Some worshipped Vishnu too.
- Kanishka built a large number of Stupas

Greek ambassador Heliodorus set up a pillar in honor of Vasudeva near Vidisa.

Appointed governors called strategos

Deccan

Satavahanas

- Succeeded Mauryas in Deccan
- Brahmana rulers
- Gautamiputra Satkarni (AD 106-130)
- Vashishthiputra Pulimayi: Capital at Paithan
- Started the practice of granting tax-free villages **to Brahmanas and Buddhist Monks**
- Yajna Sri Satakarni
- Chaityas (Buddhist temples) and Viharas (monasteries) were constructed during their times
 - Most famous Chaitya at Karle in Deccan
- Show trace of matrilineal social structure
- Administration
 - Ahara – district
 - Officials – amatyas or mahamatras
 - Gaulmika – head of a small military regiment and look after administration in rural areas
 - Three grades of feudatories: raja, mahabhoja, senapati
 - Language: Prakrit

South

Pandya

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- Sent embassies to the Roman emperor Augustus

Chola

- Elara conquered Sri Lanka
- Karikala founded Puhar aka Kaveripatnam which was their capital

Cheras

- Kerala and parts of TN
- Senguttavan is the greatest king
- Roman influence: Muziris. Also built a temple of Augustus

Vellalas – rich peasants

Arasar – ruling class

Pariyars – agricultural labourers

Shrent – artisan guilds

Chalukyas

- Badami (Bijapur)
- Pulakesin II was the important ruler
- Court poet Ravikirti wrote his eulogy in the Aihole inscription

Pallavas

- They succeeded the Ikshvakus
- Kanchipuram was their capital
- Came in conflict with kadambas
 - Mayurasharman had founded the Kadamba kingdom (Capital: Vijayanti/Banavasi)
- Nasrinhavarman occupied the Chalukya capital Vatapi in 642 AD
 - Assumed the title of Vatapikonda
- Constructed a number of temples
- Ratha temples at Mahabs built by Narsimhavarman who founded Mahabs
- Pattadakal: Papanatha temple and Virupaksha temple
- Kailashnath temple at Kanchi

One of the major revolt in the south was the Kalabhras revolt. It was so widespread that it could be put down only through the joint efforts of the Pandyas, the Pallavas and the Chalukyas

Three types of villages: Ur (commoners), Sabha (Brahmans), Nagaram (traders etc)

Foreign Invasions

Major events

326-325 BC	Alexander's invasion
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Literature

Book	Author
Mudrarakshasa (play)	Vishakhadatta
Indika	Megasthenes
Milind Panho	Buddhist literature of questions of Manender to Nagarjuna
Buddhacharita	Ashvaghosha
Saundarananda (Sanskrit kavya)	Ashvaghosha
Mahavastu (Buddhist-hybrid Sanskrit)	
Divyavandan (Buddhist-hybrid Sanskrit)	
Kamsutra	Vatsyayana
Charaksamhita	Charaka
Gathasaptasatti (Prakrit book)	Hala (Satavahana king)
Tolkappiyam (deals with grammar and poetics)	
Silappadikaram and Manimekalai are Tamil epics	<Ilango Adigal? (silappadikaram)>
Natural History (Latin)	Pliny (Roman writer)
Mrichchhakatika	Shudraka
Abhijnanashakuntalam	Kalidasa
Amarakosha	Amarasimha
Romaka Sidhanta (Astronomy)	
Harshacharita	Banabhatta
Priyadarshika; Ratnavali; and Nagananda (plays)	Harshavardhana
Astadhyayi	Panini
Mahabhashika	Patanjali
Suryasiddhanta	A treatise on astronomy. Authorship disputed.
Brihatsamhita	Varahmira (5 th CE)
Sushrutsamhita	Sushrut (2 nd CE)
Charaksamhita	Charak (2 nd CE)

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Travelers

Traveler	During time of	Work
Megasthenes (ambassador of Seleucus)	Chandragupta Maurya	Indika
Fa Hein	Chandragupta Vikramaditya	
Hsuan Tsang	Harshavardhana	

Pliny wrote Naturalis Historia

Philosophy

Six schools

School	Philosophy	Major proponent
Samkhya	Materialistic. No god. Later turned spiritualistic. Prakriti-Purusha. Salvation through knowledge acquired through pratyaksha, anumana, shabda	Kapila
Yoga	Salvation through meditation and physical application	
Nyaya	System of logic. Salvation through acquisition of knowledge.	
Vaisheshika	Discussion of material elements or dravya. Atom theory. (beginning of physics). Belief in god.	
Mimamsa	Vedas contain the eternal truth. Reasoning provided for vedic rituals. Perform vedic rites for salvation.	
Vedanta	Brahmasutra. Brahman is the reality. Atma is identical with Brahman.	Shankara (Advaita) – born in Kerala Ramanuja (Vishistadvaita) Shuddhadvaita (Vallabha)
Lokayata	Materialistic philosophy.	Charavaka

Mauryan officers

Rajukas – a class of officers appointed by Ashoka for administration of justice

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Dhammamahamatras – officers of Ashoka for propagating dharma among various social groups

Tirthas – important functionaries

Samaharta – highest officer for tax assessment

Sannidhata – chief custodian of the state treasury

Sangam literature

- Sangam was an assembly of Tamil poets held under royal patronage in Madurai
- Compiled around 300-600 AD
- Can be divided into two groups: narrative and didactic
- Narrative: Melkanakku (or Eighteen Major Works)
- Didactic: Kilkanakku (Eighteen minor works)
- Silappadikaram and Manimekalai are Tamil epics

Misc

- Shataka was a special type of cloth made at Mathura
- Artisan guilds were called shrents
- Uttarapatha was a sea route most frequently in use
- Gomat – wealthy person

Guptas

- After the fall of Kushans and Satvahanas in mid 3rd century AD
- Perhaps of Vaishya origin
- Chandragupta 1- Samudragupta – Chandragupta II – Kumargupta - Skandagupta
- Capital: Patliputra
- Chandragupta I
 - Started the Gupta era in AD 319-20
- Samudragupta (aka Napoleon of India)
 - Delighted in violence and conquest
 - Court poet: Harishena
- Chandragupta II (Vikramaditya) [375-415 AD]
 - Exercised indirect influence over the Central Indian kingdom of Prabhavati through his daughter
 - Ujjain was his second capital
 - Navratnas
 - Kalidasa, Varahmira and Amarsimha were at his court
 - Fa-hsien visited India
- Royal seal: Garuda
- Decline in long distance trade

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- Emergence of priestly landlords
- Position of shudras improved
- Subordination of women
- Buddhism did not receive royal patronage
- Golden age of ancient India
 - Ajanta Paintings <not by Guptas but mostly during their period>
 - Nalanda university flourished
 - 13 plays written by Bhasa
 - Mrichchhakatika – Shudraka
 - Kalidasa
 - Plays were mostly comic
 - Ramayana and Mahabharata compiled
 - Development of Sanskrit Grammar
 - Aryabhatiya – Aryabhata
 - Romaka Sidhanta – book on astronomy
- Was poor in architecture
- Huna invasion made the empire weak

Vishti – forced labour by peasants for the army officials

Harshavardhana

- After the fall of Guptas
- Capital: Kanauj
- Banabhatta: court poet (wrote Harshacharita)
- Ran the administration on similar lines as Guptas
- Law and order: not well maintained
- Nalanda flourished as a centre of Buddhist learning
- Became a great patron of Buddhism (was a Shaiva earlier)
- Convened a grand assembly at Kanauj to widely publicise the doctrines of Mahayana
- Authored three dramas: Priyadarshika, Ratnavali and Nagananda

Medieval India

Traveller/Historian	In times of	Remarks
Al-Masudi	Pratiharas	
Sulaiman	Palas	Mid 9 th century. Writes about the Pala empire
Marco Polo	Chola	
Ralph Fitch	16 th century	

- AD 750 onwards

Eighth to 10th Century (Age of three empires in North India)

- Pala –East
- Pratihara – West and Upper Gangetic Valley
- Rashtrakuta – Deccan
- Rashtrakutas lasted the longest

For a long time, Kanauj was considered the symbol of political unity of India (like Delhi was later)

Palas

- Founder: Gopala

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- Gopala – Dharmapala - Devpala
- Dharmapala
 - defeated by Rashtrakuta ruler Dhruva
 - revived Nalanda Univ
 - founded Vikramsila Univ
 - Buddhism developed
- relations with Tibet and SE Asia

Pratiharas

- Founder: Bhoja
- Bhoja – Mahendrapala I - Mahipala
- Bhoja (aka Adivaraha)
 - Capital at Kanauj
- Mahipala
 - Sanskrit poet and dramatist Rajashekhar lived at his court
- Hostility with Arab and Sindh

Rashtrakutas

- Founder: Dantidurga
- Dantidurga – Govinda III – Amoghvarsha (Jain) – Indra III – Vallabhraja – Krishna III
- Capital: Malkhed near Sholapur
- Amoghvarsha
 - Wrote the first Kannada book on Poetics
 - Capital: Manyakhet
- Indra III – most powerful ruler of his time
- Krishna I built **Shiva temple at Ellora**
- Apbhramsha poet: Svayambhu
- Princess Chandrobabbe (daughter of Amoghavarsha) administered Raichur

Chola Empire (9th-12th Century)

- Founder: Vijayalaya (feudatory of Pallavas)
- Greatest rulers: Rajaraja – Rajendra I
- Capital: Tanjaur
- Built temples: Brihadeshwara temple (Shiva): 1010 AD – Rajaraja
- Rajendra I
 - Gangaikondachola
 - Capital: Gangaikondacholapuram (near Kaveri mouth)
 - Naval expedition against Sri Vijaya empire (Malay peninsula)
- Fought constantly with Chalukyas of Kalyani
- Dravida style of architecture developed (garbhagriha – vimana – mandapa)
- Chalukyan style: Hoysaleswara temple (Shiva)

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- Sculpture: Gomteshwara at Sravana Belgola
- Tirumurai – aka fifth Veda are the collection of writings of Alvar and Nayanar saints
- Age of Kamban – (late 11th- early 12th century) – golden period of Tamil Nadu
- Kamban lived at court of Chola king. Wrote Ramayana.
- Kannada: Pampa, Ponna, Ranna – three gems of Kannada poetry
- Naniiah – began telugu version of Mahabharata. Completed by Tikkanna.

Trade with west declined but with South-East Asia and China increased.

Feudalism grew

Buddhism

- Declined
- Became indistinguishable from Hinduism
- Because of rise of Mahayana Buddhism
- Palas were patrons but after them it declined

Jainism

- Chalukyas of Gujarat & Paramaras of Malwa patronised.
- Dilwara temples built by Chalukyas
 - Use of marbles. Has 5 temples.
- Ganga rulers of Karnataka
 - Gomteshwar statue built during this time

Bhakti Movement

- Led by Nayanars and Alvar saints in the South
- Originated in Tamil Nadu
- Major saints: Ravidas, Surdas etc

Lingayat Movement

- Aka Vir Shaiva movement
- Founder: Basava and Channabasava
 - Lived at the court of Kalachuri kings of Karnatak
- Worshippers of Shiva
- Established after bitter disputes with Jains

Foreign Invasions

Mahmud of Ghazni

- Hindushahi ruler Jayapala invaded Ghazni with help the son of a former Ghazni governor. He was however defeated.

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- In retaliation, Mahmud Ghazni (998-1030 AD) made 17 raids on India
- 1001 AD: Mahmud defeated Jayapala and took him prisoner but released. He committed suicide.
- 1008-09: Battle between Mahmud and Anandpala (Jayapala's son). Anandapala defeated.
- Reason for subsequent raids: to get funds to continue his struggle in Central Asia
- Important raids
 - 1018: Kanauj
 - 1025: Somnath
- Seljuk empire came into being after Mahmud.

Rajputs

- Major states
 - Gahadavalas – Kanauj
 - Paramara – Malwa [Ujjain. Dhara]
 - Chauhans – Ajmer
 - Kalachuris – Jabalpur
 - Chandella – Bundelkhand
 - Chalukya – Gujarat
 - Tomars – Delhi
- Nagara architecture of temples
- Vastupala : Chalukyan minister built Jain Temples at Mt Abu
- Ujjain and Dhara: Sanskrit learning
- Hemachandra: Jain scholar wrote in Sanskrit and Apabhramsha
- Revival of Sanskrit: used by higher classes again

Mohammad of Ghori

- Shahabuddin Muhammad (aka Muizzuddin Muhammad)
- 1191: First battle of Tarain – Ghazni defeated
- 1192: Second battle of Tarain – Prithviraj defeated.
- Mohammad left: appointed Qutub-i-din Aibek
- 1194: Battle of Chandawar: Muhammad Ghori vs Jaichandra of Kanauj. Jaichander lost.
- Battles of Tarain and Chandawar laid the foundations of the Turkish rule in India.
- Bakhtiyar Khilji: Muhammad's Governor of Bengal

Delhi Sultanate

- 1206-1527



Slave Dyansty

- After death of Muhammad Ghorī
 - Yalduz succeeded him at Ghori
 - Qutubddin Aibek succeeded him at Ghazni (1206-1210)



- Aibak
 - died after falling from his horse while playing polo
 - two slaves: Iltutmish (son-in-law) and Qubacha
- Iltutmish (1210-36)
 - Real consolidator of Turkish conquests in India
 - Aibak's slave Qubacha declared independence of Multan
 - Ousted Qubacha from Multan and Uchch
- Razia (1236-39)
 - Defeated her wazir Nizam ul Mulk Junaidi
 - Salve: Yakut Khan

Balban (1265-86)

- Aka Ulugh Khan
- Father in law of the sultan Nasiruddin Mahmud (1246-1266)

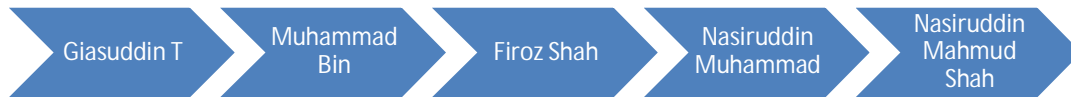
- Authoritarian and despot.
- Administered justice with impartiality
- Started sijada and paibos (prostration and kissing monarch's feet)
- Bughra Khan was his son who preferred to rule over Bengal

Khalji Dyansty (1290-1320)



- Jalaluddin Khalji (1290-96)
 - Mitigated the harsh aspects of Balban's rule
 - Said that state should be based on the support of the ruled. Hence cannot be an Islamic state.
- Alauddin Khalji (1296-1316)
 - Revered the liberal policies of Jalaluddin towards Hindus
 - Malik Kafur – general, led campaigns in South India
 - Conquered Gujarat, Rajasthan and Deccan
 - Amir Khusrau was his contemporary
- Alauddin carried out numerous market reforms
 - Fixed the prices of all commodities
 - Setup three markets in Delhi: for foodgrains, costly cloth, horses
 - Each market controlled by an officer called shahna
 - Revenue from Doab region to be paid directly to the state
 - First sultan to pay soldiers in cash
- Military reforms of Alauddin
 - Regular muster of the armed forces
 - Branding of horses (dagh)
 - Descriptive role of soldiers

Tughlaq Dynasty (1320 – 1412)



- Mohammad Bin T (1324-51)
 - Secular
 - Giasuddin T died after the wooden platform broke
 - Transfer of capital: Delhi to Deogir (Daulatabad)
 - Token currency
 - Khurasan project – to invade Af-Iran
 - Qarachil expedition – Kumaon hills to counter Chinese incursion
 - Famine – he left Delhi and lived in a camp called Swargadwari on banks of Ganges near Kanauj
 - Diwan-i-amir-ikohi department <agriculture?>
 - Rebellions during the later part
 - Built road from Peshawar to Sonargaon and also to Daulatabad
- Firuz Tughlaq (1351-88) <longest ruling Delhi sultan>
 - MBT's rule had left the army and nobles discontented
 - FT adopted policies to appease them
 - Offices and iqta were made hereditary
 - Period of peace
 - Extended the principle of heredity to army as well
 - **Imposed jizyah: first ruler to do so**
 - Took steps to translate Hindu religious works to Persian
 - Humanitarian measures
 - Set up Public Works department. Canals
 - Built towns: Hissar and Firuzabad
 - Set up a separate department of slaves.
- After Firuz's death, the empire shrunk to just Delhi (a popular wit reference)
- 1398: Timur's invasion

Sayyid Dyansty (1414-1451)

Lodi Dynasty (1451-1526)

- Bahlol Lodi – Sikandar Lodi – Ibrahim Lodi
-

Vijayanagar

- Harihara and Bukka – 1336
- Italian traveller Nicolo Conti visited Vijayanagar in 1420
- After this dynasty ended, Krishna Deva Raya founded the Tuluva dynasty
- 1565: **Battle of Talikota** (at Banihatta) aka Battle of Rakshasa Tangadi
 - Vijayanagar vs Deccan Sultans
 - Ended the Vijayanagar empire.

Bahmani

- Alauddin Hasan – 1347 (aka Hasan Gangu)
- Bahmani ruler Firuz Shah married the daughter of Vijayanagar king Deva Rai I
- Firuz Shah Bahmani
 - Wanted to make Deccan a cultural centre
 - Inducted Hindus on a large scale
 - Built an observatory near Daulatabad
- Mahmud Gawan was an important prime minister

Gujarat

- Ahmed Shah
 - Imposed jizyah
- Mahmud Begarha

Mughals - Babur & Humayun

- Ibrahim Lodi succeeded Sikandar Lodi in 1517
- Daulat Khan Lodi and Rana Sanga invited Babur to displace Ibrahim Lodi in India
- 1526: Battle of Panipat
- Gunpowder was used in this battle
- 1527: Battle of Khanwa between Rana Sanga and Babur
- Humayun succeeded Babur in 1530
- He built a new city at Delhi: Dinpanah
- Built Purana Qila
- 1539: Battle of Chausa – Sher Shah def Humayun
- 1540: Battle of Kanauj – Sher Shah def Humayun
- 1555: Humayun recovered Delhi

- Died after falling from the first floor of his library

Sher Shah

- 1540: defeated Humayun at Kanauj
- 1544: Sher Shah vs Rajputs at the battle of Samel
- Abbas Khan Sarwani – historian of Sher Shah
- GT Road from Indus to Sonargaon in Bengal
- Built a road from Agra to Jodhpur and Chittor; from Lahore to Multan
- Built sarais
- Dictum of Shaikh Nazami: “If a merchant should die in your country it is a perfidy to lay hands on his property”. Local village headmen and zamindars were made responsible for any loss that the merchant suffered on the roads.
- Currency reforms; weights and measures
- Chehra and dagh system
- Tomb at Sasaram
- Malik Md Jaisi during his time
- Jizyah continued to be implemented.
- Sher Shah was succeeded by his son Islam Shah in 1545

Mughals

Akbar

- Born at Amarkot in 1542
- 1556: Second Battle of Panipat – vs Hemu
- Zabti system of land revenue assessment aka Todar Mal's bandobast
- Other land revenue systems: dahsala, batai, ghalla-bakhshi, nasaq
- Land
 - Polaj – in cultivation every year
 - Parati (fallow) – uncultivated polaj
 - Chachar – fallow for two to three years
 - Banjar – fallow for more than three years
 -
- Mansabdari system – 1577
- 1576: Battle of Haldighati with Rana Pratap
- Birbal was killed in a battle with Afghans

Jahangir (1605-27)

- Clash between Sikhs and Mughals began with the imprisonment and death of Guru Arjun by Jahangir on a charge of helping rebel prince, Khusrau

Aurganzeb

IAS MENTOR SMART NOTES by SAHBAN ALI

- Issued **Zawabit**: secular decrees
- Discontinued the Parsi festival Nauroz
- Discontinued **Jharokha Darshan**
- Reimposed **Jizyah** in 1679; suspended it in 1705
-

Deccan

- Ahmednagar was captured by the Mughals in 1600. Chand Bibi was defeated.
- Malik Amber of Berar was an obstacle. So was Ibrahim Adil Shah of Bijapur
- Ibrahim Adil Shah II
 - Aka Abla Baba and Jagat Guru
 - Book – Kitab-i-Nauras on Music
 - New Capital: Nauraspur
 - Gol Gumbaj – his mausoleum
 - Ibrahim Rauza
- Golconda: Md Quli Qutub Shah
 - Char Minar

Sikhs

- Guru Teg Bahadur was beheaded by Aurangzeb
- 1699: Khalsa was established by Guru Gobind Singh

Marathas

- 1665: Treaty of Purandar – between Shivaji and Jai Singh (on behalf of Aurangzeb)
- 1666: Shivaji escaped from Azeb's detention
- 1674: Shivaji crowned himself at Raigarh
- Assumed the title of 'Haindava Dharmodhharak'
- Died in 1680

Architecture

- Qutab Minar
 - Built by Iltutmish (started by Aibak)
 - Dedicated to the Sufi saint Qutub-ud-Din Bakhtiyar Kaki
- Alauddin
 - added an arch – Alai Darwaza – to Qutub Minar
 - City: Siri
 - Haus Khas
- Tughlaqs
 - Built Tughlaqabad
 - Feature: Sloping walls
 - Firuz Shah Kotla
- Lodis
 - Built on platforms

- Lodi Garden

Mughal Art and Architecture

- Pietra dura: decorating the walls with floral designs made of semi-precious stones
- Akbar
 - Agra Fort
 - Fatehpur Sikri; Buland Darwaza was built to commemorate Akbar's victory in Gujarat
 - Gujrat style of architecture was used
 - Painters: Daswant and Basawan
 - European painting was introduced
 - Litterateurs: Abul Fazl and Faizi; Abdur Rahim Khan-i-Khanah; Tulsidas
 - Marathi: Eknath and Tukaram
- Shah Jahan
 - Red Fort, Delhi
 - Moti Masjid at Agra Fort
 - Jama Masjid, Delhi
- Jahangir
 - Great patron of painting
 - Portrait painting and painting of animals
 - Painter: Mansur
- Major schools of paintings during Mughal time
 - Rajasthan style
 - Pahari school
- Largest number of books on classical Indian music in Persian were written during Aurangzeb's reign

Sufi Movement

- Organised into 12 orders or silsilahs
- Orders broadly divided into two
 - Ba-shara
 - Be-shara
- Early sufis: Rabia, Mansur bin Hallaj, Al Ghazzali
- Yogic book, Amrit Kund, was translated into Persian from Sanskrit
- Ba-shara
 - Chisti and Suharwardi silsilah
- Chisti order
 - Established by Moinuddin Chishti
 - Bakhtiyar Kaki, Farid ud din Ganj-i-Shakau, Nizamuddin Aulia, Nasirudding Chiragh-i-Delhi
 - Believed in fakiri (poverty).
- Suharwardi
 - Largely confined to Punjab and Multan
 - Shaikh Shihabuddin Suharwardi and Hamid-ud-Din Nagori

IAS MENTOR SMART NOTES by SAHBAN ALI

- Did not believe in fakiri. Accepted the service of the state.
- Other important sufi
 - Gesu Daraz

Bhakti Movement

- Nath Panti movement challenged the caste system

Literature and Art

- Khusrau created a new style of Persian which came to be called shabaq-i-hindi.
- Historians: Barani, Afif and Islami
- Zia Nakhshabi translated Sanskrit stories into Persian
 - Tuti-Nama (Book of the Parrot)
- Sultan Zain-ul-Abidin of Kashmir had Rajatarangini and Mahabharata translated into Persian
- Raja Man Singh of Gwalior was a lover of music
 - **Man Kautahal** was compiled which contained all new musical notes introduced by Muslims.

Books

Book	Author	Remark
Brihatkatha-kosh	Harisena	(9 th -12 th century)
Rajtarangini (Sanskrit)	Kalhana	About the kings of Kashmir
Lilavati	Bhaskara II (also wrote Siddhanta Shiromani)	Treatise on arithmetic
Shah Namah (1000 AD) (Persian)	Firdausi	Firdausi was a poet in the court of Mahmud Ghazni National epic of Iran
Prithviraj Raso	Chand Bardai	
Kitab ul Hind	Al Baruni	
Padmavat	Malik Mohammad Jaisi	
Haqait-i-Hindi	Wahid Belgrami (Sufi)	
Mitakhshara	Vijñaneshwar	
Khaliq Bari	Amir Khusrau	
Tuzk-i-Baburi	Babur	
Hukumat-ri-Bahi	A 17 th century Rajasthani work	

Saints et al

Saint		
Gorakhnath	Followers were called Nath-pantis	Used tantra. Spread over North India.

IAS MENTOR SMART NOTES by SAHBAN ALI

Shankara	9 th century	Born in Kerala. Advaitavada. Vedanta. Upheld Vedas.
Ramanuja	11 th century	Vishistadvaita. Followers: Vallabha, Ramananda
Bhakti Saints		
Ravidas	From Punjab	Contemporary of Babur, Nanak
Chaitanya Mahaprabhu	Eastern India	Worshipped Krishna.
Vallabhacharya		C of Babur
Surdas		Contemporary of Akbar
Meera Bai	1498-1547	
Kabir		During the time of Lodhis
Tulsidas	Vinaypattika, Dohavali, Kavitaavali, Krishnavali	Akbar, Jahangir
Namdeo	Marathi/Punjabi	b. 1270
Dnyaneshwar	Marathi	1200s
Tukaram	Marathi	Jahangir, Shah Jahan
Ramananda	Prayag	Follower of Ramanuja
Sadhana		Was a butcher. Disciple of Ramananda
Nanak	b. 1469	Born in the village of Talwandi on the bank of river Ravi
Dadu	Gujarat	Non-sectarian
Ram Das	Maharashtra	
Shaikh Ahmed Sirhindi	Sufi	Nashqbandi School. During times of Jahangir

Architecture

Style	Where?	Remarks
Nagara	North India and Deccans	By Rajputs Tall curved spiral roof over the garbha griha Khajuraho [Visvanatha temple, Kandarya Mahadeo temple] Orissa [Lingaraja temple, Sun temple, Jagannath temple]

Ibn Batuta – Moroccan traveller – visited during MBT's time.

Gen terms

- Shrenis/sangha – trade guilds
- Manigrama and Nandesī – merchant guilds
- Tamralipti – was a major port in Bengal
- Chahalgani – 40 Turkish chiefs during the time of Slave dynasty
- Amir Khusrau – contemporary of Alauddin Khilji

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- Iqta – small estates (like zamindars)
- Khuts and Muqaddams – landlords during the time of Alauddin Khilji
- Diwan-i-arz – department of military. Headed by ariz-i-mamalik (he was not C-in-C of army)
- Diwan-i-risalat dealt with religious matters (headed by chief Sadr – qazi)
- Diwan-i-insha dealt with state correspondence
- Barid – spy
- Tauhid-i-Wajudi – Ibn-i-Arabi's idea of Unity of Being

MODERN INDIA

India in the Eighteenth Century

Bahadur Shah 1 (1707-12)

- Muzam succeeded Aurungzeb after latter's death in 1707
- He acquired the title of Bahadur Shah.
- Though he was quite old (65) and his rule quite short there are many significant achievements he made
- He reversed the narrow minded and antagonistic policies of Aurungzeb
- Made agreements with Rajput states
- Granted sardeshmukhi to Marathas but not Chauth
- Released Shahuji (son of Sambhaji) from prison (who later fought with Tarabai)
- Tried to make peace with Guru Gobind Sahib by giving him a high Mansab. After Guru's death, Sikhs again revolted under the leadership of Banda Bahadur. This led to a prolonged war with the Sikhs.
- Made peace with Chhatarsal, the Bundela chief and Churaman, the Jat chief.
- State finances deteriorated

Jahandar Shah (1712-13)

- Death of Bahadur Shah plunged the empire into a civil war
- A noted feature of this time was the prominence of the nobles
- Jahandar Shah, son of Bahadur Shah, ascended the throne in 1712 with help from Zulfikar Khan
- Was a weak ruler devoted only to pleasures
- Zulfikar Khan, his wazir, was virtually the head of the administration
- ZK abolished jizyah
- Peace with Rajputs: Jai Singh of Amber was made the Governor of Malwa. Ajit Singh of Marwar was made the Governor of Gujarat.
- Chauth and Sardeshmukh granted to Marathas. However, Mughals were to collect it and then hand it over to the Marathas.

IAS MENTOR SMART NOTES by SAHBAN ALI

- Continued the policy of suppression towards Banda Bahadur and Sikhs
- Ijarah: (revenue farming) the government began to contract with revenue farmers and middlemen to pay the government a fixed amount of money while they were left free to collect whatever they could from the peasants
- Jahandhar Shah defeated in January 1713 by his nephew Farrukh Siyar at Agra

Farrukh Siyar (1713-19)

- Owed his victory to Saiyid Brothers: Hussain Ali Khan Barahow and Abdullah Khan
- Abdullah Khan: Wazir, Hussain Ali: Mir Bakshi
- FS was an incapable ruler. Saiyid brothers were the real rulers.
- Saiyid Brothers
 - Known the Indian History as King Makers
 - adopted the policy of religious tolerance. Abolished jizyah (again?). Pilgrim tax was abolished from a number of places
 - Marathas: Granted Shahuji swarajya and the right to collect chauth and sardeshmukhi of the six provinces of the Deccan
 - They failed in their effort to contain rebellion because they were faced with constant political rivalry, quarrels and conspiracies at the court.
 - Nobles headed by Nizam-ul-Mulk and Muhammad Amin Khan began to conspire against them
 - In 1719, the Saiyid Brothers killed and overthrew FS.
 - This was followed by placing, in quick succession, of two young princes who died of consumption
 - Murder of the emperor created a wave of revulsion against the SB. They were looked down as 'namak haram'
- Now, they placed 18 year old Muhammad Shah as the emperor of India
- In 1720, the nobles assassinated Hussain Ali Khan, the younger of the SB. Abdullah Khan was also defeated at Agra

Muhammad Shah 'Rangeela' (1719-1748)

- Weak-minded, frivolous and over-fond of a life of ease
- Neglected the affairs of the state

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IAS MENTOR SMART NOTES by SAHBAN ALI

- Intrigued against his own ministers
- Naizam ul Mulk Qin Qulich Khan, the wazir, relinquished his office and founded the state of Hyderabad in 1724
 - "His departure was symbolic of the flight of loyalty and virtue from the Empire"
- Hereditary nawabs arose in Bengal, Hyderabad, Awadh and Punjab
- Marathas conquered Malwa, Gujarat and Bundelkhand
- 1738: Invasion of Nadir Shah

Nadir Shah's Invasion (1738)

- Attracted to India by its fabulous wealth. Continual campaigns had made Persia bankrupt
- Also, the Mughal empire was weak.
- Didn't meet any resistance as the defense of the north-west frontier had been neglected for years
- The two armies met at Karnal on 13th Feb 1739. Mughal army was summarily defeated. MS taken prisoner
- Massacre in Delhi in response to the killing of some of his soldiers
- Plunder of about 70 crore rupees. Carried away the Peacock throne and Koh-i-noor
- MS ceded to him all the provinces of the Empire west of the river Indus
- Significance: Nadir Shah's invasion exposed the hidden weakness of the empire to the Maratha sardars and the foreign trading companies

Ahmed Shah Abdali

- One of the generals of Nadir Shah
- Repeatedly invaded and plundered India right down to Delhi and Mathura between 1748 and 1761. He invaded India five times.
- 1761: Third battle of Panipat. Defeat of Marathas.
- As a result of invasions of Nadir Shah and Ahmed Shah, the Mughal empire ceased to be an all-India empire. By 1761 it was reduced merely to the Kingdom of Delhi

Shah Alam II (1759-

IAS MENTOR SMART NOTES by SAHBAN ALI

- Ahmed Bahadur (1748-54) succeeded Muhammad Shah
- Ahmed Bahadur was succeeded by Alamgir II (1754-59)
 - 1756: Abdali plundered Mathura
- Alamgir II was succeeded by Shah Jahan III
- Shah Jahan III succeeded by Shah Alam II in 1759
- Shah Alam spent initial years wandering for he lived under the fear of his wazir
- In 1764, he joined forces with Mir Qasim of Bengal and Shuja-ud-Daula of Awadh in declaring a war upon the British East India company. This resulted in the Battle of Buxar
- Pensioned at Allahabad
- Returned to Delhi in 1772 under the protection of Marathas

Decline of the Mughal Empire

- After 1759, Mughal empire ceased to be a military power.
- It continued from 1759 till 1857 only due to the powerful hold that the Mughal dynasty had on the minds of the people of India as a symbol of the political unity of the country
- In 1803, the British occupied Delhi
- From 1803 to 1857, the Mughal emperors merely served as a political front of the British.
- The most important consequence of the fall of the Mughal empire was that it paved way for the British to conquer India as there was no other Indian power strong enough to unite and hold India.

Succession States

- These states arose as a result of the assertion of autonomy by governors of Mughal provinces with the decay of the central power
- Bengal, Awadh, Hyderabad

Hyderabad and the Carnatic

- Founded by Nizam-ul-Mulk Asaf Jah in 1724
- Tolerant policy towards Hindus
 - A Hindu, Purn Chand, was his Dewan.

IAS MENTOR SMART NOTES by SAHBAN ALI

- Established an orderly administration in Deccan on the basis of the jagirdari system on the Mughal pattern
- He died in 1748
- Nawab of Carnatic freed himself of the control of the Viceroy of the Deccan and made his office hereditary
 - Saadutullah Khan of Carnatic made his nephew Dost Ali his successor

Bengal

- 1700: Murshid Quli Khan made the Dewan of Bengal
- Freed himself of the central control
- Freed Bengal of major uprisings
 - Three major uprisings during his time: Sitaram Ray, Udai Narayan and Ghulam Muhammad, and then by Shujat Khan, and finally by Najat Khan
- Carried out fresh revenue settlement. Introduced the system of revenue-farming.
- Revenue farming led to the increased distress of the farmers
- Laid the foundations of the new landed aristocracy in Bengal
- MQK died in 1727. Succeeded by Shuja-ud-din.
- 1739: Alivardi Khan killed and deposed Shuja-ud-din's son, Sarfaraz Khan, and made himself the Nawab
- All three Nawabs encouraged merchants, both Indian and foreign.
- Safety of roads and rivers. Thanas and Chowkies at regular intervals.
- Maintained strict control over the foreign trading companies
- They, however, did not firmly put down the increasing tendency of the English East India Company to use military force, or to threaten its use, to get its demands accepted.
- They also neglected to build a strong army

Awadh

- 1722: Saadat Khan Burhan-ul-Mulk
- Suppressed rebellions and disciplined the Zamindars
- Fresh revenue settlement in 1723

IAS MENTOR SMART NOTES by SAHBAN ALI

- Did not discriminate between Hindus and Muslims. The highest post in his government was held by a Hindu, Maharaja Nawab Rai
- Died in 1739. Succeeded by Safdar Jung.
- SJ's reign was an era of peace
- made an alliance with the Maratha sardars
- Carried out warfare against Rohelas and Bangash Pathans
- Organized an equitable system of justice
- Distinct culture of Lucknow developed during his period

Mysore

- Haidar Ali, in 1761, overthrew Nanjaraj and established his own authority over Mysore
- 1755: Established a modern arsenal at Dindigal with the help of French experts
- Conquered Bidnur, Sunda, Sera, Canara and Malabar
- He conquered Malabar because he wanted access to the Indian Ocean
- First and Second Anglo-Mysore War
- 1782: Succeeded by Tipu Sultan
- TS was an innovator. Introduced a new calendar, a new system of coinage and new scales of weights and measures.
- Keen interest in French Revolution
 - Planted a 'tree of liberty' at Srirangapatnam and became a member of the Jacobin Club
- Made efforts to build a modern navy
- Mysore flourished economically under Hyder Ali and Tipu Sultan
- Sent missions to France, Turkey, Iran and Pegu Myanmar to develop foreign trade
- Some historians say that Tipu was a religious fanatic. But facts don't support this assertion.

Kerala

IAS MENTOR SMART NOTES by SAHBAN ALI

- Divided into large number of feudal chiefs in the 18th century
- Four important states
 - Calicut (under Zamorin), Chirakkal, Cochin and Travancore
- In 1729, Travancore rose to prominence under King Martanda Varma
- Conquered Quilon and Elayadam, and defeated the Dutch
- From 1766 Haidar Ali invaded Kerala and annexed northern Kerala up to Cochin
- Revival of Malayalam literature
 - Trivandram became a famous centre of Sanskrit scholarship

Rajput States

- Rajputana states continued to be divided as before
- Raja Sawai Jai Singh of Amber was the most outstanding ruler of the era
 - Founded the city of Jaipur
 - Made Jaipur a great seat of science and art
 - Astronomer. Erected observatories at Jaipur, Ujjain, Varanasi, and Mathura
 - Drew up a set of tables, entitled Zij Muhammadshahi, to enable people to make astronomical observations
 - Translated Euclid's "Elements of Geometry" into Sanskrit
 - Social reformers. Reduce lavish marriage expenditures.

Jats

- Jat peasants revolted in 1669 and 1688
- Jat state of Bharatpur set up by Churaman and Badan Singh
- Reached its highest glory under Suraj Mal, who ruled from 1756 to 1763

Sikhs

- Sikhism transformed into a militant religion during Guru Hargobind (1606-45), the sixth guru.
- Guru Gobind Singh waged constant war against the armies of Aurangzeb and the hill rajas
- After Guru Gobind Singh's death (1708), leadership passed to Banda Singh (Banda Bahadur)

IAS MENTOR SMART NOTES by SAHBAN ALI

- He struggled with the Mughal army for 8 years
 - Put to death in 1715
- Banda Bahadur failed because
 - Mughal centre was still strong
 - Upper classes and castes of Punjab joined forces against him
 - He could not integrate all the anti-Mughal forces because of his religious bigotry
- After the withdrawal of Abdali from Punjab, Sikhs were again resurgent
- Between 1765 and 1800 they brought the Punjab and Jammu under their control
- They were organized into 12 misls
- Ranjit Singh
 - Chief of the Sukerchakia Misl
 - Captured Lahore (1799) and Amritsar (1802)
 - Conquered Kashmir, Peshawar and Multan
 - Possessed the second best army in Asia
 - Tolerant and liberal
 - Fakir Azizuddin and Dewan Dina Nath were his important ministers
 - "known to step down from his throne to wipe the dust off the feet of Muslim mendicants with his long grey beard"
 - Negative point: He did not remove the threat of British. He only left it over to his successors. And so, after his death, when his kingdom was torn by intense internal struggle, English conquered it.

Marathas

- Maratha Families
 - Peshwa – Pune
 - Gaekwad – Baroda
 - Bhosle – Nagpur
 - Holkar – Indore

IAS MENTOR SMART NOTES by SAHBAN ALI

- Scindia - Gwalior
- The most powerful of the succession states
- Could not fill the political vacuum because
 - Maratha Sardars lacked unity
 - Lacked the outlook and programme which were necessary for founding an all-India empire
- Shahuji
 - Son of Sambhaji
 - Imprisoned by Aurungzeb
 - Released in 1707
 - Civil war between Shahu and his aunt Tarabai who ruled in the name of her infant son Shivaji II
 - The conflict gave rise to a new era of Maratha leadership, the era of Peshwa leadership
- Balaji Vishwnath
 - 1713: Peshwa of King Shahu
 - Induced Zulfikar Khan to grant the chauth and sardeshmukhi of the Deccan
 - Helped the Saiyid brothers in overthrowing Farukh Siyar
 - Maratha sardars were becoming individually strong but collectively weak
 - Died in 1720. Succeeded by his son Baji Rao I
- Baji Rao I
 - the greatest extent of guerrilla tactics after Shivaji
 - Vast areas ceded by the Mughals
 - Marathas won control over Malwa, Gujarat and parts of Bundelkhand
 - Rivalry with Nizam ul Mulk
 - Compelled the Nizam to grant chauth and sardeshmukhi of the Deccan provinces
 - 1733: Campaign against Sidis of Janjira and the Portuguese (Salsette and Bassein)

IAS MENTOR SMART NOTES by SAHBAN ALI

- Died in 1740
- Captured territories but failed to lay the foundations of an empire
- Succeeded by Balaji Baji Rao (Nana Saheb)
- Balaji Baji Rao (1740-61)
 - Shahu died in 1749. Peshwas became the de facto rulers
 - Shifted the capital to Poona
 - Captured Orissa
 - Mysore forced to pay tributes
 - In 1752, helped Imad-ul-Mulk to become the wazir
 - Brought Punjab under their control and expelled the agent of Ahmad Shah Abdali
 - This led AS Abdali to come to India to settle accounts with Marathas in the Third Battle of Panipat
 - Third Battle of Panipat
 - ASA formed an alliance with Najib-ud-daulah of Rohilkhand and Shuja-ud-daulah of Awadh.

Saranjami system?

Social and economic condition

Administrative Organization of the British

Army

Army fulfilled four important functions:

1. Instrument to conquer Indian powers
2. Defended the British Empire in India against foreign rivals
3. Safe-guarded against internal revolt
4. Chief instrument for extending and defending the British Empire in Asia and Africa.

Bulk of the army consisted of Indians. In 1857, of the total strength of 311400, about 265900 were Indians. Highest Indian rank was that of Subedar.

British could conquer and control India through a predominantly Indian army because:

IAS MENTOR SMART NOTES by SAHBAN ALI

1. There was absence of modern nationalism at that time
2. The company paid its soldiers regularly and well, as opposed to the Indian rulers and chieftains.

Police

Cornwallis was responsible for the creation of a modern police system in India. He established a system of Thanas (or circles) headed by a daroga. The police:

1. Prevented organization of a large-scale conspiracy against foreign control
2. Was used to suppress the national movement.

Judiciary

Though started by Hastings, the system was stabilized by Cornwallis.

Civil Cases

District: Diwani Adalat (civil court) presided over by the District Judge

Provincial Court: Appeal from civil court

Sardar Diwani Adalat: Highest appeal

There were also, below the District Court, Registrar's Court (headed by Europeans) and subordinate courts headed by Indians known as munsifs or amins.

Criminal Cases

4 divisions of Bengal presidency. Each had a Court of Circuit presided over by the civil servants. Appeals could be made to Sardar Nizamat Adalat.

William Bentinck:

- Abolished the provincial courts of appeal and circuit
- Their work was assigned to District Collectors
- Raised the status and power of Indians in the Judicial service.

In 1865, High Courts were established at Madras, Calcutta and Bombay.

British brought about uniformity in the system of law. In 1833, the government appointed Law Commission headed by Macaulay to codify Indian Laws. This eventually resulted in the Indian Penal Code, Code of Civil and Criminal Procedures and other codes of laws.

Spread of Modern Education

1781: Hastings set up the Calcutta Madrasah for the study and teaching of Muslim law and related subjects

IAS MENTOR SMART NOTES by SAHBAN ALI

1791: Jonathan Duncan started a Sanskrit College at Varanasi for the study of Hindu law and philosophy.

1813: Charter of 1813 directed the Company to spend Rs. 1 lakh for promoting modern sciences in the country. This sum was however made available only in 1823.

1835: Macaulay's minute.

English was made the medium of instruction in schools. Education of masses was however neglected. British advocated the 'downward filtration theory' for education. As per this theory, since the allocated funds could educate only a handful of Indians, it was decided to spend them in educating a few persons from the upper and middle classes who were expected to assume the task of educating the masses and spreading modern ideas among them.

1844: Compulsion for applicants for government employment to possess knowledge of English. This made the English medium schools more popular.

1854: Wood's Dispatch asked the government of India to assume responsibility for the education of the masses. It thus repudiated the 'downward filtration theory'. As a result, Departments of Education were instituted in all provinces and universities were setup in 1857 at Madras, Calcutta and Bombay.

The main reason why British adopted some measures towards education in India was because:

1. They needed educated people to man their system of administration. It was not possible to get enough Englishmen to man all the posts.
2. Another important motive was the belief that educated Indians would help expand the market for British manufactures in India.
3. Lastly, it was expected to reconcile the people of India to British rule.

Major drawbacks of the English education system:

1. Neglect of mass education. Mass literacy in India was hardly better in 1921 than in 1821. High fees in schools and colleges led to the education becoming a monopoly of the rich.
2. Almost total neglect of the education of girls. As late as 1921 only 2 percent Indian women could read and write.
3. Neglect of scientific and technical education.
4. The government was never willing to spend more than a scanty sum on education.

Development of Education

- Charter act of 1813

IAS MENTOR SMART NOTES by SAHBAN ALI

- Sanctioned 1 lakh rupees annually for promoting education and modern sciences
 - Not made available till 1823
- Orientalist-Anglicist Controversy
- Lord Macaulay's minute (1835)
- Wood's Despatch (1854)
 - Rejected the downward filtration theory
 - Asked the government of India to assume the responsibility of education of the masses
 - English as medium for higher studies and vernaculars at school level
- 1857: University of Calcutta, Bombay and Madras
- Hunter Commission (1882-83)
 - State care required for promotion and spread of primary and secondary education
 - Transfer control of primary education to district and municipal boards
- Raleigh Commission, 1902
- Universities Act 1904
- Saddler Education Commission (1917-19)
 - School course should cover 12 years
 - Less rigidity in framing university regulations
- Hartog Committee (1929)
 - No hasty expansion or compulsion of education
- Wardha Scheme of basic education (1937)
 - Vocation based education
 - Social and Cultural Awakening

Social and Cultural Awakening

Raja Rammohan Roy:

RRM Roy was a social reformer and intellectual in the early nineteenth century Bengal. He is most widely known for founding the Brahmo Samaj and his relentless campaign against the practice of Sati and child marriage.

Debendranath Tagore:

Brahmo Samaj:

BS was founded in 1828 by Raja Ram Mohan Roy with the purpose of purifying Hinduism and to preach monotheism or belief in one God.

Introduction

- Indian national movement: One of the biggest. Inspired many others.
- Gandhian Political Strategy very important.

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- Elements of Gandhian Strategy can be seen in the Solidarity Movement in Poland by Lech Walesa

WHY IS THE INDIAN NATIONAL MOVEMENT UNIQUE

- In the Indian national movement, the Gramscian perspective of war of position was successfully practiced.
- It provides the only historical example of a semi-democratic or democratic type of political structure being successfully replaced or transformed.
- State power was not seized in a moment of revolution, but through prolonged popular struggle on moral, political and ideological reserves.
- It is also an example of how the constitutional space offered by the existing structure could be used without getting coopted by it.
- Diverse perspectives and ideologies

WHY STUDY NATIONAL MOVEMENT?

- The path that India has followed since 1947 has deep roots in the struggle for independence.

OUTSTANDING FEATURES OF THE FREEDOM STRUGGLE

- Values and modern ideals on which it was based
- Vision of the leaders: democratic, civil libertarian and secular India, based on a self-reliant, egalitarian social order and an independent foreign policy
- The movement popularized democratic ideas and institutions in India
- The strong civil libertarian and democratic tradition of the national movement was reflected in the constitution of independent India.
- Pro-poor orientation
- Secular
- A non-racist, anti-imperialist outlook which continues to characterize Indian foreign policy was the part of the legacy of the anti-imperialist struggle.
- India's freedom struggle was basically the result of fundamental contradiction between the interests of the Indian people and that of British colonialism.

Revolt of 1857

- During the Governor-General Lord Canning
- May 11, 1857. The Meerut incident. Capture of Delhi. Proclaiming B S Jazar as the emperor.

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- Almost half the Company's sepoy strength of 232224 opted out of their loyalty to their regimental colours.
- Kanpur: Nana Saheb; Lucknow: Begum Hazrat Mahal; Bareilly: Khan Bahadur; Jagdishpur (Ara): Kunwar Singh; Jhansi: Rani Lakshmi Bai
- Only the Madras army remained totally loyal. Sikh regiment as well remained largely loyal.

Causes for the revolt

The revolt was a result of the accumulated grievances of the people against Company's administration and a loathing for the character and policies of the colonial rule. The causes can be classified as social, economic, religious and military. <In class notes>

WHY DID THE SEPOYS REVOLT?

- The conditions of service in the Company's army and cantonments increasingly came into conflict with the religious beliefs and prejudices of the sepoys.
- The unhappiness of the sepoys first surfaced in 1824 when the 47th Regiment of Barrackpur was ordered to go to Burma. To the religious Hindu, crossing the sea meant loss of caste. The sepoys refused. The regiment was disbanded and those who led the opposition were hanged.
- The rumors about the Government's secret designs to promote conversions to Christianity further exasperated the sepoys.
- The greased cartridges
- They were also unhappy with the emoluments
- Discrimination and racism
- Misery brought to the peasants by the British rule. E.g. the land revenue system imposed in Oudh, where about 75000 sepoys came from, was very harsh.
- The civilians also participated
.....
- After the capture of Delhi, a letter was issued to the neighboring states asking for support.
- A court of administrators was established in Delhi
- Ill-equipped, the rebels carried on the struggle for about a year
- The country as a whole was not behind them. The merchants, intelligentsia and Indian rulers not only kept aloof but actively supported the British.
- Almost half the Indian soldiers not only did not revolt but fought against their own countrymen.

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- Apart from a commonly shared hatred for alien rule, the rebels had no political perspective or definite vision of the future
- Delhi fell on September 20, 1857.
- Rani of Jhansi died fighting on June 17, 1858
- Nana Saheb escaped to Nepal hoping to revive the struggle.
- Kunwar Singh died on May 9, 1958
- Tantia tope carried on guerrilla warfare until April 1959 after which he was betrayed by a zamindar, captured and put to death.

Important Persons relating to the Revolt

Bahadur Shah Zafar: BSZ was the last Mughal emperor of India.

Nana Saheb

Rani Lakshmi Bai

Kunwar Singh

Nawab Wajid Ali Shah

Birjis Qadr: The son of Wajid Ali Shah and the leader of the revolt in Lucknow.

Shah Mal: He belonged to a clan of Jat cultivators in parganan Barout in UP. During the revolt, he mobilized the headmen and cultivators of chaurasee des (84 villages: his kinship area), moving at night from village to village, urging people to rebel against the British.

Maulvi Ahmadullah Shah: Maulvi Ahmadullah Shah was one of the many *maulvis* who played an important part in the revolt of 1857. 1856, he was seen moving from village to village preaching *jehad* (religious war) against the British and urging people to rebel. he was elected by the mutinous 22nd Native Infantry as their leader. He fought in the famous Battle of Chinhat in which the British forces under Henry Lawrence were defeated.

Begum Hazrat Mahal:

Chapter 2: Civil Rebellions and Tribal Uprisings

- The backbone of the rebellions, their mass base and striking power came from the rack-rented peasants, ruined artisans and demobilized soldiers

CAUSES

- The major cause of the civil rebellions was the rapid changes the British introduced in the economy, administration and land revenue system.

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- The revenues were enhanced by increasing taxes.
- Thousands of zamindars and poligars lost control over their land and its revenue either due to the extinction of their rights by the colonial state or by the forced sale of their rights over land because of their inability to meet the exorbitant land revenue demanded.
- The economic decline of the peasantry was reflected in twelve major and numerous minor famines from 1770 to 1857
- The new courts and legal system gave a further fillip to the dispossessors of land and encouraged the rich to oppress the poor.
- The police looted, oppressed and tortured the common people at will.
- The ruin of Indian handicraft industries pauperized millions of artisans
- The scholarly and priestly classes were also active in inciting hatred and rebellion against foreign rule.
- Very foreign character of the British rule

REBELLIONS

- From 1763 to 1856, there were more than forty major rebellions apart from hundreds of minor ones.
- Sanyasi Rebellion: (1763-1800)
- Chuar uprising (1766-1772 & 1795-1816); Rangpur and Dinajpur (1783); Bishnupur and Birbhum (1799); Orissa zamindars (1804-17) and Sambalpur (1827-40) and many others

WHY FAILED?

- These rebellions were local in their spread and were isolated from each other.
- They were the result of local causes and grievances, and were also localized in their effects.
- Socially, economically and politically, the semi-feudal leaders of these rebellions were backward looking and traditional in outlook.
- The suppression of the civil rebellions was a major reason why the revolt of 1857 did not spread to South India and most of Eastern and Western India.

TRIBAL UPRISINGS: CAUSES

- The colonial administrators ended their relative isolation and brought them fully within the ambit of colonialism.
- Introduced new system of land revenue and taxation of tribal products
- Influx of Christian missionaries into the tribal areas
- They could no longer practice shifting agriculture

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- Oppression and extortion by police officials
- The complete disruption of the old agrarian order of the tribal communities provided the common factor for all the tribal uprisings

UPRISINGS

- Santhals
- Kols of Chhotanagpur (1820-37)
- Birsa Munda (1899-1900)

CHAPTER 3: Peasant Uprisings

- Many dispossessed peasants took to robbery and dacoity.
- Indigo Revolt of 1859-60
- By the end of 1860 indigo cultivation was virtually wiped out from the districts of Bengal
- A major reason for the success of the Indigo revolt was the tremendous initiative, cooperation, organization and discipline of the ryots.
- Another was the complete unity among Hindu and Muslim peasants
- Another significant feature was the role of intelligentsia of Bengal which organized a powerful campaign in support of the rebellious peasantry.
- The government's response to the revolt was rather restrained and not as harsh as in the case of civil rebellions and tribal uprisings.
- The government appointed the Indigo Commission to enquire into the problems of indigo cultivation. The report of the commission exposed the coercion and corruption in indigo cultivation
- The government issued a notification in November 1960 that ryots could not be compelled to sow indigo and all disputes were to be settled by legal means.

CHAPTER 4 & 5

Why did national movement arise?

- Indian nationalism rose to meet the challenges of foreign domination
- The British rule and its direct and indirect consequences provided the material and the moral and intellectual conditions for the development of a national movement in India.
- Clash of interest between the interests of the Indian people with British interests in India

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- Increasingly, the British rule became the major cause of India's economic backwardness
- Every class gradually discovered that their interests were suffering at the hands of the British
 - Peasant: Govt took a large part of produce away as land revenue. Laws favoured the Zamindars
 - Artisans: Foreign competition ruined the industry
 - Workers: The government sided with the capitalists
 - Intelligentsia: They found that the British policies were guided by the interests of British capitalists and were keeping the country economically backward. Politically, the British had no commitment of guiding India towards self-government.
 - Indian capitalists: the growth of Indian industries was constrained by the unfavourable trade, tariff, taxation and transport policies of the government.
 - Zamindars, landlords and princes were the only ones whose interests coincided with those of the British. Hence they remained loyal to them.
- Hence, it was the intrinsic nature of foreign imperialism and its harmful effect on the lives of the Indian people that led to the rise of the national movement. This movement could be called the national movement because it united people from different parts of the country as never before for a single cause.

What factors strengthened and facilitated the national movement?

- Administration and Economic Unification of the country
 - Introduction of modern trade and industries on all-India scale had increasingly made India's economic life a single whole and interlinked the economic fate of people living in different parts of the country.
 - Introduction of railways, telegraph and unified postal system brought together different parts of the country and promoted contact among people like never before.
 - This unification led to the emergence of the Indian nation
- Western Thought and Education
 - A large number of Indians imbibed a modern rational, secular, democratic and nationalist political outlook
 - They began to study, admire and emulate the contemporary nationalist movements of European nations
 - The western education per se did not create the national movement. It only enabled the educated Indians to imbibe western thought and thus to assume the leadership of the national movement and to give it a democratic and modern direction
 - Modern education created a certain uniformity and community of outlook and interests among the education Indians.
- Role of Press and Literature
 - Large number of nationalist newspapers appeared in the second half of the 19th century
 - They criticized the policies of the British government and put forth the Indian point of view
 - National literature in form of essays, novels and poetry also played an important role. Bankim Chandra, Tagore: Bengali; Bhartendu Harishchandra: Hindi; Lakshmikanth Bezbarua: Assamese; Vishnu Shastri Chiplunkar: Marathi; Subramanya Bharti: Tamil; Altaf Husain Hali: Urdu
- Rediscovery of India's past
 - The British had lowered the self confidence of the Indian through the propaganda that Indians are incapable of self-government

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- Nationalist leaders referred to the cultural heritage of India to counter this propaganda. They referred to political achievements of rulers like Ashoka, Chandragupta Vikramaditya and Akbar.
- However, some nationalists went to the extent of glorifying the past uncritically. They emphasized on the achievements of ancient India and not medieval India. This encouraged the growth of communal sentiments.
- Racial arrogance of the rulers
 - Englishmen adopted a tone of racial superiority in their dealings with the Indians
 - Failure of justice whenever an Englishman was involved in a dispute with an Indian.
 - Indians kept out of European clubs and often were not permitted to travel in same compartment as Englishmen

Rise of Indian National Congress

Predecessors of INC

- East India Association
 - By Dadabhai Naoroji in 1866 in London
 - To discuss the Indian question and to influence the British public men to discuss Indian welfare
 - Branches of the association in prominent Indian cities
- Indian Association
 - Surendranath Banerjee and Ananda Mohan Bose in 1876, Calcutta
 - The aim of creating strong public opinion in the country on political questions and the unification of the Indian people on a common political programme
- Poona Sarvajanik Sabha
 - Justice Ranade, 1870
- Madras Mahajan Sabha
 - Viraraghavachari, Anand Charloo, G Subramanian Aiyer, 1884
- Bombay Presidency Association
 - Pherozshah Mehta, K T Telang, Badruddin Tyabji, 1885
- These organizations were narrow in their scope and functioning. They dealt mostly with local questions and their membership were confined to a few people belonging to a single city or province

Indian National Congress

- Indian National Congress was founded on 28 December 1885 by 72 political workers. A O Hume was the first secretary and was instrumental in establishing the Congress
- First session in Bombay. President: W C Bonnerjee
- With the formation of INC, the Indian National Movement was launched in a small but organized manner
- The Congress itself was to serve not as a party but as a movement
- Congress was democratic. The delegates to INC were elected by different local organizations and groups
- Sovereignty of the people
- In 1890, Kadambini Ganguli, the first woman graduate of Calcutta University addressed the Congress session
- Safety Valve Theory
 - The INC was started under the official direction, guidance and advice of Lord Dufferin, the Viceroy, to provide a safe, mild, peaceful and constitutional outlet or

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safety valve for the rising discontent among the masses, which was inevitably leading towards a popular and violent revolution.

Does the safety valve theory explain the formation of Congress?

- The safety valve theory is inadequate and misleading
- INC represented the urge of the Indian educated class to set up a national organization to work for their political and economic development
- A number of organizations, as mentioned above, had already been started by the Indians towards that end
- Hume's presence in Congress was used to allay official suspicions

Why was there a need for an All-India organization?

- Vernacular Press Act, 1878
- Ilbert Bill (1883) which would allow Indian judges to try Europeans was opposed by the European community and was finally enacted in a highly compromised state in 1884.
- The Indians realized that they could not get the Ilbert bill passed because they were not united on all India level. Hence need for INC was felt.
- In order to give birth to the national movement
 - Creation of national leadership was important
 - Collective identification was created

Aims of INC

- Promotion of friendly relations between nationalist political workers from different parts of the country
 - Development and consolidation of the feeling of national unity irrespective of caste, religion or province
 - Formulation of popular demands and their presentation before the government
 - Training and organization of public opinion in the country
-
- The first major objective of the Indian national movement was to promote weld Indians into a nation, to create an Indian identity
 - Fuller development and consolidation of sentiments of national unity
 - Efforts for unity: In an effort to reach all regions, it was decided to rotate the congress session among different parts of the country. The President was to belong to a region other than where the congress session was being held.
 - To reach out to the followers of all religions and to remove the fears of the minorities, a rule was made at the 1888 session that no resolution was to be passed to which an overwhelming majority of Hindu or Muslim delegates objected.
 - In 1889, a minority clause was adopted in the resolution demanding reform of legislative councils. According to the clause, wherever Parsis, Christians, Muslims or Hindus were a minority their number elected to the councils would not be less than their proportion in the population.
 - To build a secular nation, the congress itself had to be intensely secular

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- The second major objective of the early congress was to create a common political platform or programme around which political workers in different parts of the country could gather and conduct their political activities.
 - Due to its focus solely on political issues congress did not take up the question of social reform.
- Since this form of political participation was new to India, the arousal, training, organization and consolidation of public opinion was seen as a major task by the congress leaders.
 - Going beyond the redressal of immediate grievances and organize *sustained* political activity.

Contribution of early nationalists

- Early nationalists believed that a direct struggle for the political emancipation of the country was not yet on the agenda of history. On agenda was:
 - Creation of public interest in political questions and the organization of public opinion
 - Popular demands had to be formulated on a country-wide basis
 - National unity had to be created. Indian nationhood had to be carefully promoted.
- Early national leaders did not organize mass movement against the British. But they did carry out an ideological struggle against them. (Important from a Gramscian perspective)
- Economic critique of imperialism
 - Economic critique of imperialism was the most important contribution of the early nationalists
 - They recognized that the essence of British economic imperialism lay in the subordination of the Indian economy to the British economy
 - They complained of India's growing poverty and economic backwardness and the failure of modern industry and agriculture to grow
 - They wanted the government to promote modern industries through tariff protection and direct government aid
 - Popularized the idea of swadeshi and the boycott of British goods
 - They propounded the 'drain of wealth' theory and demanded that this drain be stopped
 - Demanded reduction of taxes and land revenue
 - Condemned the high military expenditure
- Constitutional reforms
 - They were extremely cautious. From 1885 to 1892 they demanded the expansion and reform of the Legislative Councils
 - Due to their demands, the British passed the Indian Councils Act of 1892
 - They failed to broaden the base of their democratic demands. Did not demand the right to vote for the masses or for women
- Administrative and other reforms
 - They demanded Indianisation of the higher grades of the administrative services.
 - They had economic political reasons for this. Economically, appointment of British only to ICS made Indian administration costly because they were paid very high. Politically, appointment of Indians would make the administration more responsive to Indian needs

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- Demanded separation of the judicial from executive powers so that the people might get some protection from the arbitrary acts of the police and the bureaucracy.
- Urged the government to undertake and develop welfare activities and education
- Defense of Civil Rights

Methods of work of early nationalists

- Dominated by moderates till 1905
- Method of moderates: Constitutional agitation within the four walls of the law, and slow, orderly political progress. Their work had two pronged direction:
 - To build a strong public opinion in India to arouse the political consciousness and national spirit of the people, and to educate and unite them on political questions
 - They wanted to persuade the British government and British public opinion to introduce reforms along directions laid down by the nationalists.
- In 1889, a British Committee of the INC was founded. In 1890 this committee started a journal called India.

What about the role of the masses?

- The basic weakness of the early national movement lay in its narrow social base.
- The leaders lacked political faith in the masses.
- Hence, masses were assigned a passive role in the early phase of the national movement.

Evaluation

- The basic objectives of the early nationalist leaders were to lay the foundations of a secular and democratic national movement, to politicize and politically educate the people, to form the headquarters of the movement, that is, to form an all-India leadership group, and to develop and propagate an anti-colonial nationalist ideology.
- Very few of the reforms for which the nationalists agitated were introduced by the government
- It succeeded in creating a wide national awakening and arousing the feeling of nationhood. It made the people conscious of the bonds of common political, economic and social interests and the existence of a common enemy in imperialism
- They exposed the true character of the British rule through their economic critique.
- All this was to become a base for the national movement in the later period.

WHY HUME?

- The leaders assumed that the rulers would be less suspicious and less likely to attack a potentially subversive organization if its chief organizer was a retired British civil servant.
- Gokhale himself stated explicitly in 1913 that if any Indian had started such a movement the officials wouldn't have let it happen.

CHAPTER 6: Socio-religious reforms

- The socio-religious reforms are also referred to as the Indian renaissance
- The socio-cultural regeneration in nineteenth century India was occasioned by the colonial presence, but not created by it.
- Formation of the Brahmo Samaj in 1828.

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- Paramhansa Mandali, Prathna Samaj, Arya Samaj, Kayasth Sabha: UP, Sarin Sabha: Punjab, Satya Sodhak Samaj: Maharashtra, Sri Narayana Dharma Paripalana Sabha: Kerala
- Ahmadiya and Aligarh Movements: Muslims, Singh Sabha: Sikhs, Rehnumai Mazdeyasana Sabha: Parsees
- Their attention was focused on worldly existence.
- The idea of otherworldliness and salvation were not a part of their agenda.
- At that time the influence of religion and superstition was overwhelming. Position of priests strong; that of women weak.
- Caste was another debilitating factor
- Neither a revival of the past nor a total break with tradition was contemplated.
- Rationalism and religious universalism influenced the reform movement.
- Development of universalistic perspective on religion
- Lex Loci Act proposed in 1845 and passed in 1850 provided the right to inherit ancestral property to Hindu converts to Christianity.
- The culture faced a threat from the colonial rule.

CHAPTER 7

- First, the Indian intellectuals co-operated with the British in the hope that British would help modernize India.
- However, the reality of social development in India failed to conform to their hopes.
- Three people who carried out the economic analysis of British India:
 - Dadabhai Naoroji: the grand old man of India. Born in 1825, he became a successful businessman but devoted his entire life and wealth to the creation of national movement in India
 - Justice Mahadev Govind Ranade: He taught an entire generation of Indians the value of modern industrial development.
 - Romesh Chandra Dutt: a retired ICS officer, published The Economic History of India at the beginning of the 20th century in which he examined in minute detail the entire economic record of colonial rule since 1757.
- They concluded that colonialism was the main obstacle to India's economic development.
- Three aspects of domination of British: trade, industry, finance
- The problem of poverty was seen as a problem of national development. This approach made poverty a broad national issue and helped to unite, instead of divide, different regions and sections of Indian society.

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- The early nationalists accepted that the complete economic transformation of the country on the basis of modern technology and capitalist enterprise was the primary goal of their economic policies.
- Because their whole-hearted devotion to the cause of industrialization, the early nationalists looked upon all other issues such as foreign trade, railways, tariffs, finance and labour legislations in relation to this paramount aspect. (and hence the obsession of Nehru with industrialization)
- However great the need of India for industrialization, it had to be based on Indian capital and not foreign capital.
- The early nationalists saw foreign capital as an unmitigated evil which did not develop a country but exploited and impoverished it.
- Expenditure on railways could be seen as Indian subsidy to British industries.
- A major obstacle in the process of industrial development was the policy of free trade
- High expenditure on the army
- Drain theory was the focal point of nationalist critique of colonialism.
 - A large part of India's capital and wealth was being transferred or drained to Britain in the form of salaries and pensions of British civil and military officials working in India, interest on loans taken by the Indian government, profits of British capitalists in India, and the Home Charges or expenses of the Indian Government in Britain.
 - This drain amounted to one-half of government revenues, more than the entire land revenue collection, and over one-third of India's total savings.
 - The Drain theory was put forward by Dadabhai Naoroji. He declared that the drain was the basic cause of India's poverty.
 - Through the drain theory, the exploitative character of the British rule was made visible.
 - The drain theory possessed the merit of being easily grasped and understood by a nation of peasants. No idea could arouse people more than the thought that they were being taxed so that others in far off lands might live in comfort.
 - This agitation on economic issues contributed to the undermining of the ideological hegemony of the alien rulers over Indian minds.
 - The nationalist economic agitation undermined the moral foundations inculcated by the British that foreign rule is beneficial for India.

CHAPTER 8: Freedom of Press

- On 29th January 1780, the Hickey's Bengal Gazette or the Calcutta General Advertiser was published. It was the first English newspaper to be printed in the Indian sub-continent.
- The press was the chief instrument of forming a nationalist ideology

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- The resolutions and proceedings of the Congress were propagated through press. Trivia: nearly one third of the founding fathers of congress in 1885 were journalists.
- Main news papers and editors
 - The Hindu and Swadesamitran: G Subramaniya Iyer
 - Kesari and Mahratta: BG Tilak
 - Bengalee: S N Banerjea
 - Amrita Bazar Patrika: Sisir Kumar Ghosh and Motilal Ghosh
 - Sudhakar: GK Gokhale
 - Indian Mirror: N N Sen
 - Voice of India: Dadabhai Naoroji
 - Hindustani and Advocate: GP Varma
 - Tribune and Akhbar-i-Am in Punjab
 - Indu Prakash, Dnyan Prakahs, Kal and Gujarati in Bombay
 - Som Prakash, Banganivasi and Sadharani in Bengal
- Newspaper was not confined to the literates. It would reach the villages and would be read by a reader to tens of others.
- Reading and discussing newspaper became a form of political participation.
- Nearly all the major political controversies of the day were conducted through the Press.
- 'Oppose, oppose, oppose' was the motto of the Indian press.
- The section 124A of the IPC was such as to punish a person who evoked feelings of disaffection to the government.
- The Indian journalists remained outside 124A by adopting methods such as quoting the socialist and anti-imperialist newspapers of England or letters from radical British citizens
- The increasing influence of the newspapers led the government to pass the Vernacular Press Act of 1878, directed only against Indian language newspapers.
 - It was passed very secretly
 - The act provided for the confiscation of the printing press, paper and other materials of a newspaper if the government believed that it was publishing seditious materials and had flouted an official warning.
 - Due to the agitations, it was repealed in 1881 by Lord Ripon.
- SN Banerjee was the first Indian to go to jail in performance of his duty as a journalist.

B G Tilak

- The man who is most frequently associated with the struggle for the freedom of Press during the nationalist movement is Bal Gangadhar Tilak.
- In 1881, along with G G Agarkar, he founded the newspapers Kesari and Mahratta.
- In 1893, he started the practice of using the traditional religious Ganapati festival to propagate nationalist ideas through patriotic songs and speeches.

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- In 1896, he started the Shivaji festival to stimulate nationalism among young Maharashtrians.
- He brought peasants and farmers into the national movement.
- He organized a no-tax campaign in Maharashtra in 1896-97
- Plague in Poona in 1897.
- Popular resentment against the official plague measures resulted in the assassination of Rand, the Chairman of the Plague Committee in Poona, and Lt. Ayerst by the Chaphekar brothers on 27 June 1898.
- Since 1894, anger had been rising against the government due to the tariff, currency and famine policy.
- Tilak was arrested and sentenced to 18 month rigorous imprisonment in 1897. This led to country wide protests and Tilak was given the title of Lokmanya.
- Tilak was again arrested and tried on 24 June 1908 on the charge of sedition under article 124A. He was sentenced to 6 years of transportation. This led to nationwide protests and closing down of markets for a week. Later, in 1922 Gandhi was tried on the same act and he said that he is proud to be associated with Tilak's name.

CHAPTER 9

- The Indian Councils Act of 1861 enlarged the Governor-General's Executive Council for the purpose of making laws.
- The GG could add 6-12 members to the Executive Council. This came to be known as the Imperial Legislative Council. It didn't have any powers.
- 'Despotism controlled from home' was the fundamental feature of British rule in India.
- The Indians nominated to the council were not representative of the nationalist movement.
- Despite the early nationalists believing that India should eventually become self-governing, they moved very cautiously in putting forward political demands regarding the structure of the state, for they were afraid of the Government declaring their activities seditious and disloyal and suppressing them.
- Till 1892, they only demanded reforms in the council.

CHAPTER 10: The Swadeshi Movement: 1903-1908

Nationalist Movement 1905-1918

Reasons for the growth of militant nationalism (this is different from revolutionary terrorism)

Disillusionment of the nationalists with moderate policies

- The moderates thought that the British could be reformed from within
- Politically conscious Indians were convinced that the purpose of the British rule was to exploit India economically
- The nationalists realized that Indian industries could not flourish except under an Indian government
- Disastrous famines from 1896 to 1900 took a toll of over 90 lakh lives

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- The Indian Councils Act of 1892 was a disappointment
- The Nahu brothers were deported in 1897 without trial
- In 1897 B G Tilak was sentenced to long term imprisonment for arousing the people against the government
- In 1904, the Indian Official Secrets Act was passed restricting the freedom of the Press
- Primary and technical education was not making any progress
- Thus, increasing number of Indians were getting convinced that self-government was essential for the sake of economic, political and cultural progress of the country

Growth of Self-respect and self-confidence

- Tilak, Aurobindo and Pal preached the message of self-respect
- They said to the people that remedy to their condition lay in their own hand and they should therefore become strong
- Swami Vivekananda's messages

Growth of education and unemployment

International Influences

- Rise of modern Japan after 1868
- Defeat of the Italian army by the Ethiopians in 1896 and of Russia by Japan in 1905 exploded the myth of European superiority

Existence of a Militant Nationalist School of Thought

Partition of Bengal

- With the partition of Bengal, Indian National Movement entered its second stage
- On 20 July, 1905, Lord Curzon issued an order dividing the province of Bengal into two parts: Eastern Bengal and Assam with a population of 31 mn and the rest of Bengal with a population of 54 mn.
- Reason given: the existing province of Bengal was too big to be efficiently administered by a single provincial government
- The partition expected to weaken the nerve centre of Indian Nationalism, Bengal.
- The partition of the state intended to curb Bengali influence by not only placing Bengalis under two administrations but by reducing them to a minority in Bengal itself as in the new proposed Bengal proper was to have seventeen million Bengali and thirty seven million Oriya and Hindi speaking people.
- The partition was also meant to foster division on the basis of religion.
- Risley, Home Secretary to the GoI, said on December 6, 1904 – 'one of our main objects is to split up and thereby weaken a solid body of opponents to our rule.'
- the nationalists saw it as a deliberate attempt to divide the Bengalis territorially and on religious grounds

The Swadeshi Movement

- The Swadeshi movement had its genesis in the anti-partition movement which was started to oppose the British decision to partition Bengal.

IAS MENTOR SMART NOTES by SAHBAN ALI

- Mass protests were organized in opposition to the proposed partition.
- Despite the protests, the decision to partition Bengal was announced on July 19, 1905
- It became obvious to the nationalists that their moderate methods were not working and that a different kind of strategy was needed.
- Several meetings were held in towns such as Dinajpur Pabna, Faridpur etc. It was in these meetings that the pledge to boycott foreign goods was first taken.
- The formal proclamation of the Swadeshi movement was made on 7 August 1905 in a meeting held in the Calcutta town hall. The famous boycott resolution was passed.
- The leaders like SN Banerjee toured the country urging the boycott of Manchester cloth and Liverpool salt.
- The value of British cloth sold in some of the districts fell by five to fifteen times between September 1904 and September 1905.
- The day the partition took effect – 16 October 1905 – was declared a day of mourning throughout Bengal.
- The movement soon spread to the entire country.
- Militant nationalists
 - The extremists were in favor of extending the movement to the rest of India and carrying it beyond the programme of just Swadeshi and boycott to a full fledged political mass struggle. The moderates were not as willing to go that far.
 - The differences between the extremists and moderates came to head in 1907 Surat session where the party split with serious consequences for the Swadeshi Movement.
 - In Bengal, the extremists acquired a dominant influence over the Swadeshi movement.
 - They proposed the technique of extended boycott which included, apart from boycott of foreign goods, boycott of government schools and colleges, courts, titles and government services and even the organization of strikes.
 - Aurobindo Ghose: Political freedom is the lifebreath of a nation.
 - Boycott and public burning foreign cloth, picketing of shops selling foreign goods, became common in remote corners of Bengal as well as in many towns across the country.
 - The militant nationalists, however, failed to give a positive leadership to the people. They also failed to reach the real masses of the country, the peasants.
- The movement also innovated with considerable success different forms of mass mobilization such as public meetings, processions and corps of volunteers.

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- The Swadesh Bandhab Samiti set up by Ashwini Kumar Dutt, a school teacher, in Barisal was the most well known volunteer organization.
- During the Swadeshi period, traditional festivals were used to reach out to the masses. The Ganapati and Shivaji festivals were popularized by Tilak. Traditional folk theatres such as jattras were also used.
- Another important aspect was the great emphasis given to self-reliance or Atmasakti as a necessary part of the struggle against the government.
- Self-reliance was the keyword. Campaigns for social reforms were carried out.
- In 1906, the National Council for Education was setup to organize the education system.
- Self-reliance also meant an effort to set up Swadeshi or indigenous enterprises.
- Marked impact in the cultural sphere
 - The songs composed by Rabindranath Tagore, Mukunda Das and others became the moving spirit for nationalists.
 - Rabindranath's 'Amar Sonar Bangla', written at that time, was to later inspire the liberation struggle of Bangladesh and was adopted as the national anthem of the country in 1971.
 - Nandalal Bose, who left a major imprint on Indian art, was the first recipient of a scholarship offered by the Indian Society of Oriental Art founded in 1907.
- The social base of the national movement was now extended to include certain zamindari section, lower middle class and school and college students. Women also participated in large numbers.
- Drawback: Was not able to garner the support of the mass of Muslims, especially the muslim peasantry. The British policy of communalism responsible for this.
- By mid-1908, the movement was almost over. The main reasons were:
 - The government, seeing the revolutionary potential of the movement, came down with a heavy hand.
 - The split of the congress in 1907 had weakened the movement.
 - The movement lacked an effective organization and party structure.
 - The movement decline dpartially because of the logic of the mass movements itself – they cannot be endlessly sustained at the same pitch of militancy and self-sacrifice.
- The anti-partition movement, however, marked a great revolutionary leap forward for Indian nationalism.
- The decline of Swadeshi engendered the rise of revolutionary terrorism.
- Assessing the movement

IAS MENTOR SMART NOTES by SAHBAN ALI

- Cultural impact
- Social Impact
- Economic impact
- Role of students and Women
- All India aspect of the movement
- From passive protest to active boycott

Revolutionary Terrorism

- Revolutionary young men did not try to generate a mass revolution. Instead they followed the strategy of assassinating unpopular officials
- 1904: VD Savarkar organized Abhinav Bharat
- Newspapers like The Sandhya and Yugaantar in Bengal and the Kal in Maharashtra advocated revolutionary ideology
- Kingsford Incident: In 1908, Khudiram Bose and Prafulla Chaki threw bomb at a carriage they believed was carrying Kingsford, the unpopular judge of Muzaffarpur.
- Anushilan Samiti threw a bomb at the Viceroy Lord Hardinge
- Centres abroad
 - In London: led by VD Savarkar, Shyamaji Krishnavarma and Har Dayal
 - In Europe: Madam Cama and Ajit Singh
- They gradually petered out. It did not have any base among the people

CHAPTER 11: The Split in the Congress

- Moderates were successful to some extent.
- Moderates failed in many aspects. Why?
 - They could not acquire any roots among common people.
 - They believed that they could persuade the rulers to change their policies. However, their achievement in this regard was meager.
 - They could not keep pace with the events. They failed to meet the demands of the new stage of the national movement.
- The British were keen on finishing the Congress because:
 - However moderate the leaders were, they were still nationalists and propagators of anti-colonialist ideas.
 - The British felt that moderates led congress could be finished off easily because it did not have a popular base
- In the swadeshi movement, all sections of INC united in opposing the Partition
 - However, there was much difference between the moderates and the extremists about the methods and scope of the movement

IAS MENTOR SMART NOTES by SAHBAN ALI

- The extremists wanted to extend the Swadeshi and Boycott movement from Bengal to the rest of the country and to boycott every form of association with the colonial government
 - The moderates wanted to confine the boycott movement to Bengal and even there to limit it to the boycott of foreign goods
- After the Swadeshi movement the British adopted a three pronged approach to deal with congress. Repression-conciliation-suppression.
 - The extremists were repressed
 - The moderates were conciliated thus giving them an impression that their further demands would be met if they disassociated from the extremists. The idea was to isolate the extremists.
 - Once the moderates and extremists were separate the extremists could be suppressed through the use of state force while the moderates could later be ignored.
- The congress session was held on December 26, 1907 at Surat, on the banks of the river Tapti.
 - The extremists wanted a guarantee that the four Calcutta resolutions will be passed.
 - They objected to the duly elected president of the year, Rash Behari Ghose.
 - There was a confrontation with hurling of chairs and shoes.
- The government launched a massive attack on the extremists. Newspapers were suppressed. Tilak was sent to Mandalay jail for six years.
- The extremists were not able to organize an effective alternative party or to sustain the movement.
- After 1908 the national movement as a whole declined.
- The moderates and the country as a whole were disappointed by the 1909 Minto-Morley reforms
 - The number of indirectly elected members of the Imperial and provincial legislative councils was increased.
 - Separate electorates for Muslims were introduced.
- With the split of Congress revolutionary terrorism rose.
- In 1904 V D Savarkar organized Abhinav Bharat as a secret society of revolutionaries
- In April 1908, Prafulla Chaki and Khudiram Bose threw a bomb at a carriage which they believed was occupied by Kingsford the unpopular judge at Muzzafarpur.
- Anushilan Samity and Jugantar were two most important revolutionary groups.

IAS MENTOR SMART NOTES by SAHBAN ALI

- An assessment of the split
 - The split did not prove useful to either party
 - The British played the game of divide and rule
 - To placate the moderates they announced the Morley-Minto reforms which did not satisfy the demands of the nationalists. They also annulled the partition of Bengal in 1911.

Morley-Minto Reforms, 1909

- Increased the number of elected members in the Imperial Legislative Council and the provincial council
- However, most of the elected members were elected indirectly
- The reformed councils still enjoyed no real power, being merely advisory bodies.
- Introduced **separate electorates** under which all Muslims were grouped in separate constituencies from which Muslims alone could be elected. This was aimed at dividing the Hindus and Muslims. It was based on the notion that the political and economic interests of Hindus and Muslims were separate.
 - This later became a potent factor in the growth of communalism
 - It isolated the Muslims from the Nationalist Movement and encouraged separatist tendencies
- The real purpose of the reforms was to confuse the moderate nationalists, to divide nationalist ranks and to check the growth of unity among Indians
- Response of Moderates
 - They realized that the reforms had not granted much
 - However, they decided to cooperate with the government in working the reforms
 - This led to their loss of respect among the nationalists and masses

Growth of Communalism

- Definition
 - Communalism is the belief that because a group of people follow a particular religion they have, as a result, common secular, that is, social, political and economic interests.
 - Second stage: Secular interests of followers of one religion are dissimilar and divergent from the interests of the followers of another religion
 - Third stage: The interests of the followers of different religions or of different religious communities are seen to be mutually incompatible, antagonistic and hostile.

IAS MENTOR SMART NOTES by SAHBAN ALI

- Communalism is not a remnant of the medieval period. It has its roots in the modern colonial socio-economic political structure.
- Divide and Rule
 - After 1857, British initially suppressed Indian muslims. However, after the publishing of Hunter's book 'The Indian Mussalman' they actively followed the policy of divide and rule and hence started supporting the Muslims.
 - They promoted provincialism by talking of Bengal domination
 - Tired to use the caste structure to turn the non-brahmins against Brahmins and the lower caste against the higher castes.
 - It readily accepted communal leaders as authentic representatives of all their co-religionists.
- Reasons for growth of communal tendencies in Muslims
 - Relative backwardness: educationally and economically <incomplete>

Muslim League

- 1906 by Aga Khan, the Nawab of Dhaka, and Nawab Mohsin-ul-Mulk
- It made no critique of colonialism, supported the partition of Bengal and demanded special safeguards for the Muslims in government services.
- ML's political activities were directed not against the foreign rulers but against the Hindus and the INC.
- Their activities were not supported by all Muslims
 - Arhar movement was founded at this time under the leadership of Maulana Mohamed Ali, Hakim Ajmal Khan, Hasan Imam, Maulana Zafar Ali Khan, and Mazhar-ul-Haq. They advocated participation in the militant nationalist movement.

Muslim Nationalists

- The war between Ottoman Empire and Italy created a wave of sympathy for Turkey
- During the war between Ottoman empire and Italy, India sent a medical mission headed by MA Ansari to help Turkey.
- As the British were not sympathetic to Turkey, the pro-Caliph sentiments in India became anti-British
- However, the militant nationalists among muslims did not accept an entirely secular approach to politics
- The most important issue they took up was not political independence but protection of the Turkish empire.

IAS MENTOR SMART NOTES by SAHBAN ALI

- This approach did not immediately clash with Indian nationalism. However, in the long run it proved harmful as it encouraged the habit of looking at political questions from a religious view point.

Hindu Communalism

- Some Hindus accepted the colonial view of Indian history and talked about the tyrannical Muslim rule in the medieval period
- Over language they said that Hindi was the language of Hindus and Urdu that of Muslims.
- Punjab Hindu Sabha was founded in 1909. Its leaders attacked the INC for trying to unite Indians into a single nation.
- The first session of the All India Hindu Mahasabha was held in April 1915 under the presidentship of the Maharaja of Kasim Bazar.
- It however remained a weak organization because the colonial government gave it few concessions and little support.

CHAPTER 12: World War I and Indian Nationalism

- Increasing number of Indians from Punjab were emigrating to North America.
- The British government thought that these emigrants would be affected by the idea of liberty. Hence, they tried to restrict emigration.
- **Tarak Nath Das**, an Indian student in Canada, started a paper called Free Hindustan.
- The Hindi Association was setup in Portland in May 1913.
- Under the leadership of Lala Har Dayal, a weekly paper, The Ghadar was started and a headquarters called Yugantar Ashram was set up in San Francisco.
- On November 1, 1913, the first issue of Ghadar was published in Urdu and on December 9, the Gurumukhi edition.
- In 1914, three events influenced the course of the Ghadar movement:
 - The arrest and escape of Har Dayal
 - The Komagata Maru incident
 - Outbreak of the first world war
- Ghadarites came to India and made several attempts to instill the Indian population to revolt. However, this was of no avail.
- The Ghadar movement was very secular in nature.
- Ghadar militants were distinguished by their secular, egalitarian, democratic and non-chauvinistic internationalist outlook.

IAS MENTOR SMART NOTES by SAHBAN ALI

- The major weakness of the Ghadar leaders was that they completely under-estimated the extent and amount of preparation at every level – organizational, ideological, strategic, tactical, financial – that was necessary before an attempt at an armed revolt could be organized.
- It also failed to generate an effective and sustained leadership that was capable of integrating the various aspects of the movement.
- Another weakness was its almost non-existent organizational structure.
- Some important leaders: Baba Gurmukh Singh, Kartar Singh Saraba, Sohan Singh Bhakna, Rahmat Ali Shah, Bhai Parmanand and Mohammad Barkatullah.
- Inspired by the Ghadar Party, 700 soldiers at Singapore revolted under the leadership of Jamadar Chisti Khan and Subedar Dundey Khan. The rebellion was crushed.
- Other revolutionaries: Jatin Mukharjee, Rash Bihari Bose, Raja Mahendra Pratab, Lala Hardayal, Abdul Rahim, Maulana Obaidullah Sindhi, Champakaraman Pillai, Sardar Singh Rana and Madame Cama

CHAPTER 13: The Home Rule Movement

- After being released in 1914, Tilak sought re-entry into Congress. Annie Besant and Gokhale supported. But finally Pherozshah Mehta won and Tilak was not admitted.
- Tilak and Besant decided to start the home rule movement on their own.
- In early 1915, Annie Besant (and S Subramaniya Iyer) launched a campaign through her two newspapers, New India and Commonweal, and organized public meetings and conferences to demand that India be granted self-government on the lines of the White colonies after the War. From April 1915, her tone became more peremptory and her stance more aggressive.
- At the annual session of the Congress in December 1915 it was decided that the extremists be allowed to rejoin the Congress. The opposition from the Bombay group has been greatly weakened by the death of Pherozshah Mehta.
- Tilak and Annie Besant set up two different home rule leagues.
- Tilak's league was to work in Maharashtra (excluding Bombay city), Karnataka, the central provinces and Berar and Annie Besant's league was given the charge of the rest of India.
- Tilak was totally secular in nature. There was no trace of religious appeal. The demand for Home Rule was made on a wholly secular basis.
 - "Home rule is my birthright, and I will have it"
- The British were aliens not because they belonged to another religion but because they did not act in the Indian interest

IAS MENTOR SMART NOTES by SAHBAN ALI

- Tilak's league was organized into six branches, one each in Central Maharashtra, Bombay city, Karnataka, and Central Provinces, and two in Berar.
- On 23rd July 1916, on Tilak's sixtieth birthday the government sent a notice asking him to show cause why he should not be bound over for good behavior for a period of one year and demanding securities of Rs 60000
- Tilak was defended by a team of lawyers led by Mohammad Ali Jinnah. He won. Tilak used the opportunity to further the Home Rule movement.
- In Besant's league, the main thrust of activity was directed towards building up an agitation around the demand for Home Rule. This was to be achieved by promoting political education and discussion.
- Lucknow Pact: 1916 in the Congress Session at Lucknow. Also known as Congress League Pact. Extremists were accepted back in congress. An agreement was reached between Muslim League and Congress.
- The turning point in the movement came with the arrest of Annie Besant in June 1917
- There was wide agitation 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 the government alone.
- After the great advance in 1917, the movement gradually dissolved.
 - The moderates were pacified by the government's assurance of reforms after Besant's release.
 - The publication of scheme of government reforms in July 1918 further created divisions. Many rejected it while others were for giving it a trial.
 - Later, Tilak went to England to fight a case. With Besant unable to give a firm lead, and Tilak away in England, the movement was left leaderless.
- Achievements of the movement
 - The achievement of the Home Rule movement was that it created a generation of ardent nationalists who formed the backbone of the national movement in the coming years.
 - The Home rule leagues also created organizational links between town and country which were to prove invaluable in later years.
 - By popularizing the idea of self-government, it generated a widespread pro-nationalist atmosphere in the country.
 - The movement set the right mood for the entry of Mahatma Gandhi and take the leadership.

Lucknow Pact (1916)

- Nationalists saw that their disunity was affecting their cause

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- Two important developments at the Lucknow Session of Congress
 - The two wings of the Congress were again united
 - The Congress and the Muslim League sank their old differences and put up common political demands before the government.
- INC and ML passed the same resolutions at their sessions, put forward a joint scheme of political reforms based on separate electorates, and demanded that the British Government should make a declaration that it would confer self-government on India at an early date.
- The pact accepted the principle of separate electorates
- Main clauses of the pact
 - There shall be self-government in India.
 - Muslims should be given one-third representation in the central government.
 - There should be separate electorates for all the communities until a community demanded joint electorates.
 - A system of weightage should be adopted.
 - The number of the members of Central Legislative Council should be increased to 150.
 - At the provincial level, four-fifth of the members of the Legislative Councils should be elected and one-fifth should be nominated.
 - The size of provincial legislatures should not be less than 125 in the major provinces and from 50 to 75 in the minor provinces.
 - All members, except those nominated, should be elected directly on the basis of adult franchise.
 - No bill concerning a community should be passed if the bill is opposed by three-fourth of the members of that community in the Legislative Council.
 - The term of the Legislative Council should be five years.
 - Members of Legislative Council should themselves elect their president.
 - Half of the members of Imperial Legislative Council should be Indians.
 - The Indian Council must be abolished.
 - The salaries of the Secretary of State for Indian Affairs should be paid by the British government and not from Indian funds.
 - Of the two Under Secretaries, one should be Indian.
 - The Executive should be separated from the Judiciary.
- Evaluation
 - As an immediate effect, the unity between the two factions of the congress and between INC and ML aroused great political enthusiasm in the country
 - However, it did not involve Hindu and Muslim masses and was based on the notion of bringing together the educated Hindus and Muslims as separate political entities without secularization of their political outlook
 - The pact therefore left the way open to the future resurgence of communalism in Indian politics.
- Montagu-Chelmsford Reforms

IAS MENTOR SMART NOTES by SAHBAN ALI

- Provincial LC enlarged. More elected members
- Dyarchy
 - Some subjects were reserved and remained under the direct control of the Governor; others such as education, public health and local self-government were called transferred subjects and were to be controlled by the ministers responsible to the legislature.
- At the centre, there were two houses of legislature.
- Response of nationalists
 - INC condemned the reforms as disappointing and unsatisfactory
 - Some others, led by Surendranath Banerjea, were in favour of accepting the government proposals. They left the Congress at this time and founded the Indian Liberal Federation
- Evaluation
 - The governor could overrule the ministers on any grounds that he considered special
 - The legislature had virtually no control over the Governor-General and his Executive Council.
 - The central government had unrestricted control over the provincial governments

Rowlatt Act

- March 1919
- It authorized the Government to imprison any person without trial and conviction in a court of law.

CHAPTER 14: Gandhi's early career and activism

- Gandhi was the first Indian barrister to have come to South Africa.
- He was faced with various racial discriminations within days of his arrival in SA.
- He led the Indian struggle in SA.
- The first phase of Gandhi's political activities from 1894-1906 may be classified as the 'moderate' phase.
- He set up the Natal Indian Congress and started a paper called Indian Opinion.

IAS MENTOR SMART NOTES by SAHBAN ALI

- By 1906, Gandhiji, having fully tried the 'Moderate' methods of struggle, was becoming convinced that these would not lead anywhere.
- The second phase, begun in 1906, was characterized by the use of passive resistance, Satyagraha. There was no fear of jails.
- South Africa prepared Gandhiji for leadership of the Indian national struggle:
 - He had the invaluable experience of leading poor Indian labourers.
 - SA built up his faith in the capacity of the Indian masses to participate in and sacrifice for a cause that moved them.
 - Gandhiji also had the opportunity of leading Indians belonging to different religions.
- South Africa provided Gandhiji with an opportunity for evolving his own style of politics and leadership.
- Gandhi returned to India on January 9, 1915
- He founded the Sabarmati Ashram in Ahmedabad in 1916
- Initially he was politically idle. He spent his time studying the situation of the country.
- He was deeply convinced that the only viable method of political struggle was satyagraha.
- During the course of 1917 and early 1918, he was involved in three significant struggles – in Champaran in Bihar, in Ahmedabad and in Kheda in Gujarat. The common feature of these struggles was that they related to specific local issues and that they were fought for the economic demands of the masses.
- Champaran Satyagraha (1917)
 - Peasantry on the indigo plantations in Champaran, Bihar was excessively oppressed by the European planters.
 - On the invitation of the peasants he went to Champaran and began to conduct a detailed inquiry into the condition of the peasantry
 - The government was forced to set up a committee with Gandhi as one of the members. The sufferings of the peasants was reduced.
 - Others in this movement: Rajendra Prasad, Mazhar-ul-Haq, J B Kriplani, Narhari Parekh and Mahadev Desai.
- Ahmedabad Mill Strike (1918)
 - Dispute between workers and mill owners
 - Gandhi advised workers to go on a non-violent strike. He himself took to fast
 - Owners yielded and gave a 35 percent increase in wages to the workers
- Kheda Satyagraha (1918)
 - Despite crop failure in Kheda the government insisted on full land revenue
 - Gandhi advised the peasants to withhold payment.
 - Govt issued instructions that revenue should be collected from only those farmers who could afford to pay
 - Sardar Vallabhbhai Patel played a major role in this satyagraha.
- Impact of these early experiences
 - Brought Gandhiji in close contact with the masses
 - He identified his life and manner of living with the life of the common people
- He had three main aims

IAS MENTOR SMART NOTES by SAHBAN ALI

- Hindu-Muslim Unity
 - Fight against untouchability
 - Raising the social status of the women
- Gandhiji's first major nation-wide protest was against the Rowlatt Bills in 1919. He formed the Satyagraha Sabha whose members took a pledge to disobey the Act and thus to court arrest and imprisonment.
- Satyagraha was launched. The form of protest finally decided was the observance of a nation-wide hartal accompanied by fasting and prayer.
- However, protests were generally accompanied by violence and disorder.
- In Punjab, the situation was particularly violent. General Dyer was called to control the situation. On 13 April, Baisakhi Day, General Dyer ordered to open fire on unarmed crowd in Jallianwala Bagh. The government estimate was 379 dead, other estimates were considerably higher.
- Gandhiji, overwhelmed by the total atmosphere of violence, withdrew the movement on 18 April.
- Difference between earlier methods of struggle and satyagraha
 - Earlier, the movement had confined its struggle to agitation. They used to hold meetings, demonstrate, boycott etc
 - Through Satyagraha they could act now.
 - The new movement relied increasingly on the political support of the peasants, artisans and urban poor.
 - Gandhiji increasingly turned the face of nationalism towards the common man
- Jallianwala Bagh Massacre
 - On April 13, 1919 a large crowd had gathered in Amritsar to protest against the arrest of their leaders, Dr. Saifuddin Kitchlew and Dr. Satyapal
 - General Dyer opened fire
 - Widespread criticism. Tagore returned his knighthood.

CHAPTER 15: Non Co-operation Movement

- Montagu-Chelmsford Reforms 1919: Dyarchy
- In a system called "dyarchy," the nation-building departments of government — agriculture, education, public works, and the like — were placed under ministers who were individually responsible to the legislature. The departments that made up the "steel frame" of British rule — finance, revenue, and home affairs — were retained by executive councillors who were nominated by the Governor.
- The Hunter Committee report praised the actions of general Dyer.
- Khilafat Movement
 - For support of Turkey
 - Khilafat Committee formed under the leadership of Ali Brothers, Maulana Azad, Hakim Ajmal Khan and Hasrat Mohani
 - The promises made to the Khilafat Committee were not kept after the World War.

IAS MENTOR SMART NOTES by SAHBAN ALI

- The All-India Khilafat Conference held at Delhi in November 1919 decided to withdraw all cooperation from the government if their demands were not met.
- On June 9 1920, the Khilafat Committee at Allahabad unanimously accepted the suggestion of non-cooperation and asked Gandhiji to lead the movement.
- Khilafat movement cemented Hindu-Muslim unity
 - Gandhiji looked upon the Khilafat agitation as “an opportunity of uniting Hindus and Mohammedans as would not arise in a hundred years”
- The non-cooperation movement was launched on August 1, 1920. Lokmanya Tilak passed away on the same day.
- People countrywide observed hartal and took out processions.
- The congress met in September at Calcutta and accepted non-co-operation as its own.
- The programme of non-cooperation included:
 - Surrender of titles and honors
 - Boycott of government affiliated schools and colleges, law courts, foreign cloth and could be extended to resignation from government services.
 - Mass civil disobedience including the non-payment of taxes.
 - National schools and colleges were to be set up
 - Panchayats were to be established to settle disputes
 - Hand-spinning and weaving was encouraged
 - People were asked to maintain Hindu-Muslim unity, give up untouchability and observe strict non-violence.
- Changes in Congress to attain the new objective:
 - At the Nagpur session in 1920 changes in the Constitution of Congress were made.
 - The goal of congress was changed from the attainment of self-government by constitutional and legal means to the attainment of Swaraj by peaceful and legitimate means.
 - The Congress now had a Working Committee of fifteen members to look after its day to day affairs.
 - Provincial congress committees were now organized on a linguistic basis.
 - Mahalla and ward committees were formed.
 - The membership fee was reduced to 4 annas a years to enable poor to become members.

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- This was not without opposition however. Some members still believed in the traditional methods. Leaders like Jinnah, GS Khaparde, Bipin Chandra Pal and Annie Besant left congress during this time.
- Gandhiji, along with the Ali brother, undertook a nationwide tour to address people.
- Thousands of students left government schools and joined national schools.
- The most successful item of the programme was the boycott of foreign cloth.
- Picketing of toddy shops was also very popular.
- Students left government schools and colleges. It was during this time that Jamia Milia Islamia of Aligarh, the Bihar Vidyapith, the Kashi Vidyapith and the Gujarat Vidyapith came into existence.
- Lawyers such as Deshbandhu CR Das, Motilal Nehru, Rajendra Prasad, Saifuddin Kitchlew, C Rajagopalachari, Sardar Patel, T Prakasam and Asaf Ali gave up their legal practice.
- Tilak Swarajya Fund was started to finance the NCM.
- In 1921, Khilafat Committee issued a resolution that no muslim should serve in the British Indian army.
- The visit of the Prince of Wales on 17th November 1921 was observed as a day of hartal all over the country.
- The Congress Volunteer Corps emerged as a powerful parallel police.
- By December 1921, the government felt that things were going too far and announced a change of policy by declaring the volunteer corps illegal and arresting all those who claimed to be its members.
- Thousands of peasants and tenants participated in the movement.
- In Punjab, the Akali movement to remove corrupt mahants from the Gurudwaras was started.
- Assam: Tea plantation workers went on strike. Midnapore: peasants refused to pay Union Board taxes. Guntur (Chirala): Agitation led by Duggirala Gopalakrishayya
Malabar: Mohlahs (muslim peasants) created a powerful anti-zamindari movement.
- As the government refused to yield, Gandhiji announced that mass civil disobedience would begin in Bardoli taluqa of Surat.
- However, in Chauri Chaura, Gorakhpur on 5 February 1922 crowd set fire on a police station and killed some policemen. On hearing this, Gandhiji decided to withdraw the movement.
- The congress working committee ratified his decision. Thus, on February 12, 1922, the non-cooperation movement came to an end.
- Assessing the Withdrawal:

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- Some scholars say that Gandhiji withdrew the movement because he wanted to protect the interests of the propertied class.
- Some argue that there was no logic why a small incident should lead to withdrawal of the movement itself.
- However, government could use Chauri Chaura to justify its repression of the movement.
- If movement was started at that time, it would have been defeated due to the repression of the government.
- Gandhiji was protecting the movement from likely repression, and the people from demoralization.
- Mass movements tend to ebb in some time. Hence, withdrawal is a part of the strategy of mass movements.
- Gandhiji was tried in 1922 and sentenced to six years' imprisonment.
 - He invited the court to award him "the highest penalty that can be inflicted upon me for what in law is a deliberate crime, and what appears to be the highest duty of a citizen".
- Positives out of the non-cooperation movement:
 - Congress started commanding the support and sympathy of vast sections of the Indian people.
 - Millions of Indians became politically involved. Women were drawn into the movement.
 - Muslims participated heavily and communal unity was maintained.
 - Strengthened the national movement. Nationalist sentiments and the national movement had reached the remotest corners of the land.
 - People gained tremendous self-confidence and self-esteem.

CHAPTER 16: Peasant Movements

- Three important peasant movements of the early twentieth century:
 - Kisan Sabha and Eka movements in Avadh in UP
 - Mappila rebellion in Malabar
 - Bardoli Satyagrah in Gujarat
- The UP Kisan Sabha was set up in February 1918 through the efforts of Gauri Shankar Mishra and Indra Narain Dwivedi with the support of Madan Mohan Malviya.

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- By June 1919, it had established about 450 branches in 173 tehsils of the province.
- In August 1921, Mappila (Muslim) tenants rebelled. Their grievances related to lack of any security of tenure, renewal fees, high rents and other oppressive landlord exactions.
- The no-tax movement was launched in Bardoli taluq of Surat district in Gujarat in 1928.

CHAPTER 17: The Working Class Movements

- There were some working class movements in second half of 19th century. However, they were impulsive and not very well organized.
- The early nationalists had a lukewarm attitude towards the question of workers. This was because initially Congress wanted to focus on issues which were of common concern to all the people of India.
- There was a difference in attitude of the nationalists towards workers in indigenous and European enterprises.
- The most important feature of the labour movement during the Swadeshi days was the shift from agitation and struggles on purely economic questions to the involvement of the worker with the wider political issues of the day.
- The All India Trade Union Congress (AITUC) was founded in 1920.
- In 1918 Gandhi founded the Ahmedabad Textile Labour Association.
- The AITUC in November 1927 took a decision to boycott the Simon Commission and many workers participated in the massive Simon boycott demonstrations.
- Alarmed by worker's movement, the government enacted repressive laws like the Public Safety Act and Trade Disputes Acts and arrested the entire radical leadership of the labour movement and launched the Meerut Conspiracy Case against them.
- The labour movement suffered a major setback partially due to this government offensive and partially due to a shift in stance of the communist led wing of the movement.
- From the end of 1928, the communists stopped aligning them with the national movement.
- Communists got isolated within the AITUC and were thrown out in the split of 1931.
- By 1934, the communists re-entered the mainstream nationalist politics.
- The working class of Bombay held an anti-war strike on 2 October, 1939.
- With the Nazi attack on the Soviet Union in 1941, the communists changed their policy and asked the people to support the allied forces instead of holding anti-war strikes.
- The communists dissociated themselves from the Quit India movement launched in 1942.
- The last years of colonial rule also saw a remarkably sharp increase in strikes on economic issues all over the country – the all India strike of the post and telegraph department employees being the most well known among them.

CHAPTER 18: Struggles for Gurudwara Reform and Temple Entry

- The Akali movement
- The movement arose with the objective of freeing the Gurudwaras from the control of ignorant and corrupt priests (mahants).

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- Apart from the mahants, after the British annexation of Punjab in 1849, some control over the Gurudwaras was exercised by Government-nominated managers and custodians, who often collaborated with mahants.
- The government gave full support to the mahants. It used them to preach loyalism to the Sikhs and to keep them away from the rising nationalist movement.
- The agitation for the reform of Gurudwaras developed during 1920 when the reformers organized groups of volunteers known as jathas to compel the mahants and the government appointed managers to hand over control of the Gurudwaras to the local devotees.
- Tens of Gurudwaras were liberated within an year.
- To manage the control of Golden Temple and other Gurudwaras the Shiromani Gurudwara Prabandhak Committee was formed in November 1920.
- Feeling the need to give the reform movement a structure, the Shiromani Akali Dal was established in December 1920.
- The SGPC and Akali Dal accepted complete non-violence as their creed.
- There was a clash between the mahant and the Akalis over surrendering the gurudwara at Nanakana. This led to killing of about 100 akalis.
- The Nankana tragedy led to the involvement of Sikhs on a large scale in the national movement.
- Keys Affair: In October 1921, the government refused to surrender the possession of the keys of the Toshakhana of the golden temple of the Akalis. This led to protests. Leaders like Baba Kharak Singh and Master Tara Singh were arrested. Later, the government surrendered the keys to keep the Sikhs from revolting.
- Guru ka Bagh gurudwara in Ghokewala was under dispute as the mahant there claimed that the land attached to it was his personal possession. When few akalis cut down a tree on that land they were arrested on the complaint of the mahant. Seeing this thousands of akalis came and started cutting down the trees. About 4000 akalis were arrested. Later, the government didn't arrest but started beating them up severely. But the akalis kept turning up. Ultimately the government had to surrender.
- The akali movement made a huge contribution to the national awakening of Punjab.
- However, the movement encouraged a certain religiosity which would be later utilized by communalism.
- In 1923, the Congress decided to take active steps towards the eradication of untouchability.
- The basic strategy it adopted was to educate and mobilize opinion among caste Hindus.
- Immediately after the Kakinada session, the Kerala Provincial Congress Committee (KPCC) took up the eradication of untouchability as an urgent issue.
- KPCC decided to organize a procession on the temple roads in Vaikom, a village in Travancore, on 30 March 1924.
- During the processions, the satyagrahis were arrested and sentenced to imprisonment.
- On the death of Maharaja in August 1924, the Maharani released the Satyagrahis.
- Gandhiji visited Kerala to discuss the opening of temple with Maharani. A compromise was reached whereby all roads except for the ones in the Sankethan of the temple were opened to the Harijans.
- In his Kerala tour, Gandhi didn't visit a single temple because Avarnas were kept out of them.
- The weakness of the anti-caste movement was that through it aroused people against untouchability it lacked a strategy of ending the caste system itself.

CHAPTER 19: The years of Stagnation

IAS MENTOR SMART NOTES by SAHBAN ALI

- Gandhiji was arrested in 1922 and sentenced to 6 years of imprisonment. The result was the spread of disintegration, disorganization and demoralization in the nationalist ranks.
- After a defeat of their resolution of 'either mending or ending' in the Congress, CR Das and Motilal Nehru resigned and formed the Congress-Khilafat Swaraj Party in December 1922.
 - It was to function as a group within the congress
- How to carry on political work in the movements' non-active phases. The swarajists said that work in the council was necessary to fill the temporary political void. The no-changers believed otherwise.
- Major no-changers: Sardar Patel, Dr Ansari, Rajendra Prasad
- The no-changers opposed council-entry mainly on the ground that parliamentary work would lead to the neglect of constructive and other work among the masses, the loss of revolutionary zeal and political corruption.
- Despite the differences, the two groups had a lot in common.
 - The need for unity was very strongly felt by all the Congressmen after the 1907 debacle.
 - Both realized that the real sanctions which would compel the government to accept the national demands would be forged only by a mass movement.
 - Both groups fully accepted the leadership of Mahatma Gandhi.
- In the session held in 1923, the congressmen were permitted to stand as candidates and exercise their franchise in the forthcoming elections.
- Gandhiji was released on February 5, 1924. He did not agree with the Swarajists. However, slowly he moved towards an accommodation with the swarajists.
- On 6 November 1924, Gandhiji brought the strife between the Swarajists and no-changers to an end, by signing a joint statement with Das and Motilal that the Swarajists Party would carry on work in the legislatures on behalf of the Congress and as an integral part of the Congress. This decision was endorsed in Belgaum.
- The Swarajists did well in the elections and won 42 out of 101 seats in the Central Legislative Assembly.
- In March 1925, Vithalbhai J Patel was elected as the President (speaker) of the Central Legislative Assembly.
- The achievement of the Swarajists lay in filling the political void at a time when the national movement was recouping its strength.
 - They also exposed the hollowness of the reforms of 1919
- After the petering out of the NCM communalism took stronghold
 - Even within the Congress, a group known as 'responsivists', including Madan Mohan Malviya, Lala Lajpat Rai and NC Kelkar, offered cooperation to the government so that the so-called Hindu interests might be safeguarded.

CHAPTER 20: Bhagat Singh

- The sudden suspension of the non-cooperation movement led many young people to question the very basis strategy of non-violence and began to look for alternatives.
- All the major new revolutionary leaders had been enthusiastic participants in the non-violent non-cooperation movement.
- Two separate strands of revolutionary terrorism developed – one in Punjab, UP and Bihar and the other in Bengal.
- Ramprasad Bismil, Jogesh Chatterjea and Sachindranath Sanyal met in Kanpur in October 1924 and founded the Hindustan Republican Association to organize armed revolution.

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- In order to carry out their activities the HRA required funding. The most important action of the HRA was the Kakori Robbery.
- On August 9, 1925, ten men held up the 8-Down train from Shahjahanpur to Lucknow at Kakori and looted its official railway cash.
- The government arrested a large number of young men and tried them in the Kakori Conspiracy Case.
- Ashfaqulla Khan, Ramprasadn Bismil, Roshan Singh and Rajendra Lahiri were hanged, four others were sent to Andaman while seventeen others were sentenced to long term imprisonment.
- New revolutionaries joined the HRA. They met at Ferozshah Kotla Ground at Delhi on 9 and 10 September 1928, created a new collective leadership, adopted socialism as their official goal and changed the name of the party to the Hindustan Socialist Republican Association.
- Lala Lajpat Rai dies in a lathi-charge when he was leading an anti-Simon Commission demonstration at Lahore on 30 October 1928.
- On 17 December 1928, Bhagat Singh, Azad and Rajguru assassinated, at Lahore, Saunders, a police official involved in the lathi-charge on Lala Lajpat Rai.
- In order to let the people know about HSRA's changed objectives Bhagat Singh and BK Dutt were asked to throw a bomb in the Central Legislative Assembly on 8 April 1929 against the passage of the Public Safety Bill and the Trade Disputes Bill.
- He aim was not to kill but to let people know of their objectives through the leaflet they threw.
- They were later arrested and tried.
- The country was also stirred by the hunger strike the revolutionaries took as a protest against the horrible conditions in jails.
- On 13th September, the 64th day of the epic fast, Jatin Das died.
- Bhagat Singh, Sukhdev and Rajguru were sentenced to be hanged. He sentence was carried out on 23 March, 1931.
- Bhagat Singh was fully secular.
 - The Punjab Naujawan Bharat Sabha organized by him acted on secular lines.
- In Bengal, after the death of C R Das, the Congress leadership in Bengal got divided into two wings: one led by S C Bose and the other by J M Sengupta. The Yugantar group joined forces with the first while the Anushilan with the second.
- Surya Sen had actively participated in the non-cooperation movement. He gathered around him a large band of revolutionary youth including Anant Singh, Ganesh Ghosh and Lokenath Baul.
- Chittagong Armoury Raid
 -

NCERT Chapter 13

- Emergence of socialism in the 1920s in the nationalist ranks
 - JL Nehru and SC Bose
 - Raised the question of internal class oppression by capitalists and landlords
 - MN Roy became the first Indian to be elected to the leadership of the Communist International
 - Muzaffer Ahmed and SA Dange were tried in the Kanpur Conspiracy Case
 - 1925: Communist Party of India was formed
 - All India Trade Union Congress
 - Various Strikes: Bombay textile mills, Jamshedpur, Kharagpur

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- Bardoli Satyagraha (1928)
 - Peasants under the leadership of Sardar Patel organized no tax campaign
- Indian Youth were becoming active
 - First All Bengal Conference of Students held in 1928 presided by JL Nehru
- Hindustan Republican Association: 1924
 - Kakori Conspiracy Case (1925)
 - Four, including Ram Prasad Bismil and Ashfaqulla Khan were hanged.
- Hindustan Socialist Republican Association (1928)
 - On 17th December 1928, Bhagat Singh, Azad and Rajguru assassinated Saunders
 - Bhagat Singh and BK Dutt threw bomb in the Central Legislative Assembly on 8 April 1929 to let the people know of their changed political objectives
- Chittagong Armoury Raid: 1930, Surya Sen
 - Participation of young women

Simon Commission (1927)

- Indian Statutory Commission chaired by Simon to go into the question of further constitutional reform
- All its seven members were Englishmen. Clement Attlee was one of the members.
- Lord Birkenhead was the secretary of state at that time
- At its Madras session in 1927 INC decided to boycott the commission "at every stage and in every form"
 - ML and Hindu Mahasabha supported Congress
- Nehru Report, 1928
 - Dominion status
 - Contained Bill of Rights
 - No state religion
 - Federal form
 - Linguistically determined provinces
 - No separate electorates
 - All Party Convention, held at Calcutta in 1928, failed to pass the report
 - Muslim league rejected the proposals of the report
 - Jinnah drafted his fourteen points
 - Hindu Mahasabha and Sikh League also objected
- Poorna Swaraj
 - Resolution passed at the Lahore session in 1929
 - On 31 December 1929, the tri-color was hoisted
 - On 26 January 1930, Independence Day was celebrated

Civil Disobedience Movement

- Started by Gandhi on 12th March 1930 with the Dandi March. Reached Dandi on April 6.
- Defiance of forest laws in Maharashtra, Central Province and Karnataka. Refusal to pay chaukidari tax in Eastern India.
- Wide participation of women
- Khan Abdul Gaffar Khan organized Khudai Khidmatgars (aka Red Shirts)
- Nagaland: Rani Gaidilieu
- First RTC, 1930
 - Congress boycotted
- Gandhi-Irwin Pact, 1931
 - Government agreed to release the political prisoners who had remained non-violent

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- Right to make salt for consumption
- Right to peaceful picketing of liquor and foreign cloth shops
- Congress suspended the Civil Disobedience Movement
- Agreed to take part in the second RTC

- **NEHRU REPORT (1928) & FOURTEEN POINTS (1929)**

- **Background** – *There was a longstanding demand on the part of people of India to new constitution and their greater say in its drafting.* The report was an attempt to address this need for a new constitution. Lord Birkenhead had challenged Indians to produce an agreed constitution. This report came in that background.
- The 'Nehru Report' (1928) was a **memorandum outlining a proposed new Dominion constitution** (it was an outline and not a constitution itself) for India. It was prepared by a committee of the **All Parties Conference** chaired by Motilal Nehru with his son Jawaharlal acting as secretary. There were nine other members in this committee *including two Muslims.*
- The report **didn't seek complete independence** but, the constitution outlined by the Nehru report was for India enjoying *dominion status* within the British Commonwealth. Motilal commented – *'It's an achievement on which any country in the world might well be proud of'.*
- **Recommendations** –
 - I. It called for *Dominion Status*
 - II. Unlike the eventual Government of India Act 1935 it *contained a Bill of Rights.*
 - III. It *did not provide for separate electorates* for any community or weightage for minorities.
 - IV. It *advocated federal structure.*
 - V. Separation of state from religion
 - VI. A *parliamentary form of Government*
 - VII. *Residual powers with federal/central government*
 - VIII. *Adult franchise*
 - IX. *Redistribution of provincial boundaries on a linguistic basis*
 -
 - Most of its recommendations formed the basis of constitution of independent India.
- **Controversies over report** –
 - I. It **did away with Communal/Separate Electorate** – this attracted much ire from Muslim league and other minority communities
 - II. It **asked for Dominion Status and not complete Independence** – On this issue, even Jawahar Lal differed with his father (which was reflected a year later when he came up with a demand for Purna Swaraj). Nehru and Subhash formed 'Independence for India League'.
 -
 - Neither Muslim League nor Hindu Mahasabha nor ardent Sikhs agreed with the report and it set the stage for the communal confrontation.
- **FOURTEEN POINTS, 1929**

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- With few exceptions *League leaders rejected the Nehru proposals. They objected the provision of single electorate and wanted separate electorate. They also saw residual powers in federal*

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- *structure with center as unacceptable* as they were not in majority at national level and feared that this provision can be misused.
- In reaction, Mohammad Ali Jinnah drafted his Fourteen Points in 1929 which became the core demands the Muslim community put forward as the price of their participating in an independent united India.
- Main points of 14 Point Formula were –
 - I. *Separate electorate*
 - II. *33% seats reserved* for Muslims in Central Legislatures
 - III. Residual powers vested with provinces
 - IV. *Provincial autonomy*
 - V. No constitutional amendment by the by the center without the concurrence of the states constituting the federation.
 - VI. Adequate representation of Muslims in services
 - VII. *Full religious freedom to all communities*
- However, Gandhi and a few others also, didn't support the separate electorate for Muslim or Dalits as he saw it divisive and perpetuating the divide that exist.
- ***Over Dominion status, Gandhiji and Motilal argued that consensus over it has been built by great efforts and 2 years should be given to see government response.*** After negotiations this time was ***reduced to 1 year*** and it was decided that if Dominion Status was not realized during this period a demand for full independence will be made and *Civil Disobedience will be launched.*
- In 1929, just before demand for Poorna Swaraj, in an effort to win them over, the viceroy, Lord Irwin, announced in October 1929, ***a vague offer of 'dominion status'*** for India in an unspecified future, and a Round Table Conference to discuss a future constitution. This did not satisfy the Congress leaders.
- **RISE OF RADICALS, DEMAND for PURNA SWARAJ (1929)**
- **Background** – Jawaharlal Nehru, Subhas Chandra Bose and **Satyamurti** became more assertive after the Nehru Report which defied their expectations by announcing Dominion Status as their demand. However, Motilal Nehru and Gandhi were reluctant to shed the gains they have made by demanding Dominion Status and they demanded to give a 1 year's time to government. *But British didn't relent.* There was some hope after the new Labor government was elected in 1929 (headed by Ramsay MacDonald) and new Secretary of State 'Wedgewood Benn' was also sympathetic to Indian cause. Viceroy Irwin too raised some hope among likes of Motilal and Gandhi when hinted towards Dominion Status (which was, however, not confirmed) a round table talk for the same. This, however, didn't assuage the sentiments of neither liberals nor Jawahar Lal and others.
- In December 1929, under the presidency of Jawaharlal Nehru, the **Lahore Congress** formalized the demand of **'Purna Swaraj'** or full independence for India. Jawahar *unfurled Indian flag at the bank of*

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- *Ravi on midnight of 31st December. He declared – 'It's a crime against man and God to submit any longer'.*
- Following broad decisions were taken –
- **I. Boycott of Round Table Conference**
- II. Demand for **Purna Swaraj**
- III. All **members of legislature may resign.**
- IV. It was declared that **26 January 1930, would be celebrated as the Independence Day** when people were to take a pledge to struggle for complete independence. Lahore session also marked a leadership shift to younger generation.
- V. It was also decided that a Civil Disobedient movement will be launched under leadership of Gandhi
-
- Call for nation wide meetings was made and it saw huge participation from both Rural and Urban areas and pledges were made for Purna Swaraj.
- **GANDHI'S 11 POINTS, SALT MARCH & CIVIL DISOBEDIENCE MOVEMENT, 1930**
- **Background** – After non-action of government over Nehru Report and failure of government to agree upon any demand for even dominion status, Gandhiji was looking for a new plan amidst growing restlessness among the Congress and nation as a whole.
- Mahatma Gandhi found in salt a powerful symbol that could unite the nation. On 31 January 1930 – Soon after demand for Purna Swaraj, he sent a letter to Viceroy Irwin stating eleven demands (11 points). In his letter to Viceroy he stated – *'British rule has impoverished 'the Dumb Millions' by a system of progressive exploitation, reducing us to political serfdom and sapped us culturally, degraded us spiritually .*
- Some of these were of general interest; others were specific demands of different classes, from industrialists to peasants. *The idea was to make the demands wide-ranging, so that all classes within Indian society could identify with them* and everyone could be brought together in a united campaign.
- These included among others –
- I. Total prohibition
- II. Release of political prisoners
- III. Reduce expenditure on civil services and military
- IV. Levy of duty on foreign cloth
- V. Issue of firearm licences
- VI. Reduce land revenue by 50%
- VII. Reduce Rupee Sterling exchange ratio to make Indian exports profitable
- VIII. Reserve Coastal shipping for Indians
- IX. Abolition of Salt Tax.
-

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- The most stirring of all was the demand to abolish the salt tax. *Salt was something consumed by the rich and the poor alike, and it was one of the most essential items of food. The tax on salt and the government monopoly over its production, Mahatma Gandhi declared, revealed the most oppressive face of British rule.* Further, Salt Satyagraha had a potential of mass appeal and mass-involvement. Mahatma Gandhi's letter was, in a way, an ultimatum.
- Indian reaction to proposed 11 Points –
- I. There was some resentment among nationalist leaders over the 11 points as *they saw it running counter the Swaraj Declaration* that was made just some time back. However *Gandhi wanted to see the sincerity of British.*
- II. *Industrial class wholeheartedly supported Gandhian demands in full* as they saw them more of economic nature (levy of duty on foreign cloth and other demands if would have been accepted would have promoted domestic industry)
-
- If the demands were not fulfilled by 11 March, the letter stated, the Congress would launch a civil disobedience campaign. Irwin was *unwilling to negotiate and no-response was given* to demands. Gandhi decided to go for Civil Disobedience. On this, Gandhi commented – *'While he asked for the bread, he was given a stone'* on the apathetic attitude of Viceroy and British government over their non-response to Gandhi's pleas before he started Civil Disobedience Movement.
- So, Mahatma Gandhi started his famous salt march **accompanied by 78 of his trusted volunteers** which also included **Sarojini Naidu**. Congress vested in Gandhi power to launch Civil Disobedience Movement. The march was over 240 miles, from Gandhiji's ashram in **Sabarmati** to the Gujarati coastal town of **Dandi**. The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear Mahatma Gandhi wherever he stopped, and he told them what he meant by swaraj and urged them to peacefully defy the British. On **6 April** he reached Dandi, and ceremonially violated the law, manufacturing salt by boiling sea water. *This marked the beginning of the Civil Disobedience Movement.*
- Masses participated in the movement. Salt laws were broken everywhere. Even women participated in huge numbers. **Kamla** (wife of Nehru), **Swarup Rani** (Mother of Nehru) were at the forefront. In Tamil Nadu, **C Rajagopalchari** led the march, In Malabar **K Kelappan** took the lead.
- Thousands in different parts of the country broke the salt law, manufactured salt and demonstrated in front of government salt factories. As the movement spread, foreign cloth was boycotted, and liquor shops were picketed. Peasants refused to pay revenue and chaukidari taxes, village officials resigned, and in many places forest people violated forest laws – going into Reserved Forests to collect wood and graze cattle.
- Other Impacts –
- I. There was a *wide scale boycott of liquor shops* and in protest toddy trees were cut down
- II. *Women participated at large scale* for the first time
- III. **Khan Abdul Gaffar Khan** launched a Khudai Khidmatgar Movement at the North West Frontier Provinces
-

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- IV. **Rani Gaidillieu** at the age of 13 responded to Gandhian call in Manipur and was sentenced for life imprisonment and was released only in 1947
- V. **Chowkidar Tax Non-Payment Campaign** was initiated in the Eastern part of the nation (Chowkidars were hated with their pro-government activities and were even considered government spies).
- VI. Forest laws were liberally violated in Southern and Central provinces
- VII. Bardoli Satyagraha was launched by Patel just before Civil Disobedience movement and it became a model no-tax campaign in other parts of the country during the Civil Disobedience movement.
- VIII. UP saw another form of '**No-Revenue, No Rent**' Campaign. No-Revenue call was for Zamindars and they were asked not to pay revenue to government and No-rent call was for cultivators.
- IX. A variety of mass mobilization techniques like **Prabhat Pheris, Patrikas** (illegal newsprint) were used. Children were organized into **Vanar Sena** and Girls into Manjari (cat) Sena.
-
- **Dharsana Satyagraha, 1930** – Dharasana Satyagraha was a *protest against the British salt tax* in colonial India in May, 1930. Following the conclusion of the Salt March to Dandi, Mahatma Gandhi chose a *non-violent raid of the Dharasana Salt Works* in Gujarat as the next protest against British rule. Hundreds of satyagrahis were beaten by soldiers under British command at Dharasana. In a peaceful move led by **Sarojini Naidu**, *files of Satyagrahis faced the lathis of police and they fell in line, only to be replaced by other line*. The ensuing publicity *attracted world attention* to the Indian independence movement and brought into question the legitimacy of British rule in India.
- **British Response** – Worried by the developments, the colonial government began arresting the Congress leaders one by one. This led to violent clashes in many palaces. A frightened government responded with a policy of brutal repression. Peaceful Satyagrahis were attacked, women and children were beaten, and about 60,000 people were arrested. Big leaders like C Rajagopalachari, Vallabhai, Jawahar, Madan Mohan Malviya, J M Sengupta etc were also arrested. *Gandhi too was arrested in May 1930* and leadership was transferred to **Abbas Tyabji** and he too was arrested. Later **Sarojini** took the lead, but she was also arrested. Government came up with many 'repressive resolutions', '*Congress was declared illegal*'.
- **Success of Movement –**
 - It rallied masses like never before
 - Import of foreign goods was effectively boycotted
 - Students and Women participated in masses
 - Workers also joined the movement big time
-
- **Failures of Movement –**
 - Not all social groups were moved by the abstract concept of swaraj. One such group was the nation's 'untouchables', who from around the 1930s had begun to call themselves dalit or oppressed. For long the Congress had ignored the dalits, for fear of offending the sanatanis, the conservative high-caste Hindus. Dr B R Ambedkar, who organised the dalits into the Depressed
 - Classes Association in 1930, clashed with Mahatma Gandhi at the second Round Table Conference by demanding separate electorates for dalits.
 - ☐ Muslims – except in NWFP under Khan Abdul Gaffar Khan – show apathetic response. They were polarized by communal rhetorics of leaders as well as government's positive response

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to their demands. After the decline of the Non-Cooperation-Khilafat movement, a large section of Muslims felt alienated from the Congress. From the mid-1920s the Congress came to be more visibly associated with openly Hindu religious nationalist groups like the Hindu Mahasabha. As relations between Hindus and Muslims worsened, each community organised religious processions with militant fervour, provoking Hindu-Muslim communal clashes and riots in various cities.

- Lukewarm Support from Industrial Class
- Poor participation from peasants
- **Non-Cooperation vs Civil Disobedience** – People were now asked not only to refuse cooperation with the British, as they had done in 1921-22, but *also to break colonial laws*. So, it was an ideological progression. This time objective was complete independence. There was poor Muslim participation this time and labor participation was also poor.
- This movement, however, catapulted Gandhi on international arena and for the first time women also participated in large number in a national movement.
- **GANDHI – IRWIN PACT or DELHI PACT (MARCH 1931)**
- **Background** – As *British repression became harder during Civil Disobedience Movement*, it led to sufferance of common people. In such a situation, Mahatma Gandhi once again decided to call off the movement and he along with many others was arrested only to be released in 1931. *Congress didn't participate in first Round Table Conference* which was though attended by Muslim League, Hindu Mahasabha, Chamber of Princes, the Liberals and Dalits and *it was speculated that any agreement without the participation of Congress will be futile*. Irwin was also anxious to find a solution and in a gesture he released the political prisoners and decided to directly talk to Gandhi.
- In this backdrop, Gandhi entered into a pact with Irwin on **5 March 1931**. The Pact and direct Gandhi-Irwin talks *put Congress on equal terms with government* and *this move of Irwin was also criticized in Britain for shedding too much space*.
- **Below were the proposed conditions** –
- I. *Discontinuation of the civil disobedience movement* by the Indian National Congress
- II. *Participation by the Indian National Congress in the Round Table Conference*
- III. *Withdrawal of all ordinances issued* by the British Government imposing curbs on the activities of the Indian National Congress

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- IV. *Release of prisoners arrested* for participating in the civil disobedience movement V. *Removal of the tax on salt*, which allowed the Indians to produce, trade, and sell salt legally and for their own private use. Things that were not accepted by British as a part of Gandhi Irwin pact or Delhi Pact –
- I. However, Congress *demand for a police enquiry into arrests and atrocities made during Civil Disobedience movement was rejected*.
- II. *Commutation of sentences of Bhagat Singh* and his comrades
- III. The pact also *didn't accept demand of immediate return of the lands* confiscated during movement (this caused much resentment among the radicals)
-
- By this Gandhi-Irwin Pact, Gandhiji consented to participate in a Round Table Conference in London and the government agreed to release the political prisoners. The pact was criticized by radicals for not extracting definite gains from government and compromising on the demand of Swaraj by agreeing to participate in Round Table Conference. *Gandhiji was perhaps aware that mass movements are essentially short lived and he tried to leverage the situation by extracting some gains from British government.*
- **KARACHI SESSION (MARCH 1931)**
- **Background** – The Gandhi-Irwin pact was criticised by radical nationalists, for Gandhiji was unable to obtain from the Viceroy a commitment to political independence for Indians; he could obtain merely an assurance of talks towards that possible end. It was organised even as many Congress leaders opposed the Gandhi-Irwin pact, for the *government had not accepted even one of the major nationalist demands* (viz – demand for police enquiry, return of confiscated peasant lands). It had not agreed even to the demand that the death sentence on Bhagat Singh and his two comrades be commuted to life imprisonment. It was termed as a bourgeois agreement, which ignored masses. *However, the session aimed at approving Gandhi Irwin Pact.*
- Gandhiji prevailed upon the session to approve the agreement. He was *greeted with black flag and flowers by angry protestors*. Further, ***Gandhiji and Congress as national representatives in that congress was disputed by three sections – Muslim League, Princely states and BR Ambedkar*** (he accused congress of ignoring the welfare of lower castes).
- However, the session is significant from following point of views –
- I. It *endorsed Delhi Pact or Gandhi Irwin Pact*
- II. For the ***first time it moved a resolution on Fundamental Rights*** and the draft resolution was *prepared by Jawahar Lal Nehru* (session was presided over by Vallabhai Patel)
- III. It for the first time *explained the concept of Purna Swaraj* and reiterated it as goal
- IV. It also *declared that interests of minority will be looked after* and their culture will be preserved
- V. It *acknowledged the brave sacrifice of Bhagat Singh and others*
-
- **Significance of the Karachi Resolution** lies in the fact that – it remained the basic essence of political and economic programmes of Congress in later years.

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- **Karachi Congress Resolution, 1931** – Swaraj as conceived by the Congress should include real economic freedom of the masses. The Congress declares that no constitution will be acceptable to it unless it provides or enables the Swaraj Government to provide for –
 - I. Freedom of expression, association and meeting.
 - II. Freedom of religion.
 - III. Protection of all cultures and languages.
 - IV. All citizens shall be equal before the law.
 - V. No disability in employment or trade or profession on account of religion, caste or sex.
 - VI. Equal rights and duties for all in regard to public wells, schools, etc.
 - VII. All to have right to bear arms in accordance with regulations.
 - VIII. No person to be deprived of property or liberty except in accordance with law.
 - IX. Religious neutrality of State.
 - X. Adult Suffrage.
 - XI. Free compulsory primary education.
 - XII. No titles to be conferred.
 - XIII. Capital punishment to be abolished.
 - XIV. Freedom of movement for every citizen of India and right to settle and acquire property in any part thereof, and equal protection of law.
 - XV. Proper standard of life for industrial workers and suitable machinery for settlement of disputes between employers and workers and protection against old age, sickness, etc.
 - XVI. All labour to be free from conditions of serfdom.
 - XVII. Special protection of women workers.
 - XVIII. Children not to be employed in mines and factories.
 - XIX. Rights of peasants and workers to form unions.
 - XX. Reform of system of land revenue and tenure and rent, exempting rent and revenue for uneconomical holdings and reduction of dues payable for smaller holdings.
 - XXI. Inheritance tax on graduated scale.
 - XXII. Reduction of military expenditure by at least half.
 - XXIII. No servant of State ordinarily to be paid above Rs 500 per month.
 - XXIV. Abolition of Salt tax.
 - XXV. Protection of indigenous cloth against competition of foreign cloth.
 - XXVI. Total prohibition of intoxicating drinks and drugs.
 - XXVII. Currency and exchange in national interest.
 - XXVIII. Nationalisation of key industries and services, railways, etc.
 - XXIX. Relief of agricultural indebtedness and control of usury.
 - XXX. Military training for citizens.
- **2nd ROUND SECOND TABLE CONFERENCE (DEC 1931)**
 - **Background** – The Congress had boycotted the first Round Table Conference (1930) which was actively attended by princely states, Ambedkar and other non-Congress parties. Ambedkar also raised the issue of separate electorate for Dalits and Jinnah demanded more safeguards for the Muslims (these two

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- demands were reflected in Communal Award of 1932). After Gandhi-Irwin Pact, Gandhi was sent as a representative of Congress.
- **Objective of Round table Conference** – Round table conference were in line with the constitutional progression envisaged by the British which were outlined by the Simon Commission as well to chart out a future course of action for political mechanism in India. One of the prime objective of Congress to participate in it was demand of Indians for more autonomy and dominion status.
- Though the round table conferences were termed as 1st, 2nd, and 3rd. It will be wrong to term as so because – it was basically a single conference that was held in three sessions.
- In April, before Second Round Table Conference, Irwin was replaced by new **Viceroy Willingdon** and he was not ready to take a liberal attitude as taken by Irwin. Even before Gandhi left for Conference there were complaints regarding the non-release of prisoners in some areas, repression of Khudai Khidamtgars in NWFP and Gandhi was refused permission to go there.
- **Non-Congress parties were involved by the British in a big way** at the 2nd Round Table Conference as well. In December 1931, Gandhiji went to London for the conference, but **the negotiations broke down on the minority issue**. Not only Muslims demanded separate electorate, *this time minorities led by Ambedkar also demanded separate electorate*. **British also refused to grant Dominion Status** a key demand of Congress. Gandhi pressed upon point of Constitutional reforms and leaving behind communal arguments. But no consensus was reached and he returned disappointed. It failed because of initial non-attendance by the Congress and because Gandhi, who later did attend, claimed he was the only representative of all of India.
- Outcomes –
 - I. *Two new Muslim majority provinces* – NWFP and Sindh to be created
 - II. Setting up of *Indian Consultative Committee*
 - III. Prospect of a *unilateral Communal Award* if Indians failed to agree.
 - IV. New right/conservative government under Churchill refused to put Congress on equal footing and adopted a stern attitude, in its aftermath new Viceroy refused to have a meeting with Gandhiji
-
- Back in India, Gandhi discovered that the *government had begun a new cycle of repression*. Gaffar Khan and Jawaharlal Nehru were both in jail, the Congress had been declared illegal, and a series of measures had been imposed to prevent meetings, demonstrations and boycotts. *Press was gagged* and Congress was still facing ban. New Viceroy Willingdon and Secretary of State had adopted a tough stance against Gandhi and they decided not to negotiate any further like the former Viceroy Irwin did earlier.
- With great apprehension, *Mahatma Gandhi relaunched the Civil Disobedience Movement*. For over a year, the movement continued, but by 1934 it lost its momentum due to severe repression by government.
- Causes of Failure of 2nd Phase of Civil Disobedience Movement –
 - Major Leaders were Behind Bars
 - Poor Support from Peasantry
 - Inertia and apparent disappointment from Gandhian politics
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- To break the lull in activities, *council entry was suggested* on the line of Swarajists by **Satayamurti** which was later endorsed by likes of **Bhulabhai Desai, M A Ansari**. As a result Congress participated in Central Legislative Elections of 1934 and it won a heavy majority.

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- Within Congress as well, an alternative ideological development happened and Congress Socialist Party was born as a left leaning faction.
- In the meanwhile, many nationalists thought that the struggle against the British could not be won through non-violence. In 1928, the **Hindustan Socialist Republican Army** (HSRA) was founded at a meeting in Ferozeshah Kotla ground in Delhi as an offshoot of Hindustan Republican Association visibly influenced by socialist ideas. Amongst its leaders were Bhagat Singh, Jatin Das and Ajoy Ghosh. In a series of dramatic actions in different parts of India, the HSRA targeted some of the symbols of British power. In **April 1929**, *Bhagat Singh and Batukeswar Dutta threw a bomb in the Legislative Assembly*. In the same year there was an attempt to blow up the train that Lord Irwin was travelling in.
- New Viceroy Willingdon who replaced Irwin believed that government did a major mistake by reaching a truce with Congress and by putting Gandhi on equal par. He was determined this time to crush Congress.
- **COMMUNAL AWARD (1932) and POONA PACT (1933)**
- **Background** – In the wake of inconclusive Round Table Talks, British government had declared that, if a consensus was not reached on separate representation of minorities, a unilateral communal award will be made. Government kept its promise in form of Communal Award of 1932.
- The Communal Award was by the British Prime Minister Ramsay MacDonald on 4 August 1932 to grant separate electorates to minority communities in India, including Muslims, Sikhs, and Dalit (then known as the Depressed Classes or Untouchables) in India (during Round Table Discussions, separate electorate was demanded by not only Muslim Leaders but by Ambedkar and other minorities as well). The depressed classes were assigned a number of seats to be filled by election from special constituencies in which voters belonging to the depressed classes only could vote.
- The award was opposed for provision of separate electorate by Congress and other nationalist leaders and *was viewed as a part of 'Divide and Rule' policy of Britain*. The Award was highly controversial and opposed by Mahatma Gandhi. Gandhi called the award as – '*English Attack on Hindu-Muslim Unity*'. He argued that *what Dalits need is eradication of untouchability and discrimination and not further division*. In the award *he saw similar consequences of Muslim having separate electorate and ultimately demanding a separate nation*. He began an indefinite hunger strike at Yerwada Central Jail from September 20, 1932 to protest this Award.

- Communal Award was supported by many among the minority communities, most notably the Dalit leader, Dr. B R Ambedkar. **Madan Mohan Malviya** acted as a mediator between Gandhi and Ambedkar and after lengthy negotiations, Gandhi reached an agreement with Dr. Ambedkar to have a single Hindu electorate, with *Dalits having seats reserved within it* (in fact, seats for Dalits were increased after the Pact). This is called the **Poona Pact**. *Electorates for other religions like Muslim and Sikh remained separate.*
- After this pact, *Gandhi put renewed effort towards upliftment of Dalits*. He started a magazine called – **Harijan** and he also spent *one year in community service* of Dalits and spreading the message of untouchability. However, orthodox Hindus sternly opposed his efforts.
- Soon after that in 1934, Gandhi renounced the membership of Congress and expressed his desire to put Jawahar in as next leader. As a result, Jawahar was elected president in 1935 and 1936.
- **GOVERNMENT of INDIA ACT (1935)**
- **Background** – Third Round Table Conference happened in 1932, and no Congress leader participated. However its discussion and discussions of earlier Round Tables and Simon Commission recommendations led to the enactment of 1935 Act.
- The Act provided for an all India federal structure as a union of Princly States and Provinces. ***Inclusion of Princly States was an idea to act as a balance against the rising nationalism in the provinces.***
- **Features of the Act –**
- I. It introduced **Federalism** in India with Princly States and Provinces being its parts and introduced Federal List, Provincial List and Concurrent List. However, *this never became a reality for Princly States didn't approve this.*
- II. **Provincial Autonomy** replaced Provincial Diarchy (after unpopular nature of Dyarchy in Provinces, Simon Commission suggested its abolition) i.e. *Responcible Government was introduced in Provinces. Governor has to now act on the advice of the miniters responsible to Provincial Legislature.*
- III. **Bicameralism** was introduced in 6 out of 11 Provinces.
- IV. There was also to be a bicameral federal legislature *in which the (princly) states were given disproportionate weight age. Moreover, the representatives of the states were not to be elected by the people, but appointed directly by the rulers.*
- V. NWFP was given status of province and Burma was separated from India (Burma became part of India only during British)
- VI. **Diarchy at federal/central** level was introduced and abolished at provincial level
- VII. **Emergency power** was vested in Governor General and Governors in Provinces – The Governor-General and the Governors were to be appointed by the British government. Though power was
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- given to provinces, the Governors were given special powers. They could veto legislative action. Moreover, they retained full control over the civil service and the police. Governor General was given 'Emergency Powers'.
- VIII. Separate Electorate was provided for Hindu and Muslims as was provided by 1909 and 1919 Acts too.
- IX. **Limited Franchise** – Only 14 per cent (1/6) of the total population in British India was given the right to vote. Even this legislature, in which the princes were once again to be used to check and counter the nationalist elements, was denied any real Power.
- X. **Key Portfolios were kept under British Control** – Defense and foreign affairs remained outside its control, while the Governor-General retained special control over the other subjects.
- XI. Lower house termed as – Legislative Assembly and Upper House as Council of States
- XII. Vote on Budget was also allowed
- XIII. 'Vote of No Confidence' and 'Idea of Collective Representation' was introduced.
- XIV. There were also other features of the act like – Establishment of a **Federal Court**, A **Federal Bank** (RBI), **Federal Public Service Commission** etc.
-
- Foreign rule was to continue as before; *only a few popularly elected ministers were to be added to the structure* and the Congress condemned the Act as 'totally disappointing'. The act was condemned by one and all. Jawaharlal Nehru termed this Act as – '*The Act is a car without engines, but all brakes*'.
- It **didn't mention the Dominion Status** was promised by Simon Commission.
- It also carried on *provision of separate electorate which would also lead to further communal divide*. Separate electorate was long opposed by Congress.
- On the basis of the Act, the first 'provincial elections' were held in February 1937 and they conclusively demonstrated that a large majority of Indian people supported the Congress and it recorded majority in 8 out of 11 provinces. Congress ministries were formed in July 1937 in seven out of eleven provinces. However they had to work under supervision of governor.
- Despite the criticism of the Act at that time, many of the provisions of the Act were adopted by the government of India after Independence and this act was landmark in terms of concessions provided to Indians and the changes that it proposed in the governing system. This is the reason that it is termed as '*Point of no return to freedom*'.
- **Congress for the first time officially demanded establishment of a Constitutional Assembly** in its 1935 session based on adult franchise to draft Constitution.

1937 ELECTIONS

Jawahar Lal Nehru, Bose, Congress Socialists and Communists were against the idea of entering into Provincial elections which were scheduled to be held in 1937 for the first time according to the 1935 Act. According to them it defeats their purpose because –

Participating *would dilute their stand* and will be *akin to cooperating with the repressive government*

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Assuming offices after elections means having 'responsibility without power' as the governing structure has not changed much

Assuming the office would take away the revolutionary character that movement has assumed since 1919

Others argued that while focus of congress is still on the activities outside the legislature, *entering the legislatures is only a short term tactic to bust the Act of 1935 from within and to practically demonstrate the hollowness of the Act*. It was also termed as a part of all round strategy with ultimate goal as independence. With this assurance, Jawahar started his campaign extensively in 1936 and in his election manifesto made three things clear –

- Goal of Congress is still attainment of Independence
- Congress still rejects 1935 Act
- *Formation of Constituent Assembly is still top priority of Congress* (INC in 1936 for the time proposed to constitute the Constitution Assembly to form the Indian Constitution)

Congress won in majority of provinces with exception of Bengal, Sind, Punjab, Assam, NWFP etc and it formed ministries in many of them. To match their acts with their electoral promises, leaders took the steps like – *reduced their salaries, travelled through trains in second and third class*. It initiated many reforms, passed many legislations, freed political prisoners.

The elections also had *another undesirable outcome*. ***It widened the rift between Congress and the League*** and it became more communal and more strident in its demand of a separate nation. The Congress's failure to mobilise the Muslim masses in the 1930s allowed the League to widen its social support. The Congress's rejection of the League's desire to form a joint Congress League government in the United Provinces in 1937 also annoyed the League.

However, its performance was limited by various factors, especially in the field of agrarian reforms –
I. *Inherent power still lied with center and Viceroys and Governors* had the power to veto their resolutions

II. *Congress had little financial resources* as lion's share was taken by the Center

III. According to mechanism of bicameralism in provinces, most of the provinces, there were *'legislative councils' also which had elections on the basis of limited franchise and were occupied by the landlords, zamindars and other elites*. A lower house support was often not enough to pass a legislation and this led to compromise on many issues including agrarian reforms which ran counter to the interests of these members.

IV. Vested interests within Congress also scuttled its plans of reforms and infightings and bickering further aggravated it

Muslim League and 1937 election – The election came as a great disappointment for Muslim League. *Jinnah was called from London to lead Muslim League in 1935*, but despite that it secured only around 100 seats out of the allotted 480 seats. This failure left it with no choice but to resort to communalism and it got manifested in the 1937 by elections in UP when it *rallied the voters on the name of Allah and Kuran*. Nehru strongly condemned this Act. This was turning point in the history of communalism in India when it took an extreme form which was aggravated in coming years.

TIRUPURI SESSION and FORWARD BLOCK (1939)

Gandhi had retired from Congress in 1934 and Congress under Jawahar's leadership has acquired a taste of socialism and radicalism. Subhas was chosen unanimously in February 1938 session of Congress at Haripura to build upon that trend. In that session under the leadership of Bose, Congress passed a *resolution to opposition to the impending imperialistic war*.

Difference between Gandhi and Subhash – However, *Gandhi had a sympathetic corner for British in this hour of difficulty and he also didn't like the idea of Subhash to join the other European forces in a bid to bring freedom to India*. Other issue was Subhash's plan for industrialised development, which Gandhi opposed in favor of grass root level changes. These differences came in open in the next session of Congress of 1939 in Tirupuri when Gandhi fielded **Patabhai Sitaramaiya** as candidate and he was defeated and Bose re-elected.

Bose *declared its opposition to fascism and imperialism alike* and passed a resolution in this effect *along with a resolution demanding independence and forming a constituent assembly*. He also *openly criticized moderate policies of Congress* and called for an aggressive movement. This open criticism irked many veterans and *12 of the working Committee members* (out of 15) resigned and in the same year **Govind Vallabh Pant** moved a resolution to form a new working committee under Gandhian leadership. The resolution was passed and Bose stepped down from presidency. Congress Socialist Party refrained from voting and Bose called it as a betrayal. He formed Forwards Block in 1939, first as a part of Congress then parted ways with it.

SECOND WORLD WAR and INDIA

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In 1939 World war broke out and British declared participation of India in War without permission from or consultation with Indians. *League (on conditional support that constitutional decisions will be taken with its consent) and Princely States supported the War.*

Gandhi expressed sympathy, while Subhash urged for taking benefit of this situation to launch a full blown movement. Nehru was in middle and argued for refraining from the war and at the same time not taking advantage. '*Tell me the difference between Imperialism and Fascism*', remarked Nehru. *British offered Dominion Status to India after War, but Congress found it too little too late. All Congress ministers resigned from provinces in 1939 in protest of alleged involvement of India in war without consultation with Indians.* League celebrated **22 December 1939** as '**Deliverance Day**' from Congress rule.

Congress agreed to provide conditional support and put forward two demands –

- ☐ After the war constituent assembly should be convened
- ☐ Immediately some form of responsible government should be established at the center

Viceroy **Linglithgo** rejected these demands. Government tried *to use Chamber of Princes and Muslim League against Congress*. It further wanted to regain lost ground on pretext of war.

A nationalist movement was not initiated by Congress during the war because –

- ☐ Gandhi and other leaders thought that *cause of Allied Forces was just* and it will be unfair to go for a national movement at this difficult hour
- ☐ Secondly, *communal passions were at an all time high* and this threatened any new national movement also and a movement may degenerate into a communal riot
- ☐ Most importantly, *leaders thought that people were not ready for the mass movement* at this stage

Gandhi wrote – '*We don't seek our Independence out of British ruin*'. This view was summed up in the **Ramgarh Session of the Congress** when the working committee passed a resolution to this effect.

However, as the condition of Allied Forces aggravated and a danger loomed even on India, *Congress agreed for a conditional support if the British free India after the war.*

To negotiate the demands of Indians of Complete dependence Viceroy made an offer known as – '**August Offer**' – which *didn't talk of independence* and was rejected by both League and Congress.

In the meanwhile in 1940, Muslim league demanded a '*separate constituency*' (still a demand for separate nation was not there) for Muslims in its Lahore Resolution.

Gandhi launched an Individual Satyagraha in the meanwhile.

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Amidst this, *British PM sent Stafford Cripps* to forge a compromise with Gandhi and Congress and seek their support for war. Talks broke down, however, after the Congress insisted that if it was to help the British defend India from the Axis powers, then the Viceroy had first to appoint an Indian as the Defence Member of his Executive Council.

TWO NATIONS THEORY and LAHORE RESOLUTION (1940)

Amidst all the confusion over war and Congress' dilemma of joining the war, Muslim League passed a resolution in its 1940 session declaring that '*Muslims are not a minority, but a separate nation*'.

This gave rise to '**Two nation Theory**'. It called for the creation of 'independent states' for Muslims in British India. The constituent units of these states were to be autonomous and sovereign (*The name 'Pakistan' had been suggested in 1933 by a Cambridge scholar Rehmat Ali, but was not formally announced in this resolution*).

AUGUST OFFER (1940)

The August offer 1940 was made on August 8, 1940 by Viceroy Lord Linlithgow, the **eve of the Battle of Britain** in which it was beleaguered to seek support of India by providing some concessions on front of self-rule that were earlier demanded by Indians.

The offer *in principle accepted the demand for Constituent Assembly*.

The Viceroy at the time, Lord Linlithgow, made a fresh offer that promised –

- I. Dominion Status
- II. *The expansion of the governor-general's Executive Council* to include more Indians
- III. The Establishment of an *Advisory War council*
- IV. Giving full weight to minority opinion
- V. Recognition of Indians' *right to frame their own constitution* (after the war would end), framed '**mainly**' by Indians.

In return, it was hoped that all parties and communities in India would cooperate in Britain's war efforts.

However, the Congress as well as League rejected this offer, and Gandhi viewed it as having '*widened the gulf between Nationalist India and the British ruler*' and he launched 'Individual Satyagraha' as result. Nehru reacted that – '*Dominion Status is dead as door nail*'.

However, this offer **for the first time recognized right of Indians to frame their own constitution**.

Further, **for the first time Dominion Status was explicitly offered**.

INDIVIDUAL SATYAGRAHA (1940)

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Background – In 1940, after refusal of August Offer, Congress was in a fix again. While some wanted to organize a mass Civil Disobedience movement as they saw it as a right opportunity as Britain was entangled in war, others – mainly Gandhi – wanted to go for Individual Satyagraha as he didn't want to take advantage of difficult situation of the British.

Its aim was to show that nationalist patience was not a symbol of weakness and people made no difference between colonialism and Nazism. Further, it was a warning to government as well as giving it another opportunity.

There were three people who were nominated by Gandhi himself as Individual satyagrahi. First was **Acharya Vinoba Bhave**. He was arrested soon after he started it. Other two were **Jawaharlal Nehru** and **Brahama Dutt**. They too were arrested. Individual Satyagraha was very limited and was withdrawn by end of 1940. However it was relaunched in 1941 and this time it had some mass appeal and thousands were arrested.

CRIPPS MISSION (1942)

Background – In 1939 the Viceroy, Lord Linlithgow, declared India a party to war without consulting Indian political leaders or the elected provincial representatives. This caused considerable resentment in India and provoked the *resignation en masse of elected Congress Party Provincial Governments in 1939* (which were elected in 1937), *giving rise to the prospect of public revolt and political disorder in India*. Government tried to reconcile with August Offer, but that was rejected and instead Individual Satyagraha was launched. News that '**Atlantic Charter**' *won't be applicable to Indians* (which was signed between US and Britain and *provided the freedom to people to choose their own government*) further angered Indian leaders.

It was another attempt in late March 1942 by the British government to secure Indian cooperation and support for their efforts in World War II. The offer was made in a situation in which, Britain was pushed against the wall in wake of rising fascism aggression –

- As Japan approached towards Asia, British felt a need to garner support of British Indian Army.
- There was also pressure from Allied forces to seek Indian cooperation.

Pandit Nehru and Mulana Azad were official negotiators with the Cripps Mission. Cripps spent a **major chunk of his time in bringing congress and league on the same table**. But, there was little trust between the British and Congress by this stage, and both sides felt that the other was concealing its true plans.

Major Features of Cripps Mission were (Almost same as August Offer) –

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- I. *Dominion Status with later right to withdraw* from Commonwealth
- II. *Reconstitution of Viceroy's Executive Council*
- III. *Constitutional Making Body for India* – Consisting of elected members of provinces and representatives from princely states
- IV. *War Executive Council* – A war executive council was proposed having Indian representation, however Defense of India will be retained by the government
- V. Provinces may have separate Constitution

Unlike August offer, it ***gave offer of Constitution making by Indians alone*** and not 'mainly' by Indians as proposed in August Offer. Secondly, it was ***given right to withdraw from Commonwealth***.

Failure of Cripps Mission –

- I. It spent *most of the time in negotiations with Congress and League* which remain adamant.
- II. *Viceroy and Secretary of State worked from behind to sabotage its efforts.*
- III. *Gandhi's opposition led the Indian National Congress to reject the British offer;*
- IV. Cripps' modification of the original British offer, which provided for no real transfer of power and offered only Dominion Status which was rejected by Indians
- V. Another major reason was the *Cripps incapacity to bargain*, he was told to not go beyond the boundaries of Draft Plan.

While the demand of Congress was of Independence, Gandhi said that Cripps's offer of Dominion status after the war was a '*Post dated cheque drawn on a crashing bank*'.

Major objections of Congress were dominion status. It also ***objected to the basis of nomination*** of the *princely states through nomination* and not by people themselves. ***Right of provinces to secede*** also went against plan of united India. Muslim League *criticized idea of a single union*. Depressed felt that ***partition will leave them at the mercy of Hindu and Muslim majority elite***.

QUIT INDIA (1942) or AUGUST KRANTI

Background – Failure of August offer and Cripps Mission has left Indians with little choice and government has also shown repressive tendencies as witnessed in Individual Satyagraha.

Government was also adamant with its lame proposal of Dominion Status. There was a general price rise and hardship for common man in wake of war. News of reversals suffered by British in War and expectations of its imminent collapse as the Imperial Japanese Army advanced closer to India with the conquest of Burma, Indians perceived an inability upon the part of the British to defend Indian soil.

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When the British remained unresponsive, Gandhi and the Congress began planning a major public revolt, the Quit India movement – the first truly pan Indian mass movement. This period *concurrent with the rise of the Indian National Army, led by Subhash Chandra Bose*. The British response to the Quit India movement was to throw most of the Congress leadership in jail. *Jinnah took a separate line* and instead *supported British and League even participated in provincial elections*.

In the **8th August Bombay session**, Congress passed the Quit India resolution at **Gowalia Tank** and its *draft was prepared by Jawahar Lal Nehru and seconded by Patel*. Gandhi called for a 'Do or Die' and gave slogans of 'Quit India' and 'Bharat Choro'. Very next day of Gowalia Tank meet, major leaders were arrested under 'Operation Thunderbolt' launched by the British.

Common people showed unprecedented heroism, but they also faced unprecedented repression. On the name of war, government had armed itself with draconian provisions and laws.

There were other events like – *Forcing people in Bengal and Orissa to restrict the use of their boats in fear of Japanese capture* and use against British, news from South East were that British only *evacuated white natives when Japanese attacked and thus leaving locals on their fate*.

This lead to anger and confusion and people came on roads, *hartals ensued and clashes happened*. *Underground activities started and even parallel governments were formed* like the one in Satara. A new **underground leadership** emerged led by **Achyut Patwardhan, R M Lohia, Sucheta Kriplani, Chhotubhai Puranik, R P Goenka** and **J P Narayan**.

A new event happened in 1943, when Gandhi announced a **10 day fast in Jail** in response to British government's exhortation to condemn the violence committed by people. Instead of condemning the violence, Gandhi fasted on. It *raised public anger many a fold*. He issued specific instructions to various groups –

- I. Government Servants – *Don't resign, but declare your allegiance to the Congress.*
- II. Soldiers – *Don't leave the army, but don't ire on your compatriots*
- III. Students – *If confident leave the studies*
- IV. Peasants – If Zamindars are pro-government, don't pay the rent. If they are anti government, pay.
- V. Princes – *Support the masses* and accept the sovereignty of people.

The *movement was short lived, but significant* as it marked a new high in mass participation and made it amply clear to British that it will no longer be possible to suppress the masses. Students and the peasantry served as the backbone, middle class and bureaucracy sided government.

Sardar Vallabhai Patel was the most fervent supporter of Gandhi's proposal for an all-out campaign of civil disobedience during Quit India Movement. He participated in Gandhi's call for *individual*

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disobedience, and was arrested in 1940 and imprisoned for nine months. He also opposed the proposals of the Cripps' mission in 1942.

Muslim league after the Quit India came with its own '*Divide and Quit*' demand.

Features of Quit India Movement –

- I. It was a spontaneous movement
- II. It was not non-violent like earlier movements of Gandhi, it was first violent movement and the last one too launched by Gandhi. There were many incidences of violence
- III. It didn't attract labor class in general
- IV. Gandhi didn't call for the government servants to leave their jobs but declare their support to Congress. Similarly he asked army not to leave, but not fire on compatriots.

Phases of Quit India Movement –

- I. **Urban Phase** – Lasted for only one week
 - II. **Rural Phase** – Sabotage of government communication lines and transportation. It lasted for a few months around 3-4 months
 - III. **Under ground movement** – it was the *most violent and long lasting*. **All India Congress Radio** was operated by **Usha Mehta**. **Asif Ali** and **Aruna Asif Ali** trained everyone to operate multiple centers.
 - IV. **Parallel Governments** – Various parallel governments were formed –
 - a. **Balia**, UP – Under **Chittu Pandey**
 - b. **Tumluk**, Bengal – **Tamralipta National Government** of Tumluk was different as it set up *separate police, and revenue system*. It also carried out relief work, supplied paddy from rich to poor. They also had an active Women's Wing '**Bidyut Vahini**'. Its major leaders were – **Ajoy Kumar Mukharjee**, **Matangini Hazara**, Satish Chandra Samanta, Sushil Kumar Dhara.
 - c. **Satara**, Maharashtra – Under Achyut Patwardhan, YB Chavan, Nana Patil etc. Village libraries were formed and Nyayadan Mandals were organized, prohibition campaigns were organized.
- Quit India repression was one of the most violent repressions since repression of 1857. Around 10,000 people lost their lives.

It made in a way final assertion of the will of people who were determined now not be held back by any false promises.

C R FORMULA or RAJAJI FORMULA and GANDHI-JINNAH TALKS (1944)

Background – Muslim League was intransigent on any issue of conciliation with Congress. Gandhi wanted a united India and sought to break this deadlock and on C Rajaji's inducement he got ready for talks. C Rajagopalachari proposed a formula (or C R formula or Rajaji formula) to solve the

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political deadlock between the All India Muslim League and Indian National Congress on independence of India from the British. It was presented via a pamphlet '*The Way Out*'. It offered the League the after independence, **Pakistan based on plebiscite of all the peoples in the regions where Muslims made a majority** and in turn Muslim League **should support the demand for Independence**. This in some way gave approval for separate Pakistan to which as per C Rajaji, Gandhi also agreed as formula had provision that after Independence if plebiscite called for a separate sovereign Pakistan, so it be.

Although the *formula was opposed even within the Congress party*, Gandhi used it as his proposal in his talks with Jinnah in 1944. However, *Jinnah rejected the proposal and the talks failed*. Jinnah refused to accept the Rajaji Formula as it did not meet the League's full demand for Pakistan. The provision of *plebiscite in the formula didn't go down well with the Muslim leaders*. They **agreed for plebiscite only in some areas and not in all places**.

In talks with Gandhi also, **Gandhi loathed the idea of two separate nations** which lead to their failure. **Gandhi was adamant that any talk of partition should be held after British leave India** which was not acceptable to Jinnah.

Hence, Jinnah rejected the initiative, telling his Council that *it was intended to 'torpedo' the 'Lahore resolution'*; it was 'grossest travesty', a '*ridiculous proposal*' and he termed it as – '*a shadow and a husk, maimed, mutilated Pakistan*'.

DESAI-LIAQAT PACT

To end the deadlock another attempt was made. Bhulabhi Desai and Liaqat Ali Khan came up with a draft of forming an '**interim government**' at the center, consisting of –

- I. Equal number of representatives nominated by League and Congress
- II. 20% seats reserved for minorities

SHIMLA CONFERENCE and WAVELL PLAN (1945)

As the Gandhi-Jinnah talks over Rajaji formula failed, government offered another way to reconcile the differences between the two. The Shimla Conference was a 1945 *meeting between Viceroy Wavell and the major political leaders of India* at Simla, India **to discuss composition of Viceroy's Executive Council**. Convened to agree on and approve the **Wavell Plan** for Indian self-government, **it reached a potential agreement for the self-rule of India that provided separate representation to Muslims and reduced majority powers for both communities in their majority regions**.

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However, *talks stalled on the issue of selection of Muslim representatives*. The conference broke down on the insistence of Jinnah that his party should have an *exclusive right to nominate Muslim members of the Viceroy's Executive Council*. This was something which the Congress could not concede without repudiating its national composition and *saw this as an attempt to brand itself a caste Hindu party*.

This scuttled the conference, and *perhaps the last viable opportunity for a united, independent India*. When the Indian National Congress and All India Muslim League reconvened under the Cabinet Mission the next year, the Indian National Congress was far less sympathetic to the Muslim League's requests despite Jinnah's approval of the British plan.

In the meanwhile, Government changed in Britain and hostile Churchill was replaced by Clement Attlee of Labor Party. Pethwick Lawrence became new secretary of state.

Further, elections were held in 1945-46 in India too and both Muslim League and Congress won heavily in their respective constituencies. *This further bolstered the confidence of Muslim League*.

INA and AZAD HIND FAUJ and INA TRIALS

INA was first formed by **Mohan Singh** and was later reorganized by **Rash Behari Bose**. Mohan Singh, Niranjana Shah Gill and Mohammed Akram were the Indian expats who for the first time originally formed INA with the help of Japan. However, later due to disagreement with Japanese, INA was disbanded and they were again made PoW.

Rash Behari Bose also contributed significantly to unite various local Indian Independence Leagues in East Asian countries to form All India Independence League. Command of INA was given to Subhash when he arrived in 1943.

Subhash formed a *provisional government in Singapore* and formed INA headquarters in **Rangoon** and **Singapore** and he famously gave the call of '*Delhi Chalo*'. Netaji hoisted Indian flag in Andaman in December 1943 and renamed the islands as – '*Shahid*' and '*Swaraj*' in memory of martyrs.

In 1944, INA started to advance along the eastern border and Kohima was taken. In the Imphal Campaign one Indian battalion led by **Shah Nawaz** was also allowed to go along Japanese. However, the *failure of Imphal Campaign* and *unequal treatment by Japanese demoralized INA soldiers*. With the Japanese surrender in 1945, Azad Hind Fauj's dream to liberate India was also shattered.

After surrender, famous INA trials at Red Fort took place in 1945-46. This saw massive rally of people and un-precedented emotional support for the brave patriots. Though the court martial held found the officers guilty, government under pressure released them. Trials garnered huge support cutting across the community lines as one of the main leaders was Hindu, **Prem Sehgal**, one was Muslim, **Shah Nawaz** Hussain and one a Sikh, **Gurbaksh Singh Dhillon**. During war time, Indian Armies were

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also employed to restore French and Dutch colonies and this also fuelled anti-imperialist sentiments as Britain on one hand was talking independence on the other hand was promoting colonialism.

In Calcutta, an INA officer **Rashid Ali** was sentenced for 7 years and this caused much anger.

In June 1944, with the end of the war in sight, Gandhiji was released from prison. Later that year he held a series of meetings with Jinnah, seeking to bridge the gap between the Congress and the League.

The prevailing conditions made it amply clear to the British that holding India away from Independence will no longer be feasible in a post war arena because –

- It has grown weak
- Peer pressure from US and Russia
- Signals from INA for other possible armed struggles
- Final straw came by RIN mutiny, which proved that army which used to be the stronghold of British cannot remain insulated to national events, further strike by Signals Corps at Jabalpur also indicated similar things. These events broke the notion of loyal-Indians and they realized that Indians can no longer be relied for administrative work

In 1945, a Labour government came to power in Britain under prime minister Clement Attlee and committed itself to granting independence to India. Meanwhile, back in India, the Viceroy, Lord Wavell, brought the Congress and the League together for a series of talks. Elections took place with separate electorate and both Muslim league and congress participated and both recorded overwhelming majority in their respective reserved seats. And it made the political polarization complete, which culminated in the partition.

RIN RATING MUTINY (1946)

It started with an *incident when a sailor on board of INS Talwar wrote 'Quit India'* and he was arrested for this, however causes were deep rooted. *Racial discrimination, unpalatable food, poor working conditions, abuse by senior officers, INA trials* were the causes.

The Royal Indian Navy mutiny (also called the Bombay Mutiny) encompasses a total strike and subsequent mutiny by Indian sailors of the Royal Indian Navy on board ship and shore establishments at Bombay (Mumbai) harbour on 18 February 1946. From the initial flashpoint in Bombay, the mutiny spread and found support throughout British India, from Karachi to Calcutta and ultimately came to involve 78 ships, 20 shore establishments and 20,000 sailors.

It was repressed by force by the British Royal Navy. *Only the Communist Party supported the strikers; the Congress and the Muslim League condemned it.*

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Two interpretations of movement –

I. **Revolt for Freedom** – Nationalist historians on the far left have looked at the mutiny as a revolt against the British Raj and imperial rule.

II. **Revolt against Bad Condition of Sailors** - However naval historians argue that internal conditions in the Royal Indian Navy were more important sources of unrest.

Notably, the mutinying ships *hoisted three flags tied together* — those of the Congress, Muslim League, and the Red Flag of the Communist Party of India (CPI), signifying the unity and demarginalisation of communal issues among the mutineers.

Rallies were organized in support of mutineers, food and essential items were sent on ships, hartals were organized.

The mutiny was called off following a meeting between the President of the Naval Central Strike Committee (NCSC) and Vallabh Bhai Patel of the Congress, who had been sent to Bombay to settle the crisis. Patel issued a statement calling on the strikers to end their action, which was later echoed by a statement issued in Calcutta by Mohammed Ali Jinnah on behalf of the Muslim League.

The mutiny was **significant because *till that day there has been no revolt from the armed forces*** and this had a moral effect on masses and it electrified the whole nation. It *prompted British government to treat INA prisoners with leniency and only those who were accused of murder, and brutal crime were put to trial.* Soon Cabinet Mission also followed.

POST SECOND WORLD WAR

In post world war time, Indians have revealed their heroic tendencies during Quit India and INA.

New struggle took place in the form of massive movement against conviction of INA soldiers. Under enormous pressure, government set them free.

Change in attitude of government in post war period was because of –

I. Power equation changed in post war period and both USA and Russia supported cause of independence of colonies including India.

II. War caused huge economic drain on Britain

III. There was a government change in Britain and Labor party won elections. Hostile Churchill was replaced by a more pragmatic Clement Attlee who supported Indian cause.

IV. British soldiers were haggard after war and were not willing on further foreign jaunts.

V. British faith in Indian army and administrative machinery was also broken after RIN mutiny and Signals corps at Jabalpur.

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VI. Congress as well as Muslim League performed well in provincial elections giving boost to support for domestic rule.

CABINET MISSION (1946)

After failure of Gandhi-Jinnha talks (1944) and Wavell plan (1945) Cabinet Mission was sent to India to –

I. Discuss the formation of interim government and outline of future government

II. Setting up of a constituent assembly.

Cabinet mission stood for united India. It was a ***last opportunity to avoid partition***. Its members were –Cripps, Pathwick Lawrence, Alexander

Attitude of British Government was now considerably changed due to following reasons –

- *War wearied away UK* and it was no more a global superpower.
- *New Labor government was more sympathetic* to Indian demands.
- There was an *anti-imperialist wave in South East Asia*.
- *British soldiers were haggard and economy in a shambles*.
- RIN mutiny was a strong signal that Indians will no longer subjugate to imperial oppression

A Cabinet Mission sent in the summer of 1946 *failed to get the Congress and the League to agree on a federal system* that would keep India together while allowing the provinces a degree of autonomy.

The Cabinet Mission toured the country for three months and ***recommended a loose three-tier confederation***. India was to remain united. It was to have a *weak central government* controlling only foreign affairs, defence and communications with the existing provincial assemblies being grouped into three groups. Initially all the major parties accepted this plan. It made following proposals initially –

I. A **united Dominion** of India would be given independence with opt-out clause.

II. Formation of a **Constituent Assembly**

III. There will be **compulsory grouping** with three groups.

- Muslim-majority provinces would be grouped in two groups (Group B and C) – Baluchistan, Sind, Punjab and North-West Frontier Province would form one group, and Bengal and Assam would form another.
- Hindu-majority provinces in central and southern India would form another group (Group A).

IV. The central government would be empowered to run foreign affairs, defence and communications, *while the rest of powers and responsibility would belong to the provinces*,

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coordinated by groups. (this provision lend a truly federal structure, which was not acceptable to center leaning congress)

V. Princely **states will no longer be under Crown** and they will be free to join the successor or continue their relations with Britain.

June 16 Plan – Congress *rejected the concept of grouping* – while League was vouching for compulsory grouping, *Congress wanted a choice for provinces to join any grouping* – as well as power to provinces and in this wake *a revision was made which envisaged separate states for Hindus and Muslims and a choice for provinces to take any of the sides* (Though British suggest that that initially only provinces will be grouped compulsorily, later on after formation of constitution, they will be free to get out of their grouping to other grouping. But Congress rejected it).

Congress later ruled out the June 16 plan also calling it divisive. However Muslim League agreed to it.

Elections of Constituent Assembly in 1946 resulted in huge Congress majority which Jinnah termed as '*Brute Majority*'. This further stoked Muslim League's apprehensions of Congress dominance in partition and it led to demand for separate nation which was rejected by Congress. *The rejection of cabinet mission plan combined with recent Constituent Assembly results led to a resurgence of confrontational politics* beginning with the Muslim League's call for general strike known as 'Direct action day' and they called for – '*Lekar rahenge Pakistan, Larkar lenge Pakisatan*'.

This led to confrontation on the day and subsequent communal riots and Bihar killings. Only Mahatma Gandhi and Khan Abdul Ghaffar Khan of the NWFP continued to firmly oppose the idea of partition.

In a last bid, Wavell was replaced by Mounbetton for last round of talks, but that too failed.

Out of senior Congress Leaders, it was Patel who was in favor of the Mountbetton Plan.

DIRECT ACTION DAY and NOAKHALI MASSACRE (1946)

Since 1940 when the Muslim League raised the Pakistan proposal at its Lahore convention, it had adopted an increasingly hostile attitude. Talks after talks failed including Cripps Mission talks, CR Formula (Gandhi Jinnah Talks), Desai-Liaquat Pact and finally Cabinet Mission. In the 1946, the Muslim League contested the elections on the plank of Pakistan, and an overwhelming 97% of the Muslim population of Bengal voted for Muslim League, but it also resulted in huge Congress majority which Jinnah termed as '*Brute Majority*'. This *further stoked Muslim League's apprehensions of Congress dominance in partition*. The Muslim League *refused to accept the Cabinet Mission plan and*

also refused to join the Interim Government or Constituent Assembly. Congress on the other hand rejected the demand for a separate state for Muslims.

The rejection of cabinet mission plan combined with recent Constituent Assembly row led to a resurgence of confrontational politics beginning with the Muslim League's 'Direct action day' (16 August 1946) as a general strike in Calcutta and they called for – '*Lekar rahenge Pakistan, Larkar lenge Pakisatan*'.

On that day *meeting would be held all over the country to explain League's resolution*. In Bengal, the only Muslim League ruled province in British India, the day was declared a *public holiday*. However things turned ugly on the day of strike after initial skirmishes between the two communities. Kolkata witnessed an unprecedented mass violence in the next five days, leaving 4,000 dead. Violence in Calcutta sparked off further religious riots in the surrounding regions of Noakhali, Bihar, United Province (modern Uttar Pradesh), Punjab, and the North Western Frontier Province. *These events sowed the seeds for the eventual Partition of India.*

Noakhali genocide was a series of massacres, rapes, abductions and forced conversions of Hindus and loot and arson of Hindu properties, perpetrated by the Muslim community in the districts of Muslim dominated Noakhali and Tipperah in the Chittagong Division of Bengal in October–November 1946. Gandhi, camped in Noakhali for four months and toured the district in a mission to restore peace and communal harmony.

MOUNTBATTEN PLAN (1947) or 3rd JUNE PLAN

Background – The failure of the Cabinet Mission was followed by the *collapse of the Interim Government*. Furthermore, by the end of 1946 communal violence increased in the country and the *British feared that India would settle for a civil war*. In such a tumultuous situation, Lord Mountbatten replaced Lord Wavell as Viceroy of India in 1947.

Mountbatten's formula was to ***divide India and at the same time retain maximum possible unity***.

The actual division between the two new dominions of India and Pakistan was accomplished according to what has come to be known as the **3rd June Plan** or **Mountbatten Plan**. It was announced at a press conference by Mountbatten on 4 June 1947, and the date of independence was also announced – 15 August 1947. The main points of the plan were –

I. **Partition** – Muslim-dominated areas may be separated to form a Dominion. In that case such domination would be constituted by a partition of Bengal and the Punjab Hindus and Muslims in Punjab and Bengal legislative assemblies would meet and vote for partition. If a simple majority of either group wanted partition, then these provinces would be divided.

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II. **Referendum for NWFP and Sylhet** – The fate of North West Frontier Province and Sylhet district of Bengal was to be decided by a referendum.

III. India would be free by 15th August 1947.

IV. Princely States – **Independence of princely states was ruled out**. They would either join India or Pakistan. Independence for Bengal also ruled out.

V. A **boundary commission** to be set up in case of partition.

The Muslim league's demand of a separate state was thus conceded. Congress' position on unity was also taken into account while integrating the princely states to India.

Gandhi and Azad had been totally opposed to Mounbatten Plan as it confirmed the division of country.

INDIA INDEPENDENCE ACT (1947)

Indian Independence Act was passed in July 1947, which specified the following –

I. The British rule of India should be over on the midnight of August 15, 1947.

II. An independent dominion of India shall be created out of the United Provinces, Central Provinces, Bombay Presidency, Madras Presidency, the Carnatic, East Punjab, West Bengal, Assam and the Northeast Frontier Agency. The territories of the Andaman and Nicobar Islands and the Lakshadweep Islands are also turned over to the Indian Dominion.

III. An independent dominion of Pakistan shall be created out of the provinces of West Punjab, North West Frontier Province, Sindh and East Bengal.

IV. The all Princely states that were officially related to British Empire were made free from all the treaties and relationships and they could decide which dominion to join.

V. Both the Indian and Pakistan Dominions would be members of the British Commonwealth and was allowed to leave whenever they pleased.

VI. Both Dominions of India and Pakistan were completely self-governing in their internal affairs, foreign affairs and national security but the British monarch will continue to be their head of state, represented by the Governor-General of India and a new Governor-General of Pakistan.

PARTITION AND THE EVENTS LEADING TO IT

Right after the first rebellion of 1857, a section of Muslims Syed Ahmed Khan felt that Muslims are not getting due representation in India in every field.

I. **Muslim League** – Muslim League was founded in 1906.

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II. **Separate Electorate** – It is argued that separate electorate of 1909 was one of the major acts that deepened the rift between Hindu and Muslims.

III. Lucknow Session of 1916 – It defacto gave consent to separate electorate.

IV. **Non-Partition in Civil Disobedience** – Participation of Muslims in Civil Disobedience, 1930, was negligible

V. **Demand of Autonomous Region** – Iqbal for the first time in 1930 put forward demand of an autonomous region for the Muslims

VI. **Pakistan** – Rehmat Ali a Cambridge scholar coined the term Pakistan in 1933 (Punjab, Afghaistan, Kashmir, Sindh, Baluchistan)

VII. **Congress Attitude in 1937 Elections** – In 1937 elections after gaining majority, Congress denied forming coalition with League

VIII. **Lahore Session and 'Two Nation Theory'** – 1940 – The Lahore Session of League passed a resolution with Theory of Two Nations.

IX. **Divide and Quit** – While Congress called for Quit India, League called for 'Divide and Quit' in 1942

X. **Direct Action Day**, 1946 – Muslim League called a general strike in August 1946 and called it Direct Action Day. Foreign government instead of curbing the riots that ensued after call of Direct Action Day rather encouraged these by their divisive policies perhaps to play the two newly independent states against each other.

XI. **Religious Angle** – The efforts of the Arya Samaj to bring back to the Hindu fold (shuddhi) those who had recently converted to Islam irked Muslims. Hindus were angered by the rapid spread of tabligh (propaganda) and tanzim (organisation) after 1923. Other developments like Hindu groups like Hindu Mahasabha (1915), RSS, celebration of Hindu festivals etc further reinforced the Hindu Identity.

XII. In the end, the secular and radical rhetoric of the Congress merely alarmed conservative Muslims and the Muslim landed elite, without winning over the Muslim masses.

Gandhi's Bid to Restore Peace – He moved to villages of East Bengal (present-day Bangladesh) to the villages of Bihar and then to the riot-torn slums of Calcutta and Delhi, in a heroic effort to stop Hindus and Muslims kill each other, careful everywhere to reassure the minority community. In October 1946, Muslims in East Bengal targeted Hindus. Gandhiji visited the area, toured the villages on foot, and persuaded the local Muslims to guarantee the safety of Hindus. Similarly Gandhi persuaded Hindus to refrain from violence in other parts like Delhi. He held a fast in Delhi which

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made many to change their hearts and minds. However, the streak of hatred could be ended only with the martyrdom of Gandhi.

POST INDEPENDENCE

Approximately one third of the total area was under princely states when India got independent. A big challenge was to integrate them into Indian union. With efforts of Vallabhai Patel most of them became part of India. Only three – Junagarh, Hyderabad and Kashmir didn't join. They were later integrated by various methods.

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INDIAN CULTURE

1. Religions

Religion has been an important part of India's culture throughout its history. Religious diversity and religious

tolerance are both established in the country by law and custom. A vast majority of Indians (over 93%) associate

themselves with a religion. Four of the world's major religious traditions; Hinduism, Buddhism, Jainism and Sikhism

are originated at India. These religions are also called as 'Eastern Religions'.

1. Hinduism

The word Hindu is derived from the Sanskrit name Sindhu for the Indus River. With around 1 billion followers,

Hinduism is the third largest religion in the world after Christianity and Islam. Hinduism is considered as the oldest

religion of the World originating around 5000 years ago. It is the predominant spiritual following of the Indian

subcontinent, and one of its indigenous faiths. Hinduism is a conglomeration of distinct intellectual or philosophical

points of view, rather than a rigid common set of beliefs. Hinduism was spread through parts of South-eastern Asia,

China, Korea, and Japan. Hindus worship a god with different forms.

Evolution

The origin of Hinduism dates back to prehistoric times. Some of the important evidences of prehistoric times:

- Mesolithic rock paintings depicting dances and rituals gives evidence attesting to prehistoric religion in

the Indian "subcontinent".

- Neolithic pastoralists inhabiting the Indus River Valley buried their dead in a manner suggestive of spiritual practices that incorporated notions of an afterlife and belief in magic.

- Other Stone Age sites, such as the Bhimbetka rock shelters in central Madhya Pradesh and the Kupgal

petroglyphs of eastern Karnataka, contain rock art portraying religious rites and evidence of possible ritualised music.

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- The people of the Indus Valley Civilization, centered around the Indus and Ghaggar-Hakra river valleys,

may have worshiped an important mother goddess symbolising fertility.

- Excavations of Indus Valley Civilization sites show seals with animals and "fire-altars", indicating rituals

associated with fire. A linga-yoni of a type similar to that which is now worshiped by Hindus has also been found.

- The oldest surviving text of Hinduism is the Rigveda, produced during the Vedic period (1700–1100 BCE). The Vedas center on worship of deities such as Indra, Varuna and Agni, and on the Soma ritual.

Fire-sacrifices, called yajña are performed by chanting Vedic mantras chanted but no temples or idols are known.

- The earliest versions of the epic poems Ramayana and Mahabharata were written roughly from 500–100

BCE.

- After 200 BC, several schools of thought were formally codified in Indian philosophy, including Samkhya,

Yoga, Nyaya, Vaisheshika, Purva-Mimamsa and Vedanta.

- The 9th and 8th centuries BCE witnessed the composition of the earliest Upanishads. Upanishads form

the theoretical basis of classical Hinduism and are known as Vedanta (conclusion of the Veda).

In Hinduism, Brahman is the one supreme, universal Spirit that is the origin and support of the phenomenal universe. Brahman is conceived as personal ("with qualities"), impersonal ("without qualities") and/or supreme depending on the philosophical school.

Brahman should not be confused with Brahmin

Hindu Denominations

Hindu philosophy is traditionally divided into six āstika (orthodox) schools of thought, or *darśanam*, which accept

the Vedas as supreme revealed scriptures. The āstika schools are:

1. *Samkhya*, an atheistic and strongly dualist theoretical exposition of consciousness and matter.
2. *Yoga*, a school emphasizing meditation, contemplation and liberation.

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3. *Nyaya* or logic, explores sources of knowledge (Nyāya Sūtras).
4. *Vaisheshika*, an empiricist school of atomism.
5. *Mīmāṃsā*, an anti-ascetic and anti-mysticist school of orthopraxy.
6. *Vedānta*, the last segment of knowledge in the Vedas, or the 'Jnan' (knowledge) 'Kanda' (section).

Vedānta came to be the dominant current of Hinduism in the post-medieval period.

Of the historical division into six darsanas, only two schools, Vedānta and Yoga, survive.

1. Samkhya

Samkhya is the oldest of the orthodox philosophical systems in Hinduism. It espouses dualism between

consciousness and matter by postulating two "irreducible, innate and independent" realities:

- (i) Consciousness itself or Purusha (self, atma or soul)
- (ii) Primordial materiality or Prakriti (creative agency or energy).

Prakriti consists of varying levels of three dispositions or categories of qualities: Activity (*rajas*), Inactivity (*tamas*)

and Harmony (*sattva*). An imbalance in the intertwined relationship of these three dispositions causes the world to

evolve from Prakriti. This evolution from Prakriti causes the creation of 23 constituents, including intellect (buddhi),

ego (ahamkara) and mind (manas). Samkhya theorizes the existence of many living souls (Jeevatmas) who

possess consciousness, but denies the existence of Ishvara (God).

Samkhya holds that Puruṣa, the eternal pure consciousness, due to ignorance, identifies itself with products of

Prakriti such as intellect (buddhi) and ego (ahamkara). This results in endless transmigration and suffering.

However, once the realization arises that Puruṣa is distinct from Prakriti, the Self is no longer subject to

transmigration and absolute freedom (kaivalya) arises.

2. Yoga

The Yoga philosophical system is closely allied with the Samkhya school, but is more theistic than the Samkhya.

The foundational text of the Yoga school is the Yoga Sūtras of Patanjali, who is regarded as the founder of the

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formal Yoga philosophy. Hindu philosophy distinguishes seven major branches of Yoga:

(i) **Rāja Yoga** (Classical Yoga), a system of yoga codified by Patañjali and classified as one of the six āstika ("orthodox") schools of Hindu philosophy.

(ii) **Jnana yoga**, (buddhi-yoga) centred on the faculty of discernment and 'virtually identical with the spiritual path of Vedānta'.

(iii) **Karma-yoga**, in which the world of everyday work becomes the tool by which self is transcended.

(iv) **Bhakti-Yoga** the path of devoted service to God.

(v) **Tantra-yoga** focused on the techniques and psycho-physical teachings contained within a body of texts called tantras.

(vi) **Mantra-yoga**, one of the most ancient forms of yoga in which the psycho-acoustical properties of the spoken word are used to concentrate the mind.

(vii) **Hatha yoga**, a system of physical purification designed to reintegrate and re-balance the mind and body in preparation for Raja-yoga (first described by Yogi Swatmarama).

3. Nyaya

The Nyaya school is based on the Nyaya Sutras. They were written by Aksapada Gautama, probably in the second

century BCE. The most important contribution made by this school is its methodology. This methodology is based

on a system of logic that has subsequently been adopted by the majority of the Indian schools.

The followers of Nyaya believed that obtaining valid knowledge was the only way to gain release from suffering.

According to Nyaya, there are exactly four sources of knowledge: perception, inference, comparison, and

testimony. Knowledge obtained through each of these is either valid or invalid.

4. Vaisheshika

The Vaisheshika school postulates an atomic pluralism in which all objects in the physical universe are reducible to

certain types of atoms, and Brahman is regarded as the fundamental force that causes consciousness in these

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atoms. The school was founded by the sage Kaṇāda (or Kana-bhuk, literally, atom-eater) around the 2nd century

BC. Major ideas contained in the Vaisheshika Sutra are:

- There are nine classes of realities: four classes of atoms (earth, water, light and air), space (akasha), time

(kāla), direction (dik), infinity of souls (Atman), mind (manas).

- Individual souls are eternal and pervade material body for a time.

- There are seven categories (padārtha) of experience: substance, quality, activity, generality, particularity,

inherence and non-existence.

Although the Vaisheshika school developed independently from the Nyaya, the two eventually merged because of

their closely related metaphysical theories. In its classical form, however, the Vaisheshika school differed from the

Nyaya in one crucial respect: where Nyaya accepted four sources of valid knowledge, the Vaisheshika accepted

only two—perception and inference.

5. Purva Mimansa

The main objective of the Purva Mimamsa school was to establish the authority of the Vedas. Consequently, this

school's most valuable contribution to Hinduism was its formulation of the rules of Vedic interpretation. Its

adherents propounded unquestionable faith in the Vedas and regular performance of the yajñas, or fire-sacrifices.

They believed in the power of the mantras and yajñas to sustain all the activity of the universe. In keeping with this

belief, they placed great emphasis on dharma, which consisted of the performance of Vedic rituals.

The Mimamsa philosophers believed that the other schools of thought that aimed for release (moksha) were not

allowed for complete freedom from desire and selfishness, because the very striving for liberation stemmed from a

simple desire to be free. According to Mimamsa thought, only by acting in accordance with the prescriptions of the

Vedas may one attain salvation. Although Mimamsa does not receive much scholarly attention, its influence can be

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felt in the life of the practising Hindu, because all Hindu ritual, ceremony, and law is influenced by this school.

6. Vedanta

The Vedanta, or later Mimamsa school, concentrates on the philosophical teachings of the Upanishads rather than

the ritualistic injunctions of the Brahmanas. These were mystical aspects of Vedic religion that focused on

meditation, self-discipline, and spiritual connectivity, more than traditional ritualism. Vedanta means, the last

segment of knowledge in the Vedas. While, the earlier segments of the Vedas are called 'Karma Kanda'. Parts of

Vedas that focus on spiritual practices such as worship, devotion and meditation are called 'Upasana Kanda'.

(Kanda = section).

Vedantic thought drew on Vedic cosmology, hymns and philosophy. While thirteen or so Upanishads are accepted

as principal, over a hundred exist. The most significant contribution of Vedantic thought is the idea that selfconsciousness

is continuous with and indistinguishable from consciousness of Brahman.

The principles of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a variety of

interpretations. Consequently, the Vedanta separated into six sub-schools, each interpreting the texts in its own

way and producing its own series of sub-commentaries.

(i) Advaita:

- This is the oldest and most widely acknowledged Vedantic school. Advaita means "non-duality."
- Its first great consolidator was Adi Shankaracharya
- According to Advaita, Brahman is the only reality, and there exists nothing whatsoever which is not Brahman. The appearance of dualities and differences in this world is a superimposition on Brahman, called Maya. Maya is neither existent nor non-existent, but appears to exist temporarily.

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- When a person tries to know Brahman through his mind, due to the influence of Maya, Brahman appears

as God (Ishvara), separate from the world and from the individual. In reality, there is no difference between

the individual soul (Jivatma) and Brahman (Paramatma).

- The spiritual practices such as: devotion to God, meditation & self-less action etc. purifies the mind and

indirectly helps in perceiving the real.

- The only direct cause of liberation is self-knowledge which directly removes the ignorance. After realization, one sees one's own self and the Universe as the same

(ii) Vishishtadvaita:

- Vishishtadvaita is means qualified non-dualism. Ramanujacharya was the foremost proponent of the

philosophy of Vishishtadvaita.

- Vishishtadvaita advocated the concept of a Supreme Being with essential qualities or attributes. They are

against the Advaitan philosophy of Brahman as an impersonal empty oneness.

- They saw Brahman as an eternal oneness, but also as the source of all creation, which was omnipresent

and actively involved in existence. To them the sense of subject-object perception was illusory and a sign

of ignorance. However, the individual's sense of self was not a complete illusion since it was derived from

the universal beingness that is Brahman. Ramanuja He saw Vishnu as a personification of Brahman.

(iii) Dvaita:

- Dvaita Vedanta means the dualistic conclusions of the Vedas. This philosophy was founded by Madhvacharya. It propagates the principle of dualism by theorizing the existence of two separate realities.

- The first and the more important reality is that of Vishnu or Brahman. Vishnu is the supreme Self, God, the

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absolute truth of the universe, the independent reality.

- The second reality is that of dependent but equally real universe that exists with its own separate essence.
- The distinguishing factor of this philosophy as opposed to Advaita Vedanta (monistic conclusion of Vedas)

is that God takes on a personal role and is seen as a real eternal entity that governs and controls the universe.

- Dvaita philosophy attempts to address the problem of evil with the idea that souls are not created.

Because the existence of individuals is grounded in the divine, they are depicted as reflections of the divine, but never in any way identical with the divine. Salvation therefore is described as the realization that

all finite reality is essentially dependent on the Supreme.

(iv) Dvaitadvaita:

- Dvaitadvaita was proposed by Nimbarka.
- According to this philosophy there are three categories of existence: Brahman, soul, and matter. Soul and matter are different from Brahman in that they have attributes and capacities different from Brahman.
- Brahman exists independently, while soul and matter are dependent yet separate. Further, Brahman is a controller, the soul is the enjoyer, and matter the thing enjoyed.
- The highest object of worship is Krishna and his consort Radha, attended by thousands of gopis, or cowherdesses; of the celestial Vrindavana; and devotion consists in self-surrender.

(v) Shuddhadvaita:

- Shuddhadvaita is the "purely non-dual" philosophy propounded by Vallabhacharya.
- The Shuddhadvaita principle sees equality in "essence" of the individual self with God. There is no real difference between the two. It does not deny God as the whole and the individual as the part. The individual soul is not the Supreme (Satcitananda) clouded by the force of avidya, but is itself Brahman, with

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one attribute (ananda) rendered imperceptible.

- Unlike Advaita, the world of Maya is not regarded as unreal, since Maya is nothing else than a power of

Ishvara. He is not only the creator of the universe but is the universe itself.

- The followers of Shuddhadvaita are the worshipers of Krishna. They maintain that if one wants to obtain

moksha and the bliss given by Krishna, the only path to do so is bhakti.

(vi) Acintya Bheda Abheda:

- This is the philosophy of "inconceivable oneness and difference" in relation to the power creation and

creator, (Krishna) and also between God and his energies within the Gaudiya Vaishnava religious tradition.

- Chaitanya Mahaprabhu was the founder of this philosophy. He was stating that the soul or energy of God

is both distinct and non-distinct from God, whom he identified as Krishna, Govinda, and that this, although

unthinkable, may be experienced through a process of loving devotion (bhakti).

Three other nāstika (heterodox) schools don't draw upon the Vedas as the sole primary authoritative text, but may

emphasize other traditions of thought. The nāstika schools are:

1. Cārvāka
2. Jainism
3. Buddhism

While Charvaka is classified as a nāstika school, Buddhism and Jainism are also classified as nāstika religions

since they do not accept the authority of the Vedas.

Carvaka school

Hinduism, otherwise a highly theistic religion, hosted atheistic schools; the thoroughly materialistic and antireligious

philosophical Cārvāka (Nastika) school that originated in India around the 6th century BCE is probably

the most explicitly atheistic school of Indian philosophy. It is not included among the six schools of Hinduism

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generally regarded as orthodox. Our understanding of Cārvāka philosophy is fragmentary, based largely on

criticism of the ideas by other schools, and it is no longer a living tradition.

Academics categorize contemporary Hinduism into four major denominations: Vaishnavism, Shaivism, Smartism

and Shaktism. The denominations differ primarily in the god worshipped as the Supreme One and in the traditions

that accompany worship of that god.

Vaishnavas worship Vishnu as the supreme God; Shaivites worship Shiva as the supreme; Shaktas worship Shakti

(power) personified through a female divinity or Mother Goddess, Devi; while Smartas believe in the essential

oneness of five (panchadeva) or six (Shanmata, as Tamil Hindus add Skanda) deities as personifications of the

Supreme.

1. Vaishnavism

- It is focused on worshiping of Vishnu. Vaishnavites lead a way of life promoting differentiated monotheism,

which gives importance to Lord Vishnu and His ten incarnations.

- Its beliefs and practices, especially the concepts of Bhakti and Bhakti Yoga, are based largely on the

Upanishads, and associated with the Vedas and Puranic texts such as the Bhagavad Gita, and the Padma, Vishnu and Bhagavata Puranas.

- Awareness, recognition, and growth of the belief have significantly increased outside of India in recent

years. The Gaudiya Vaishnava branch of the tradition has significantly increased the awareness of Vaishnavism internationally, since the mid-1900s, largely through the activities and geographical expansion of the Hare Krishna movement founded by A. C. Bhaktivedanta Swami Prabhupada in New York City in 1966.

2. Shaivism

- Shaivism reveres the god Shiva as the Supreme Being. Shaivas believe that Shiva is All and in all, the

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creator, preserver, destroyer, revealer and concealer of all that is.

- Devotees of Shiva wear Sacred ash as a sectarian mark on their foreheads and other parts of their bodies

with reverence. The Sanskrit words bhasma and vibhuti can both be translated as "sacred ash".

- Shaivism has a vast literature that includes texts representing multiple philosophical schools, including

non-dualist (abheda), dualist (bheda), and non-dual-with-dualism (bhedābheda) perspectives.

3. Shaktism

- Shaktism focuses focuses worship upon Shakti or Devi – the Hindu Divine Mother – as the absolute,

ultimate Godhead. Shaktism regards Devī as the Supreme Brahman itself, with all other forms of divinity,

female or male, considered being merely her diverse manifestations.

- In the details of its philosophy and practice, Shaktism resembles Shaivism. However, Shaktas focus most

or all worship on Shakti, as the dynamic feminine aspect of the Supreme Divine.

Shaktism is practiced throughout the Indian subcontinent and beyond, in numerous forms, both Tantric and

non-Tantric; however, its two largest and most visible schools are the Srikula (lit., family of Sri), strongest

in South India, and the Kalikula (family of Kali), which prevails in northern and eastern India.

4. Smartism

- Smartism is a liberal or nonsectarian denomination of the Vedic Hindu religion which accepts all the major

Hindu deities as forms of the one Brahman.

- The term Smarta refers to adherents who follow the Vedas and Shastras. Only a section of south Indian

brahmins call themselves Smartas now.

- Smartas are followers and propagators of Smriti or religious texts derived from Vedic scriptures. Smarta

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religion was practiced by people who believed in the authority of the Vedas as well as the basic premise of

puranas. As a consequence usually only a brahmin preferred to use this term to refer to his family tradition.

- It is most essential for Smarta Brahmins to specialize in the Karma Kanda of the Vedas and associated

rituals diligently, and to teach the subsequent generations.

Varnas

Hindu society has been categorized into four classes, called varnas. They are:

- (i) the Brahmins: Vedic teachers and priests;
- (ii) the Kshatriyas: warriors, nobles, and kings;
- (iii) the Vaishyas: farmers, merchants, and businessmen; and
- (iv) the Shudras: servants and labourers

Bhagavad Gita, the sacred text of Hindus, links the varna to an individual's duty (svadharma), inborn nature

(svabhāva), and natural tendencies (guṇa).

Ashramas

Traditionally the life of a Hindu is divided into four Ashramas (phases or stages).

- The first part of one's life, *Brahmacharya*, the stage as a student, is spent in celibate, controlled, sober

and pure contemplation under the guidance of a Guru, building up the mind for spiritual knowledge.

- *Grihastha* is the householder's stage, in which one marries and satisfies kāma and artha in one's married

and professional life respectively.

- *Vanaprastha*, the retirement stage, is gradual detachment from the material world. This may involve giving

over duties to one's children, spending more time in religious practices and embarking on holy pilgrimages.

- Finally, in *Sannyāsa*, the stage of asceticism, one renounces all worldly attachments to secludedly find the

Divine through detachment from worldly life and peacefully shed the body for Moksha.

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Hindu texts

Hindu literature can be divided into two categories:

- Shruti - that which is revealed and
- Smriti - that which is remembered.

The Vedas coming under the Shruti category are considered sacred scripture. Later texts like the various shastras

and the itihāsas form Smriti. Holding an ambiguous position between the Upanishads of the Vedas and the epics,

the Bhagavad Gita is considered to be revered scripture by most Hindus today. All Shruti scriptures are composed

in Sanskrit.

Hindu Pilgrimage

Important Pilgrimage sites of Hindu devotees are:

- **Kumbh Mela**. One of the holiest of Hindu pilgrimages that is held every 12 years; the location is rotated

among Allahabad, Haridwar, Nashik, and Ujjain. It is considered as one of the largest pilgrimage gathering

in the world.

- **Char Dham** (Famous Four Pilgrimage sites): The four holy sites Puri, Rameswaram, Dwarka, and Badrinath compose the Char Dham (four abodes) pilgrimage circuit.

- **Old Holy cities** as per Puranic Texts: Varanasi formerly known as Kashi, Allahabad formerly known as

Prayag, Haridwar-Rishikesh, Mathura-Vrindavan, Pandharpur, Paithan and Ayodhya.

- **Major Temple cities**. Puri, which hosts a major Vaishnava Jagannath temple and Rath Yatra celebration;

Katra, home to the Vaishno Devi temple; Three comparatively recent temples of fame and huge pilgrimage

are Shirdi, home to Sai Baba of Shirdi, Tirumala - Tirupati, home to the Tirumala Venkateswara Temple;

and Sabarimala, where Swami Ayyappan is worshipped.

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- **Shakti Peethas:** Another important set of pilgrimages are the Shakti Peethas, where the Mother Goddess

is worshipped, the two principal ones being Kalighat and Kamakhya.

2. Shramana Traditions

The Shramana movement was a Non-Vedic movement parallel to Vedic Hinduism in ancient India. The Shramana

tradition gave rise to Jainism, Buddhism, and Yoga, and was responsible for the related concepts of saṃsāra (the

cycle of birth and death) and moksha (liberation from that cycle).

Sramanism, emphasizing thought, hard work and discipline, was one of the three strands of Hindu philosophy. The

other two included Brahmanism, which drew its philosophical essence from Mimamsa. The third and most popular

strand of Indian philosophical thought revolves around the concept of Bhakti or Theism, based on the idea of God,

as understood in most parts of the world.

Philosophy

Śramaṇas held a view of saṃsara as full of suffering (Dukka). They practiced Ahimsa and rigorous ascetism. They

believed in Karma and Moksa and viewed rebirth as undesirable. Vedics, on the contrary believe in the efficacy of

rituals and sacrifices, performed by a privileged group of people, who could improve their life by pleasing certain

Gods. Beliefs and concepts of Śramaṇa philosophies:

- Denial of creator and omnipotent Gods
- Rejection of the Vedas as revealed texts
- Affirmation of Karma and rebirth, Samsara and transmigration of Soul.
- Affirmation of the attainment of moksa through Ahimsa, renunciation and austerities
- Denial of the efficacy of sacrifices and rituals for purification.
- Rejection of the caste system

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Jainism and Buddhism are the two main schools philosophies that have continued in India since ancient times.

3. Jainism

The distinguishing features of Jain philosophy are its belief on independent existence of soul and matter, absence

of a supreme divine creator, potency of karma, eternal and uncreated universe, a strong emphasis on non-violence,

morality and ethics based on liberation of soul.

Jainism is the sixth largest religion in India and is followed throughout the India. Lakshadweep is the only Union

Territory/state without Jains. Maharashtra has the highest number of Jain Population. Like most ancient Indian

religions, Jainism has its roots from the Indus Valley Civilization, reflecting native spirituality prior to the Indo-Aryan

migration into India.

Principles of Jainism

Jainism encourages spiritual development through cultivation of one's own personal wisdom and reliance on selfcontrol

through vows. Ascetics of this religion undertake five major vows:

1. **Ahimsa** (Non-violence): The first major vow taken by ascetics is to cause no harm to living beings.

It involves minimizing intentional as well as unintentional harm to other living creatures.

2. **Satya** (Truth): The vow is to always speak of truth. Given that non-violence has priority, other principles yield to it whenever there is a conflict. In a situation where speaking truth could lead to violence, silence is to be observed.

3. **Asteya**: Asteya, is to not take into possession, anything that is not willingly offered. Attempt to squeeze material wealth from others or exploit the weak is considered theft.

4. **Brahmacharya**: The vow of brahmacharya requires one to exercise control over senses from indulgence in sexual activity.

5. **Aparigraha**: Aparigraha is to observe detachment from people, places and material things.

Ascetics live a life of complete renunciation of property and human relations.

Jain metaphysics is based on seven or nine fundamentals which are known as *Tattva*. These are an attempt to

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explain the nature and solution to the human predicament. These are:

- **Jīva:** The living entities are called Jiva. It is a substance which is different from the body that houses it.

Consciousness, knowledge and perception are the fundamental attributes of the Jiva.

- **Ajīva:** The non-living entities which consists of matter, space and time falls into the category of Ajiva.

- **Āsrava:** Due to the interaction between the two substances, jīva and ajīva, there is influx of a special ajiva

called karma into the soul. This karma then sticks to the soul.

- **Bandha:** The karma masks the jiva and restricts it from having its true potential of perfect knowledge and

perception.

- **Samvara:** Through right conduct, it is possible to stop the influx of additional karma.

- **Nirjarā:** By performing asceticism, it is possible to shred or burn up the existing karma.

- **Moksha:** The jiva which has removed its karma is said to be liberated and have its pure, intrinsic quality of

perfect knowledge in its true form.

Authors sometimes add two additional categories: the meritorious and demeritorious acts related to karma. These

are called **punya** and **pāpa** respectively.

Tirtankara

Jainism has been preached by a succession of twenty-four propagators of faith known as

Tirthankara. Tirtankara

is a human being who helps in achieving liberation and enlightenment as an "Arihant" by destroying all of their soul

constraining (ghati) karmas, became a role-model and leader for those seeking spiritual guidance. There are 24

Tirthankaras and each of them revitalized the Jain Order.

Tirthankara is also said to mean "full moon," a metaphorical reference to Kevala Jnana. Keval Gnan is a state of

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permanent, perpetual, absolute knowledge of the Soul; it is the precursor to moksha, final liberation from samsara,

the cycle of birth and death.

Jaina tradition identifies Rishabha (Adinath) as the first tirthankara. The last two tirthankara, Parshva and Mahavira

are historical figures whose existence is recorded.

A *Chakravarti* is an emperor of the world and lord of the material realm. Though he possesses worldly power, he

often finds his ambitions dwarfed by the enormity of the cosmos. Jaina purana give a list of twelve Chakravarti. One

of the greatest Chakravarti mentioned in Jaina scriptures is Bharata. Tradition says that India came to be known as

Bharata-varsha in the memory of this Bharata.

There are nine sets of *baladeva*, *vāsudeva* and *prativāsudeva*. Baladeva are non-violent heroes. Vasudeva are

violent heroes and prativāsudeva can be termed as villains. Vasudeva ultimately kills prativāsudeva. Baladeva

goes to heaven. On the other hand, vasudeva go to hell on account of their violent exploits, even if they were to

uphold righteousness.

Jain sects

In the 4th century CE, Jainism developed two major divisions *Digambara* (sky clad ascetics) and *Svetambara*

(white robed ascetics). Both Digambara and Svetambara communities have continued to develop, almost

independently of each other. With the passage of time, both had further sub-sects. Except for some minor

differences in rituals and way of life, their belief and practices for the spiritual progress are the same. The four main

sects with a sizable population are Digambara, Svetambara Murtipujaka, Sthanakavasi and Terapanthi.

The Digambaras, like Mahavira, practice total nudity to avoid all attachments. The Shvetambaras reject nudity as

an exterior symbol having no significance on their inner spiritual development. They also accepted women into the

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monastic community early on, unlike the Digambaras.

Jaina Literature

The fourteen *Purvas* was a body of Jain scriptures preached by tirthankara of Jainism. These teachings were

memorized and passed on through ages, but became fairly vulnerable and died off within one thousand years after

Lord Mahavira's nirvana (liberation).

Agamas are canonical texts of Jainism based on Mahavira's teachings. Mahavira's preachings were orally

compiled by his disciples into various *Sutras* (texts) which were collectively called Jain canonical or Agamic

literature. These Agamas are composed of forty-six texts: twelve angās, twelve upanga āgamas, six chedasūtras,

four mūlasūtras, ten prakīrnaka sūtras and two cūlikasūtras.

Svetambaras accept thirty-two to forty-five aagamas, final redaction of which took place at the Council of Valabhi

(453 - 466 BCE). Digambaras accept two canonical texts Satkhandaagama and Kasaayapahuda composed in 2nd

century CE.

Jains had a major influence in developing a system of philosophy and ethics that had a great impact on Indian

culture. They have contributed to the culture and language of the Indian states Tamil Nadu, Karnataka, Gujarat and

Rajasthan.

Jain Rituals

- *Navkar Mantra* is the fundamental prayer of Jainism. In this prayer there is no mention of names, including

that of the tirthankara. It does not ask for favors or material benefits, it simply serves as a gesture of deep

respect towards beings they believe are more spiritually advanced and to remind followers of the Jainism of

their ultimate goal of nirvana.

- Jains follow six obligatory duties known as *Avashyakas* includes samyika (practising serenity),

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chaturvimshati (praising tirthankara), vandan (respecting teachers and monks), Pratikramana, Kayotsarga,

pratyakhyana (renunciation).

- **Paryushana** is one of the most important festivals for the Jains. Normally Svetambara Jains refer it as

Paryushana, while Digambara Jains refer it as Das Lakshana. It is believed that the deva do ashtprakari

puja of tirthankara and it takes them eight days to do this ashtaprakari puja. This is called Ashtanhika

Mahotsav, so at the very same time Jains celebrate it as Paryushan. Paryushana lasts eight days for Svetambara Jains and ten days for Digambaras Jains.

- Mahavira Jayanti, the birthday of Mahavira, is celebrated on the thirteenth day of the fortnight of the waxing

moon, in the month of Chaitra.

- A unique ritual in this religion involves a holy fasting until death called **Sallekhana**. Through this one

achieves a death with dignity and dispassion as well as a reduction of negative karma to a great extent.

This form of dying is also called **Santhara**.

4. Buddhism

Buddhism is a religion indigenous to the Indian subcontinent that encompasses a variety of traditions, beliefs and

practices largely based on teachings attributed to Siddhartha Gautama, who is commonly known as the Buddha.

Buddha is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help

sentient beings end suffering (dukkha) through eliminating ignorance (avidyā) by way of understanding and seeing

dependent origination (pratītyasamutpāda) and eliminating craving (taṇhā), and thus attain the highest happiness,

nirvāṇa.

Buddhism reached its peak under the Mauryan Empire (322-185 AD). Ashoka gave royal patronage to Buddhism

and made it a pan-Asian religion. He sponsored Buddhist missions to various areas within his empire and also to

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the Greek-ruled areas of the Northwest, Sri Lanka in the south as well as the Central Asia. After the death of

Ashoka, Buddhism did not get a direct royal patronage. Soon Buddhism declined and was almost wiped out from

India but instead spread to the South East Asian countries and to Sri Lanka.

Gautama Buddha

Siddhārtha Gautama was born in Lumbini in modern-day Nepal, around the year 563 BCE, and raised in

Kapilavastu. Young prince Gautama was kept away from seeing the sufferings of normal people since an

astrologer prophesied that he would renounce the material world if sees the miseries of Life. In a series of

encounters, known in Buddhist literature as the *four sights*, he learned of the suffering of ordinary people,

encountering an old man, a sick man, a corpse and, finally, an ascetic holy man, apparently content and at peace

with the world. These experiences prompted Gautama to abandon royal life and take up a spiritual quest.

For six years, Siddhartha submitted himself to rigorous ascetic practices, studying and following different methods

of meditation with various religious teachers. But he was never fully satisfied. One day, however, he was offered a

bowl of rice from a young girl and he accepted it. In that moment, he realised that physical austerities were not the

means to achieve liberation. From then on, he encouraged people to follow a path of balance rather than

extremism. He called this *The Middle Way*.

At the age of 35, Siddhartha sat under the Bodhi tree, in the town of Bodh Gaya in India, and meditated. He purified

his mind of all defilements and attained enlightenment after many days, thus earning the title Buddha, or

"Enlightened One".

Thereafter, he attracted a band of followers and instituted a monastic order. He spent the rest of his life teaching

the path of awakening he had discovered, traveling throughout the north-eastern part of the Indian subcontinent,

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and died at the age of 80 (483 BCE) in Kushinagar, India.

Principles

Samsara is "the cycle of birth and death". Sentient beings crave pleasure and are averse to pain from birth to

death. Buddhists strive to end the sufferings by eradicating the causes and conditions, applying the methods laid

out by the Buddha and subsequent Buddhists.

Karma in Buddhism is the force that drives saṃsāra. Good, skillful deeds (kusala) and bad, unskillful (akusala)

actions produce "seeds" in the mind that come to fruition either in this life or in a subsequent rebirth. The avoidance

of unwholesome actions and the cultivation of positive actions is called **śīla**.

Rebirth refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of

sentient life, each running from conception to death. Buddhism rejects the concepts of a permanent self or an

unchanging, eternal soul, as it is called in Hinduism and Christianity. Each rebirth takes place within one of five

realms according to Theravadins, or six according to other schools. These are further subdivided into 31 planes of

existence.

Branches of Buddhism

Two branches of Buddhism are generally recognized: Mahayana ("The Great Vehicle") and Theravada ("The

School of the Elders")

- **Mahayana** The followers of Mahayana believe that Buddha taught universal salvation. One should not aim

at personal nirvana and should help ease the suffering of humanity. Mahayana Buddhism is found

throughout East Asia (China, Korea, Japan, Vietnam, Singapore, Taiwan etc.) and includes the traditions of

Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, and Tiantai (Tendai). In India, this form

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of Buddhism is followed in Ladakh, Sikkim and Himachal Pradesh.

• ***Theravada*** The Theravada Buddhism is better known as the earliest form of Buddhism. The 'Thera' means

old and 'Vada' means school. The aim of this form of Buddhism is to attain personal nirvana through the

triple recourse to ethical conduct, mental discipline and higher knowledge or wisdom. It has a widespread

following in Sri Lanka and Southeast Asia (Cambodia, Laos, Thailand, Myanmar etc.). In India, this strain of

Buddhism is represented by the followers of Dr B.R.Ambedkar known as the Ambedkar Buddhists, who are

exclusive to India.

In some classifications, ***Vajrayana*** practiced mainly in Tibet and Mongolia, and adjacent parts of China and Russia

is recognized as a third branch. ***Hinayana*** is an ugly Mahayana polemical term coined by Mahayanists to both

classify and refer to those schools of Buddhism with which the Mahayana disagreed.

The Four Noble Truths

The teachings on the Four Noble Truths are regarded as central to the teachings of Buddhism. These four truths

explain the nature of dukkha, its causes, and how it can be overcome. They can be summarized as follows:

1. The truth of dukkha (suffering, anxiety, dissatisfaction): explains the nature of dukkha.
2. The truth of the origin of dukkha: It says that the origin of dukkha can be known. The origin of dukkha is commonly explained as craving conditioned by ignorance. On a deeper level, the root cause of dukkha is identified as ignorance.
3. The truth of the cessation of dukkha: It says that the complete cessation of dukkha is possible.
4. The truth of the path leading to the cessation of dukkha: It identifies a path to cessation of dukkha.

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Noble Eightfold Path

The Noble Eightfold Path consists of a set of eight interconnected factors or conditions, that when developed

together, lead to the cessation of dukkha. The Eight factors are:

1. **Right View (or Right Understanding):** Viewing reality as it is, not just as it appears to be
2. **Right Intention (or Right Thought):** Intention of renunciation, freedom and harmlessness
3. **Right Speech:** Speaking in a truthful and non-hurtful way
4. **Right Action:** Acting in a non-harmful way
5. **Right Livelihood:** A non-harmful livelihood
6. **Right Effort:** Making an effort to improve
7. **Right Mindfulness:** Awareness to see things for what they are with clear consciousness
8. **Right Concentration:** Correct meditation or concentration, explained as the first four jhānas

Practices

The foundations of Buddhist tradition and practice are the Three Jewels: the **Buddha**, the **Dharma** (the teachings),

and the **Sangha** (the community). Taking "refuge in the triple gem" has traditionally been a declaration and

commitment to being on the Buddhist path, and in general distinguishes a Buddhist from a non-Buddhist. Other

practices may include following ethical precepts; support of the monastic community; renouncing conventional

living and becoming a monastic; the development of mindfulness and practice of meditation; cultivation of higher

wisdom and discernment; study of scriptures; devotional practices; ceremonies; and in the Mahayana tradition,

invocation of buddhas and bodhisattvas.

The Buddhist place of worship is called a **Vihara** or **Gompa**, which usually houses one or more statues of the

Buddha. The five great events in Buddha's life are represented by symbols as under:

- (i) Birth by **Lotus and Bull**
- (ii) Great Renunciation by **Horse**

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(iii) Nirvana by *Bodhi Tree*

(iv) First Sermon by *Dharmachakra* or Wheel

(v) Parinirvana or death by the *Stupa*.

Dharmachakra

The Wheel of Law or dharmachakra, is the most important symbol of Buddhism. According to the Buddha, dharma

is the law that ensures the welfare of the greatest number of people if practiced faithfully. The wheel symbolises the

goodness in every person. The wheel has *eight spokes* representing the eight virtues enumerated by the Eight Fold

Path, the path to salvation.

Tibetan Buddhism

The Tibetan Buddhism is "essentially Buddhism of the Mahayana school, with elements of modified Shaivism and

native ritualistic shamanism". Monks belonging to this strain of Buddhism are called *lamas*. Tibetan Buddhism, also

called *Lamaism*, is a predominant religion of Tibet, Mongolia and other parts of the world. In India it is practised by

over 1,20,000 Tibetans settled in their different settlements at Dharamsala, Dehradun (UP), Kushalnagar

(Karnataka), Darjeeling (West Bengal), Arunachal Pradesh, Sikkim and Ladakh.

The Tibetan Buddhism follows a strict code of traditional hierarchy. The supreme position is occupied by two lamas:

the *Dalai Lama* (Grand Lama) and the *Panchen Lama* (Bogodo Lama). Of the two, the Dalai Lama is more

powerful and is considered as the spiritual head of Tibetan Buddhism, while the Panchen Lama is the second most

senior religious authority. Next in rank are the Hutukhtus, or spiritual dignitaries. The Rimpoches or Hobilghans or

bodhisattvas form the third level of authority.

The present and the 14th Dalai Lama, Tenzin Gyatso, was identified and enthroned in 1940, in Lhasa. After the

Chinese annexation of Tibet in 1950, the Dalai Lama fled to India in 1959 and established a Government-in-exile at

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Dharamshala in Himachal Pradesh.

5. Sikhism

Sikhism began about 500 years ago by Guru Nanak and preaches a message of devotion and remembrance to

God at all times, truthful living and equality of mankind and denounces superstitions and blind rituals. Sikhism is

open to all through the teachings of its 10 Gurus enshrined in the Sikh Holy Book, *Adi Granth or Sri Guru Granth*

Sahib.

Principles of Sikhism

Sikhs believe that God is Monistic or Non-dual. He is the creator of the Universe, whose existence and continued

survival depends on His will. God is both Saguna (with attributes) and Nirguna (without attributes) and is called by

names such as *Sat* (truth), *Sat Guru* (true Guru), *Akal Purkh* (timeless being), *Kartar* (creator) and *Wahi-Guru*

(praise to the God).

The belief in the ten Gurus - spiritual guides who dispel ignorance and darkness is the essential element of Sikh

religion. According to it the only way to achieve liberation (mukti) from the cycle of birth and death is by being Godconscious

(gurmukh).

The Khalsa and five K's

The concept of Khalsa, literally meaning 'the pure', was introduced by Guru Gobind Singh. He established this new

fraternity with five followers (later known as Panj Pyares), who were baptized with amrit as Khalsas. The Khalsa

symbolised coalescence of serenity and strength, purity and power, shastra (scripture) and shastra (weapon), and

the power of wisdom (jnana shakti) and the power of action (kriya shakti).

It was made obligatory for every Sikh to wear the Five K's - Kesha (long hair), Kangha (comb), Kara (steel

bracelet), Kaccha (short drawers) and Kirpan (sword).

Sri Guru Granth Sahib

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The Guru Granth Sahib (also known as the Adi Granth) is considered the Supreme Spiritual Authority and Head of

the Sikh religion. It is a collection of devotional hymns and poetry which proclaims God, lays stress on meditation

on the True Guru (God) and lays down moral and ethical rules for development of the soul, spiritual salvation and

unity with God.

The writings of the Gurus appear chronologically. Each of the Gurus signed their hymns as *Nanak*.
Guru Granth

Sahib has 3,384 hymns, of which Guru Nanak Dev contributed 974 hymns including sloks and pauris. It also

contains Bhagatas of Kabir, Namdev, Ravidas, Sheikh Farid, Trilochan, Dhanna, Beni, Sheikh Bhikan, Jaidev,

Surdas, Parmanand, Pipa and Ramanand. The fifth Guru Arjan Dev began the great task of collection of the holy

compositions as Sri (Amritsar) and compiled the Holy Granth Sahib.

6. Islam

The religion of Islam teaches that in order to achieve true peace of mind and surety of heart, one must submit to

God and live according to His Divinely revealed Law. The word 'Muslim' means one who submits to the will of God,

regardless of their race, nationality or ethnic background.

Muslims believe that all of God's prophets which include Abraham, Noah, Moses, Jesus and Muhammad, brought

the same message of Pure Monotheism. For this reason, Prophet Muhammad is not considered as the founder of a

new religion, as many people mistakenly think, but he was the Final Prophet of Islam.

Principles of Islam

According to traditional Islamic belief, the religion has existed since time immemorial. Allah, the Almighty God,

created Adam (the father of the human progeny) out of a lump of clay and commanded the angels to greet him with

a 'Sajda' (prostration in humility). All the angels obeyed the command with the exception of Iblis (the Satan). This

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resulted in Satan's condemnation and Allah commanded that whosoever followed the Satan's path will forfeit His

pleasure and that his abode will be in the fire of hell eternally.

Basic Islamic Beliefs are:

- (i) **Tawheed**. This means, believe in One, Unique, Incomparable God Who is the Creator, the Ruler and the Sustainer of the universe, and none has the right to be worshipped but He alone
- (ii) Belief in the existence of Angels of God as the honoured creatures
- (iii) Belief in God's Revealed Books
- (iv) Belief in the Prophets and Messengers of God
- (v) Belief in the Day of Judgement and Life after Death
- (vi) Belief in Predestination - God's complete authority over human destiny

Main sects of Islam

The followers of Muslim are divided into two main sects: **Shiah and Sunni**. Though essentially following the same

beliefs and tenets, they differ on two points: the succession to Prophet Muhammad, and the religious authority in

Islam after him.

Shiism is a minority branch of Islam which makes up about one tenth of the total population of the Muslim world.

The Shiites form an important part of the population in a number of Arab countries like Iraq, Bahrain, Lebanon and

Iran. The Shiahs consider Ali, the son-in-law of the Prophet as his rightful heir. They maintain that Ali was the first

legitimate Imam or Khalifah (Caliph) and therefore reject Abu Bakr, Omar and Usman, the first three Khalifahs of

the Sunni Muslims, as usurpers.

There are two main shiite sects:

- (i) The **"Twelvers"** are by far the largest group of Shiah Islam. They believe that the line of Ali became extinct with al-Askari, the Twelfth Imam, who mysteriously disappeared in 873 AD. They however refuse to accept that al-Askari died and believe that he will appear shortly before the end of the world.

- (ii) The **Ismailites or Seveners** are the second largest shiite sect. Their spiritual leader is the Aga

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Khan. The Ismailites only recognize the seven first Imams.

Sunnism is the main branch of Islam and recognizes the legitimacy of the first four Khalifahs or Caliphs. The

Sunnis believe that the office of the Prophet was not hereditary and no one could claim to be his sole heir. The

community chooses one amongst themselves as their leader or the Khalifah.

There are four orthodox sects among the Sunni Muslims i.e. **Hanafiyyah** (followers of Imam Abu Hanifah), **Shafiyyah**

(followers of Imam Ash-Shafii), **Malakiyyah** (followers of Imam Malik) and **Hanbaliyyah** (followers of Imam Ahmed

Bin Hanbal).

Khalifah

The word Caliph or Khalifah, means 'successor' or 'deputy'. It is used to designate the Prophet's successor as

leader of the Muslim community. This title was used by the successive Arab empires and by the Ottoman sultans.

The Ottoman Caliphate was maintained for two years after the abolition of the Sultanate, until it was itself abolished

by Kemal Ataturk in February 1924.

Prophets of Islam

According to Islamic belief, Allah has sent various Prophets to the world at different times and different places to

guide the people on the righteous path.

The names of the following Prophets are mentioned in the Holy Quran: Adam, Sheth, Idris, Nuh (Noah), Hud, Salih,

Lut, Ibrahim (Abraham), Ismail, Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shuaib, Dawud (David), Sulaiman

(Solomon), Ilyas, Al-Yasa (Elisha), Musa (Moses), Aziz (Ubair or Ezra), Ayyub (Job), Dhul-Kifl (Isaih or Kharqil Bin

Thauri), Yunus (Jonah), Zakariya (Zachariah), Yahya (John the Baptist), Isa (Jesus Christ) and Muhammad.

Prophet Muhammad

Prophet Muhammad is considered as the messenger of Allah and the last of all Prophets who restored Islam to its

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pristine purity. Prophet Muhammad was born in 570 AD at *Makkah*. At the age of 40, Prophet Muhammad received

his first revelation from Allah through the Angel Jibreel (Gabriel) in a cave at Mount Hira near Makkah. The

revelations continued for 23 years, and they are collectively known as the *Quran*.

He began preaching these revelations to the common populace in Makkah. Due to severe opposition from the

unbelievers, Prophet Muhammad and his followers undertook the great migration or *Hijra* to a town called Yathrib,

which later came to be known as Medina. This emigration marks the beginning of the Muslim Calendar.

In Medina, Islam began to flourish and Prophet Muhammad died at the age of 63. As a mark of respect to the

Prophet, the Muslims use the words 'Peace Be Upon Him' after his name.

Islam in India

Islam first came to India at the Malabar Coast of Kerala through Arab traders as early as 6 AD. Several centuries

later the local population that embraced Islam became a well-knit social and cultural group known as the *Moplas*.

Within the next 200 years, the first Muslim empire, the Delhi Sultanate, was established in India with its capital in

Delhi. This was followed by several other Muslim dynasties like the Khiljis, the Tughlaqs, the Lodis and the

Mughals. The period of the Mughals was the golden age of Islam in India. The religion flourished under the Mughal

rule and many Indians embraced Islam. Today Muslims constitute about 12% of India's population and are

concentrated largely in Andhra Pradesh, Karnataka, Rajasthan, Kerala, Uttar Pradesh, Delhi and Kashmir.

7. Sufism

Sufism or *tasawwuf*, as it is called in Arabic, is generally understood by scholars and Sufis to be the inner,

mystical, or psycho-spiritual dimension of Islam. Today, however, many Muslims and non-Muslims believe that

Sufism is outside the sphere of Islam.

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The Origin

The origins of Sufism can be traced to the lifetime of the Prophet Muhammad, whose teachings attracted a group of

scholars who came to be called "*Ahle Suffe*", the People of Suffe, from their practice of sitting at the platform of

the mosque of the Prophet in Medina. There they engaged themselves in discussions concerning the reality of

'Being', and in search of the inner path and devoted themselves to spiritual purification and meditation. These

individuals were the founders of Sufism.

Fundamental principles

Sufis represented the inner side of the Islamic creed, which stresses on self-realisation, beautification of the soul

through piety, righteousness and universal love for all. The Sufis consider that there is a particular Divine Attribute

that dominates the being of every prophet and saint, such that they can be said to be the incarnation of that

attribute. The aim of Sufism is the cultivation of Perfect Beings who are mirrors reflecting the Divine Names and

Attributes.

In Sufism, a perfect being is also called a *Wali* (saint), a word that literally means 'sincere friend'. The

superstructure of Sufism is built upon the concept of teacher, *pir* or *murshid*.

Sufism had succeeded in inculcating the sentiments of fraternity, equality and equity, coupled with sense of service

to humanity, in the followers, irrespective of race, community, caste, creed and colour.

In India, Sufism helped in maintaining communal harmony and social stability by advocating religious tolerance

and by borrowing spiritual techniques and practices from other religions. Sufism has adapted extensively from

the Vedanta school of the Hindu philosophy.

Sama

The musical and ecstatic aspect of Sufism is called Sama. This is a particular kind of

devotional dance akin to Kirtana and was introduced by Jalaluddin Rumi. The Sufi, while

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being spiritually enraptured, gives the attention of his or her heart to the Beloved. With particular movements and often special and rhythmical music, he engages in the selfless remembrance of God.

Sufis identify two types of Sama poetry:

1. First praising God (this is called Hamd), Prophet (this is called Naat) and the Sufi saints (this is called *Manqabat.*)
2. The second focussing on spiritual emotion or mystical love, ecstatic states and on separation and union.

The Sama poetry is mostly sung in the form of Qawwali. Music of Sama is set within metric framework,

accompanied by Dholak, Tabla, Sarangi, Harmonium and Sitar.

8. Muslim Religious Movements

Dawoodi Bohras

The word 'Bohra' is derived from the Gujarati word vohorvu or vyavahar meaning "to trade". The Muslim community

of Daudi Bohras traces its ancestry to early conversions to Ismaili Shiism during the reign of the Fatimid Caliph

Imam, al-Mustansir (1036-1094 AD). When schisms occurred in the Ismaili dawah (mission) in the eleventh and

twelfth centuries in Egypt, the Ismailis in India followed the Fatimid Tayyibi dawah of Yemen. Subsequently, this

community split a number of times to form the Jafari Bohras, Daudi Bohras, Sulaymani Bohras, Aliyah Bohras and

other lesser-known groups.

The religious hierarchy of the Daudi Bohras is essentially Fatimid and is headed by the *dai mutlaq* who is

appointed by his predecessor in office. The dai appoints two others to the subsidiary ranks of *madhun* (licentiate)

and *mukasir* (executor). These positions are followed by the rank of *shaikh* and *mullah*, both of which are held by

hundreds of Bohras. An *Aami* leads the local congregation in religious, social and communal affairs. Each town

has a mosque and an adjoining jamaat-khanah (assembly hall) where socio-religious functions are held.

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The Bohras recognize the seven pillars of Islam. Walayah (love and devotion) for Allah, the Prophets, the imam

and the dai is the first and most important of the seven pillars. The others are tahrah (purity & cleanliness), salat

(prayers), zakat (purifying religious dues), saum (fasting), haj (pilgrimage to Mecca) and jihad (holy war).

The Bohras enjoy a great degree of social and religious cohesion. Every Bohra is required to take an oath of

allegiance (*Misaaq*), which is a formal initiation into the faith. The oath, inter alia, commits a Bohra towards

adherence to the Shariah and accepting the leadership of the Sayyidna and the dai.

The cult of *Sayyidna*, the high priest, and the *Kothar*, the clergy, is deeply ingrained in the Bohra psyche. Every

Bohra follows a system of tax payment to the Syedna, who also exercises a great control over the marriage and

death rites. Another distinctive feature is their use of a *Fatimid lunar calendar* which fixes the number of days in

each month.

Wahabism

Wahabism was the first great modern expression of the awakening of the Arab Islam in the 18th century. Its

founder was Muhammad Ibn Abd-al-Wahab. He preached and propagated the "pure faith" based only on the Holy

Quran and the Sunnah and criticised the loosening of moral standards under foreign influences. Wahabism led in

1932 to the creation of the Kingdom of Saudi Arabia. The only other Wahabi state is Qatar.

The Wahabis do not receive the decisions of the four orthodox sects, but say that any man who can read and

understand the Quran and the Ahadith can judge for himself in the matters of doctrine. They do not offer prayers to

any prophet, wali, pir or saint. They do not even perform any act of reverence at the Prophet's mosque at Madina.

They observe only four main festivals, namely, Idul-Fitr, Idul-Azha, Yaum Al-Ashura and the Lailat-al Qadr and do

not observe Prophet Muhammad's birthday (Milad-un-Nabi) as a festival.

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9. Christianity

Christianity is the religion of the followers of the teachings of Jesus Christ. Christianity has the largest adherents all

over the world numbering more than 1.5 billion.

Origin

Jesus Christ was born as a Jew in Bethlehem in 4 BC. He was believed to have possessed supernatural powers.

He began travelling widely and preaching to people in various towns. Alarmed by the growing popularity of Jesus

Christ and his preaching, some Jewish priests conspired to kill him and succeeded in having him crucified. On the

third day after his Crucifixion, Jesus was resurrected. He lived on earth for another 40 days and then ascended to

heaven.

The incidents preceding and succeeding his birth matched the prophecies of the Old Testament, according to

which, the son of God would be born on the earth to rid humanity of its sins. The followers of Jesus formed a new

faith, which was named as *Christianity* (after Christ) and its followers, *Christians*.

Fundamental principles of Christianity

Christians are monotheists and insist that the originator and preserver of creation is one but is represented in the

Holy Trinity, as the Father, the Son and the Holy Spirit. Christians see God as the Lord of Israel and the father of

the divine and human figure of Jesus Christ. Jesus Christ, was the eternal word of God who assumed human form

to serve humanity and to rescue the human beings. Jesus Christ suffered and died to redeem mankind from sin.

Christians also believe that Jesus Christ now sits at the right hand of God as the final judge of the dead, and that

He will return again as prophesised.

Christians believe that Jesus Christ chose 12 learned men as messengers and directed them to spread his

teachings and guide the populace. The 12 *apostles* are Peter (Simon); his brother Andrew; James; and his brother

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John; Philip and Bartholomew, the sons of Zebedee; Thomas and Matthew; James, son of Alphaeus; Thaddaeus;

Simon the Patriot and Judas Iscariot, who betrayed Jesus Christ.

Bible

The holy book of the Christians is the Bible. The Bible contains a collection of writings dating from 9 BC to 1 AD

written in Hebrew, Aramaic, Greek and English. The Bible is divided into the Old Testament with 46 books and the

New Testament with 27. The *Old Testament* is a Hebrew text, sacred to both the Jews and Christians and

contains information about the creation of the world. The life and teachings of Jesus Christ, which form the centre

of Christian belief, are recorded in the *New Testament*.

Christian sects

Christianity became the formal religion of the Roman Empire after Constantine, the Emperor of Rome, converted to

Christianity in 313 AD. The religion was known as *Catholic* or universal, with the Roman Pope as its head. By

1054 AD many differences arose and the Church formally split into the *Eastern Orthodox* and the *western*

Roman Catholic schools.

In the 15th century, a new school of philosophy began to question the supremacy of the Pope. In the 16th century

Martin Luther advocated many reforms in the Church, which led to yet another split in the Christian community and

the formation of *Protestant* churches across Northeast Europe. The Protestants disapproved of the authority of the

Pope and advanced the cause of the Bible as the sole authority.

Christianity in India

By tradition, Christianity is said to have arrived in South India with the arrival of St. Thomas, one of the apostles of

Jesus Christ, at the Malabar Coast in 52 AD. He spent some years in South India and died near Madras. However,

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others believe that the first missionary to arrive in the country was Saint Bartholomew. Historically, Christian

missionary activity started with the advent of St. Francis Xavier in 1544 AD.

Throughout the 18th and 19th centuries Catholic as well as Protestant missionaries preached Christian doctrines in

India and also made important contributions to social improvement and education in India.

The great period of expansion of Christianity in India began in 1858, when the British government took over rule in

India from the East India Company. Christians from many countries came as missionaries.

At present Christians are scattered all across India but most of them are concentrated in the Northeast and in

Kerala and other southern states. Today, there are 23 dioceses in India with 11 of them being located in Kerala.

A. The Syrian Church:

- The Christians belonging to the Syrian Church are found in South India and claim an apostolic foundation for their Church.

- They believe that Christianity was introduced in India by St. Thomas in 52 AD at the Malabar Coast. He

established seven Christian communities or churches in Kerala.

- The Malabar Church renounced the authority of the Pope and asserted its independence in 1653 AD.

This is known in history as the '*Coonen Cross Declaration*'.

- The Christian communities then split into many groups - East Syrian Catholics, West Syrian Catholics,

Syrian Orthodox, Jacobite Syrian Orthodox, Marthoma, Church of the East and the Latin Church.

- Today, the Chaldean Syrian Church is one of four archbishoprics in the Assyrian Church of the East,

and has about 15,000 members in and around Thrissur City. Its cathedral is the Mart Mariam

Cathedral, Thrissur City's first Christian church.

B. The Roman Catholic Church:

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- With the arrival of the Portuguese to India, the visits of Roman Catholic Missions to India became more organised, and were initially concentrated to Goa, Cochin, Tuticorin and other coastal areas.
- St. Francis Xavier (1506-52 AD) became the first Jesuit missionary to arrive in India.
- In 1557 AD, Pope Paul IV declared Goa an archdiocese with its supremacy extending from the Cape of Good Hope at the southern tip of Africa to China, and all Christians, including the East Syrian Church, brought under its jurisdiction.

C. The Protestant Missions

- The first Protestant missionaries, German Lutherans, came to India in 1706 AD at Tranquebar, near Tiruchinapally, under the protection of the King of Denmark.
- By the 19th century several other missions were established in different parts of South India.

D. The North Indian Church

- Some consider that St. Thomas had travelled to North India and introduced Christianity. Others consider it to be the influence of merchants from the Persian Gulf and the Arabian Sea.
- Under the influence of the Portuguese, several missionaries began to visit North India between 16th-18th Centuries. The Jesuit missions were sent regularly to the Mughal Courts from the time of Akbar to that of Aurangzeb.
- William Carey arrived in India in 1793 AD. Carey's pioneering work in Bible translation, primary education and journalism had a profound influence in Bengal and other parts of India. Numerous other missionaries began visiting India after the passing of Charter Acts by the British Parliament in 1813 and 1833 AD.

10. Judaism

Judaism is one of the oldest religions of the world, evolved in Egypt about 3,700 years ago. It believes in the unity

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and oneness of the universal Creator. Judaism is the religion, philosophy and way of life of the Jewish people.

History

- According to Jewish tradition, *Abraham* was the leader of a tribe named Habiru (Hebrew) in Chaldea in

about 2000 BC. He advocated the theory of monotheism and decided to move his tribe to Canaan (Palestine) to propound his theory. Here, the Hebrews mixed freely with local people and eagerly sought

converts to their faith.

- Abraham's grandson Jacob had an encounter with a mysterious being who told Jacob that in future, his

name would be known as '*Israel*'. The renamed Israel had 12 sons, who later became the progenitors of

12 tribes named after them. These tribes bore the collective name of *Bene Israel* or 'Children of Israel'.

- The Israelis grew in number and for approximately two centuries dwelt in Egypt, where they were enslaved.

In about 1200 BC, under the leadership of *Moses*, they escaped and wandered in the wastes of Sinai (Egypt) for a long time. Here, Moses, the first Prophet of god, received revelation of the law, the *Ten Commandments*, which is today known as the *Sefer Torah*, the Jewish scripture.

- After this, a kingdom was founded in Canaan with Jerusalem as its capital. In this city, a temple was built to

perform sacred rites.

- After King Solomon died, Israel was split into two kingdoms. The Southern Kingdom was made up of the

tribes of Judah and Benjamin and called Judah with Jerusalem as its capital.

- The remaining 10 tribes comprised the Northern Kingdom. When the Assyrians invaded the Northern

Kingdom, they scattered the Israelites to various parts of their empire, northeast of Israel. Today they are

referred to as the *ten lost tribes*. The Scriptures suggest they will be identified and returned to Israel in the

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Last Days.

Beliefs and practices

The Jews believe in one god as was instituted by Abraham, Who they call *Yahweh* and from whom all creation

flows. Judaism believes in prophets, of whom Moses was the first. According to tradition, Moses received the Ten

Commandments from God. Every devout Jew follows these commandments till today.

The religion gives great importance to a good moral life and does not advocate asceticism, celibacy or self-imposed

suffering, as it believes that the path to salvation is only through good deeds.

The religious scripture *Sefer Torah* consists of the first five books of the Old Testament. There are 613 precepts in

the Torah to regulate the daily life of every Jew and this number is symbolised in the threads of the prayer shawls

(*tsisith*) that every adult male Jew is enjoined to wear for prayers. The *Talmud*, the body of Jewish law, is

considered Yahweh's exclusive and immutable law. The *Synagogue* is the Jewish place of worship.

Jewish sects

The Jews have three principle sects: Orthodox, Conservative, and Reformist.

- The *Orthodox* cling to all ancient traditions and forms of religious worship and practices
- The founder of the *Reform* movement adopted the philosophy of changing with the times, and religious services and rituals were considerably shortened.
- The *Conservative* Jews followed a middle path, retaining some features of the Orthodox groups but permitting relaxation in certain cases.

Judaism in India

It is commonly accepted that the Jews have been in India for over 2,000 years ever since they first landed on the

West coast of India. The Indian Jews are known as a peace-loving community. They follow the Hebrew calendar.

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The Indian Jews have a special thanks giving ceremony known as *El'iyahoo-ha-Nabior* i.e. 'gratitude to Elijah the

Prophet', on festive occasions. Indian Jews fall into five categories:

1. Bene Israel – meaning Children of Israel. Marathi speaking. Arrived in Maharashtra 2,100 years ago.

2. Cochin Jews - arrived in India 2,500 years ago and settled down in Kerala as traders.

3. Baghdadi Jews - Jews who came to India as traders from West Asia, mainly from Baghdad. They are

settled mainly in Mumbai, Pune and Kolkata.

4. Bene Menashe - The Manipur Jews constitute a community which sees itself as descendants of the

Manasseh (Menashe) Tribe (which is one of the 10 lost tribes of Jews).

5. Bene Ephraim - also called "Telugu Jews". They are a small group who speak Telugu. Their observance

of Judaism dates to 1981.

11. Zoroastrianism

Parsism or Zoroastrianism is about 2600 years old and finds its origin in Persia. The religion was founded by

Spenta Zarathustra or Zoroaster, who is considered as the Prophet of the

Parsis.

Zoroastrian practice is based on the responsibility of every man and woman to

choose between good and evil, and to respect God's creations.

Zarathustra preached the oneness of god and believed that **Ahura Mazda** was the

one and only god, who is formless and has six great aspects called the **Amesha-**

Spentas. These are Ardibehest, Bahman, Shahrivar, Spendarmad, Khordad and

Amardad. The Parsis believe that the Ahura Mazda is eternally in conflict with

Angra Mainyu or Ahirman, who represents the evil force.

Practices

The Parsi place of worship is called the **fire temple**. Five daily prayers, usually hymns or **Gathas** uttered by

Prophet Zarathustra are said in the home or the temple, before a fire, which symbolizes the realm of truth,

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righteousness and order. Fire is regarded as the son of Ahura Mazda, and represents god.

In Zoroastrianism, *Dakhma-nashini* is the only method of corpse-destruction. This involves the destruction of the

dead body in the stone-enclosed Dakhma, by the flesh-eating bird or the rays of the Sun.

Religious Scriptures

Zenda Avesta is the religious scripture of the Parsis. It contains the teachings, sermons and prayers composed by

Prophet Zoroaster and his disciples and followers. Avestha is also the name of the language in which it is

composed.

It is divided into five parts: the Yasna (worship with ceremony and offerings), the Videvdad (laws against demons),

the Yashts (worship), the Khordeh Avestha, which comprises of selected portions of the Avestha and forms the

book of daily prayers of the Zoroastrians, and the five Gathas - Ahunavaiti, Ushtavaiti, Spenta-Mainyu, Vohu-

Khshathra and Vashishta-Ishti, which contain the 17 hymns of God received by Prophet Zarathushtra by way of a

Divine Revelation.

Sects

There are three principle sects among the Parsis: Shahenshai, Kadmi and Fasli. The only difference between the

three sects is the calendar they adhere to.

- The *Faslis* follow the traditional Persian calendar
- The *Shahenshais* calculate their calendar from the last Sassanian king, Yazdegard III
- The *Kadmis* claim their calendar is the oldest and most accurate.

Zoroastrians of India

The first Zoroastrians to enter India arrived on the Gujarat coast in the 10th century and by the 17th century, most

of them had settled in Bombay. Today, there are approximately 90,000 Parsis in India and are concentrated largely

in Maharashtra and Gujarat.

12. The Bahai Faith

The Bahai Faith is a monotheistic religion founded by *Bahá'u'lláh* in 19th-century Persia. The Bahais believe that

the 'Promised One' of all ages and peoples, Bahá'u'lláh revealed himself in 1863. He dispatched one of the

distinguished Bahai teachers, Jamal Effendi to India to spread the teachings of the Bahai faith in the years 1874-

75.

Beliefs and practices

The Bahais believe in the three cardinal principles - oneness of mankind, oneness of God and oneness of religion.

Bahais believe that throughout history the Creator has educated humanity through a series of Divine Manifestations. These Manifestations include: Krishna, Buddha, Abraham, Moses, Zoroaster, Jesus and

Muhammad. They believe that in the present age, God has revealed Himself through Bahauallah, whose name

means 'The Glory of God'. He is regarded as their Prophet.

The Bahais work for the removal of prejudices based on caste, creed, religion, sex, colour, race and language.

They advocate universal education and the inculcation of a scientific outlook among people. The Bahais do not

believe in superstitions, ceremonies, rituals and dogmas.

The Bahais pray to the one true God, the Creator of the universe. The act of praying is described as '*a*

conversation with God' .

It is obligatory for every Bahai to pray and meditate on the Words of God every day. There are prayers for all

occasions and these can be offered individually or collectively.

The Lotus Temple

The Bahai House of Worship at New Delhi is popularly known as the Lotus Temple. The temple gives the impression of a half-open lotus flower afloat, surrounded by its leaves.

There is no clergy in the temple, no idols, no pictures, no sermons, no rituals. It is a place for communication between man and his Creator, God.

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The shrine has been designed by a young architect, *Mr. Fariburz Sabha*, a Canadian citizen and a Bahai of Iranian descent, who was selected from among the world's top architects.

2. Religious Pilgrimages of India

Amarnath Yatra

- The Cave of Amarnath is about 50 kilometers from Pahalgam in south Kashmir but involves tough walking, trekking and pony-riding. The cave is surrounded by snowy mountains. The cave itself is covered with snow most time of the year except for a short period of time in summer when it is open for pilgrims.
- According to legend the cave is situated at the place where Lord Shiva had given amrit (nectar) to the gods of the Hindu. It is believed that Lord Shiva adopted the shape of an ice-lingam which still exists in the cave.
- The Yatra was abandoned for a long time due to devastating floods and other natural calamities in the valley. A local Muslim family called Maliks is said to have re-discovered it. The successive generations of the Malik family of Mattan have since then been taking an active part in preparation of the Yatra and they get a share of the offerings at the cave.
- The Kashmiri labourers, invariably all Muslims, help the pilgrims throughout. The pilgrims traverse the route chanting "Har Har Mahadev" and "Amarnath Swami Ki Jai". The Muslim helpers join them by saying "Ya Peer Dastgeer". The Yatra culminates on the full moon day of August.

Hajj

- Nearly 3 million Muslims from more than 120 countries journey to the holy city of Makkah each year to make the spiritual pilgrimage known as the Hajj. The pilgrimage is one of five Pillars of Islam that form the framework of Islamic life.
- Muslims trace the origin of the Haj to Prophet Ibrahim, who rebuilt the first

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House of Allah, the *Kaaba*, as the focal point for the worship of Allah alone.

- The Hajj begins on the eighth day of Dhul-Hijjah, the 12th month of the Islamic year, and lasts for six days,

from 8th-12th of Dhul-Hijjah. For the first three days of the Haj, the pilgrims are required to wear special

garments called *Ihram*.

- Upon arrival in Makkah, the pilgrims go to the *Haram Sharief* (Holy mosque) and perform the *Tawaaf* or

the circumambulation around the Kaaba or the House of Allah.

- The rituals also involve stoning (Rami) of the *Jamarat* (Satan) on the 10th of Dhul-Hijjah, followed by the

performance of *Tawaf-e-Ziyarah* and *Sayee* at Makkah, which marks the culmination of the main rituals of

the Hajj.

- In India, the Ministry of External Affairs is the nodal agency which is responsible for making arrangements

for the Indians Hajjis. Nearly 1,72,000 Indian pilgrims are going every year to perform Hajj. In addition, nearly 80,000 Indian pilgrims visit Saudi Arabia every year to perform the lesser pilgrimage known as '*Umrah*'.

Kumbh Mela

- Kumbh Mela is the greatest riverside religious festival of Hindus that takes place

once every three years. However, the major Maha Kumbh Mela occurs once in 12 years.

- Legend has it that Lord Vishnu saved the nectar (Amrut) from the demons and gave it to the gods in a pot. The gods rested the pot at each of the four cities of Allahabad, Haridwar, Ujjain, and Nasik.

- A few drops of Nectar are supposed to have spilled over on the water at these four places and sages,

saints and pilgrims started periodically to flock to each of these 'Tirthas' to celebrate the divine event.

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- Thousands of devotees take a holy dip in the river that is believed to purge them of their sin.
- Recorded history is witness to the fact that the Kumbh festival has been celebrated since even before the second century BC.

Ayyappa Temple

- The hill temple of Lord Ayyappa in Shabarimala is situated in the Western Ghats of Kerala.
- The temple is open to all devotees irrespective of caste, creed, religion or social status. It attracts millions of pilgrims from within and outside India every year. Lord Ayyappa is also described as Hariharaputra, the son of Vishnu and Shiva, born in a supernatural way to annihilate the demoness Mahishi.
- The idol of Ayyappa is believed to have been installed at Sabrimala on the day of Makar Sankranti (mid-January). Devotees believe that on this day, a peculiar light called '*Makara Vilakku*' or '*Makkara-Jyoti*' is seen facing the deity over the hills and they eagerly await this blissful sight.
- The Makara Vilakku is preceded by the period of *Mandalam*, which is a 41-day long ritualistic worship during which the pilgrims observe strict discipline and rigid austerities like wearing black clothes, observing strict celibacy and avoiding meat and alcohol.
- Girls and women between 10 and 50 years of age are not allowed to visit the temple to facilitate strict observance of celibacy in the temple complex.
- Only those pilgrims who have observed the austerities for at least 41 days are allowed to use the *Patinenttampadi* (or the 18 steps) leading to the main sanctum sanctorum.
- The devotees greet one another as '*Swamiye Saranam Ayyappa*' .

Pushkar Mela

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- The Pushkar Fair is held in the month of Kartik on the full moon day in Pushkar.
- Pushkar is home to one of the only two temples dedicated to Brahma, the other being at Khedbrahma in Kerala. It is one of the innumerable temples skirting the large Pushkar Lake.
- The Pushkar fair centres around the event of taking a dip in the Pushkar Lake on the full moon night. Due to its association with Brahma, Pushkar is considered to be the *tirtharaja*, the king of all pilgrimage sites.
- The nearby temple of Savitri also attracts many married women, especially from Bengal, who worship the goddess and seek the boon of eternal company with their spouse.
- Pushkar is also the site for the biggest cattle fair in India. Scholars suggest that the cattle fair was an extension of the religious event of taking a dip in the lake.

Urs of Khwaja Moin-Ud-Din Chishti

- Khwaja Moinuddin Chishti, the founder of the Chishti order, came to India from Persia as a member of Muhammad Gouri's invading army in 1191. He settled in Ajmer, where he preached Islam until his death in 1233 AD. A darga was built in his memory. Affectionately called *Garib Nawaz*, he was said to be an emancipator of the poor.

Each year an Urs is celebrated is celebrated in the month of Rajab to commemorate the death anniversary of Khwaja Moinuddin Chishti. According to the legend, the Khwaja entered his cell on the first day of the month of Rajab to meditate for five days and died on the sixth day.
- During this six-day fair, which is attended by people of different communities, various ceremonies are performed and the Qawwalis are sung in praise of the Khwaja.
- The tomb is known for its power to fulfill wishes. Devotees tie a *kalawa* on the pillars when seeking a favour. They are expected to untie the knot once their request has been granted.

3. National Symbols of India

13. National Flag

- The National flag is a horizontal tri-colour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The saffron stands for courage, sacrifice and the spirit of renunciation; the white stands for purity and truth and the green for faith and fertility.
- The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue wheel which has 24 spokes. Its diameter approximates the width of the white band. Its design is taken from that of the wheel which appears on the abacus of the Lion Capital of Ashoka at Sarnath.
- The design of the national flag was adopted by the Constituent Assembly of India on *22 July 1947*.
- The Flag Code of India, 2002, has taken effect from 26 January 2002 and supercedes the 'Flag Code - as it existed. The Flag Code of India, 2002 is an attempt to bring together all such laws, conventions, practices and instructions for the guidance and benefit of all concerned.
- *There shall be no restriction on the display of the National Flag* by members of general public, private organisations, educational institutions, etc., except to the extent provided in the Emblems and Names (Prevention of Improper Use) Act, 1950 and the Prevention of Insults to National Honour Act, 1971 and any other law enacted on the subject.

14. State Emblem

- The state emblem depicts four lions, standing back to back. It is an adaptation from the Sarnath Lion Capital of Ashoka, near Varanasi in Uttar Pradesh. Carved out of a single block of *polished sandstone*, the capital is crowned by the *Wheel of the Law* (Dharma Chakra).
- The Lion Capital was erected in the third century BC by Emperor Ashoka to mark the spot where Buddha first proclaimed his gospel of peace and emancipation to the four quarters of the

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universe.

- In the State emblem, adopted by the Government of India on 26 January 1950, only three lions are visible, the fourth being hidden from view.

- The four lions symbolizing power, courage and confidence, rest on a circular abacus. The abacus is girdled

by four smaller animals -- guardians of the four directions: the *lion of the north, the elephant of the east, the*

horse of the south and the bull of the west. The abacus rests on a lotus in full bloom, exemplifying the fountainhead of life and creative inspiration.

- The words *Satyameva Jayate* (meaning 'truth alone triumphs') from *Mundaka Upanishad* are inscribed

below the abacus in Devanagari script.

- The use of the state emblem of India, as the official seal of the Government of India, is regulated by the

state of India (Prohibition of Improper Use) Act, 2005.

15. National Anthem

- The song Jana-gana-mana, composed *originally in Bengali* by Rabindranath Tagore, was *adopted in its Hindi version* by the Constituent Assembly as the national anthem of India on Tuesday, 24 January 1950.

- Rabindranath Tagore wrote it at the request of his intimate friend Ashutosh Chaudhari, a judge of the Calcutta High Court, for singing at the 26th session of the Indian National Congress on 27 December 1911 at the Calcutta Session of the Indian National Congress.

- Playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of the first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

16. National Song

- The song Vande Mataram, composed *in Sanskrit* by Bankimchandra Chatterji, was incorporated in his

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famous novel *Ananda Math* (1882). It has an equal status with the National Anthem.

- Later the song was set to tune by Rabindranath Tagore and sung for the first time before the gathering at

the 12th annual session of the Indian National Congress held in *1896 in Calcutta*.

- It was declared as the National Song in 1937 through a resolution.
- The English translation of the stanza was rendered by Sri Aurobindo.

17. National Calendar

- The National Calendar is based on the *Saka Era with Chaitra* being its first month.

- It consists of 365 days in a normal year. It was adopted from *22nd March 1957* along with the Gregorian calendar for the following official purposes: Gazette of India; news broadcast by All India Radio; calendars issued by Government of India; and, Government communications addressed to the members of the public.

- Dates of the National Calendar correspond with those of the Gregorian Calendar. Thus, the *first day of Chaitra* corresponds to *22nd March in a normal year and 21 March in leap year*.

18. National Animal

- The Tiger - *Panthera tigris (linnaeus)*, is the national animal of India. It is a rich-colored well-striped animal with a short coat. The combination of grace, strength, power has earned the tiger great respect and high esteem.
- Out of eight races of the species known, the Indian race, the Royal Bengal Tiger, is found throughout the country except in the north-western region and also in the neighbouring countries, Nepal, Bhutan and Bangladesh.

19. National Bird

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- The Indian peacock, *Pavo cristatus*, the national bird of India, is a colourful, swansized bird, with a fan-shaped crest of feathers, a white patch under the eye and a long, slender neck.
- The male of the species is more colourful than the female, with a glistening blue breast and neck and a spectacular bronze-green trail of around 200 elongated feathers. The female is brownish, slightly smaller than the male and lacks the trail.
- The elaborate courtship dance of the male, fanning out the tail and preening its feathers is a gorgeous sight.

20. National Flower

- Lotus or waterlily is an aquatic plant of *Nymphaea* with broad floating leaves and bright fragrant flowers that grow only in shallow waters.
- It is a sacred flower and occupies a unique position in the art and mythology of ancient India and has been an auspicious symbol of Indian culture since time immemorial.

21. National Fruit

- Mango (*Manifera indica*) is the National fruit of India. Mango is one of the most widely grown fruits of the tropical countries. In India, mango is cultivated almost in all parts, with the exception of hilly areas.
- Mango is a rich source of *Vitamins A, C and D*.
- Mangoes have been cultivated in India from time immemorial. The poet Kalidasa sang of its praises. Alexander savoured its taste, as did the Chinese pilgrim Hieun Tsang. Akbar planted 100,000 mango trees in Darbhanga, known as Lakhi Bagh.

22. National Tree

- The Banyan Tree (*Ficus benghalensis*) is the National Tree of India. This huge tree towers over its neighbours and has the widest reaching roots of all known trees, easily covering several acres. It sends off new shoots from its roots, so that one tree is really a tangle of branches, roots, and trunks.

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23. National aquatic animal

- The Gangetic Dolphin (*Platanista gangetica*) is the National aquatic animal of India.
- The Ganges river dolphin is primarily found in the Ganges and Brahmaputra Rivers.
- Gangatic Dolphin is said to represent the purity of the holy Ganga as it can only survive in pure and fresh water.
- It is listed by the IUCN as endangered on their Red List of Threatened Species.

24. National Currency Symbol

- The symbol is an amalgam of *Devanagari "Ra" and the Roman Capital "R"* with two parallel horizontal stripes running at the top representing the national flag and also the "equal to" sign.
- The Indian Rupee sign was adopted by the Government of India on *15th July, 2010*.
- The symbol of Indian Rupee signifies India's international identity for money transactions and economic strength.
- The symbol, conceptualised and designed by Udaya Kumar, a post graduate in Design from Indian Institute of Technology Bombay, has been chosen from thousands of concept entries received by the Ministry of Finance through an open competition among resident Indian nationals.

25. National Heritage animal

- The Indian elephant (*Elephas maximus indicus*) has been declared as the national heritage animal by the government in order to conserve its dwindling population.
- 60% of the Asian elephants live in India. There are over 25,000 elephants in the country, including 3,500 in captivity in zoos and temples - particularly in southern and north-eastern parts of the country.
- Indian Elephant has been listed as *endangered by IUCN* as the population has declined by at least 50% over the last three generations

26. National game

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- The Ministry of Youth Affairs & Sports of India clarified that, officially, the *country does not have a national*

game; no game, including hockey, has been notified as such.

- However, many sources, including the Indian government's official portal, mention hockey as a "National Game".

- India has won eight Olympic gold medals for hockey. Indian hockey's golden period was from 1928–56,

when the Indian hockey team won six successive Olympic gold medals.

4. Languages

In India there are 22 scheduled languages, 114 other languages, 216 mother tongues, 96 non specified languages

and totally up to 10000 languages spoken by the people.

Classification

Indian languages have evolved from different stocks and are closely associated with the different ethnic groups of

India. Broadly the Indian languages can be put into six groups: 1) Indo-Aryan, 2) Dravidian, 3) Sino-Tibetan, 4)

Negroid, 5) Austric and 6) Others. These languages have interacted on one another through the centuries and

have produced the major linguistic divisions of modern India. The Indo-Aryan and the Dravidian are the dominant

groups and together comprises all the major languages of India.

1. Indo-Aryan:

- It is part of the Indo-European family of languages, which came to India with the Aryans.
- It is the biggest of the language groups in India and accounts for about 74% of the total Indian population.
- It comprises of all the principal languages of northern and western India such as Hindi, Bengali, Marathi, Gujarati, Punjabi, Sindhi, Rajasthani, Assamese, Oriya, Pahari, Bihari, Kashmiri, Urdu and Sanskrit.

2. Dravidian:

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- This is the second most important group and comprises mainly of languages spoken in the Southern India.

It covers about 25% of the Indian population.

- *Proto-Dravidian* gave rise to 21 Dravidian Languages. They can be broadly classified into three groups:

Northern group, Central group, and Southern group of Dravidian languages.

- The *Northern group* consists of three languages i.e. Brahui, Malto and Kudukh. Brahui is spoken in Baluchistan, Malto spoken in Bengal and Orissa, while Kudukh is spoken in Bengal, Orissa, Bihar and Madhya Pradesh.

- The *Central group* consists of eleven languages viz., Gondi, Khond, Kui, Manda, Parji, Gadaba, Kolami, Pengo, Naiki, Kuvi and Telugu. Out of these, only Telugu became a civilized language and the rest remained tribal languages.

- The *southern group* consists of seven languages viz., Kannada, Tamil, Malayalam, Tulu, Kodagu, Toda and Kota.

- The major languages of the Dravidian group are: (i) Telugu (numerically the biggest of the Dravidian languages), (ii) Tamil (oldest and purest language of the Dravidian family), (iii) Kannada and (iv) Malayalam (smallest and the youngest of the Dravidian family).

3. Sino-Tibetan:

- The Sino-Tibetan or Mongoloid family stretches all over the sub-Himalayan tracts, covering North Bihar, North Bengal, Assam up to the north-eastern frontiers of the country.
- These languages are considered to be older than the Indo-Aryan languages and are referred to in the

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oldest Sanskrit literature as *Kiratas*.

- The Tibeto-Burman languages are divided into four broad groups:

(i) *Tibetan*: Sikkimese, Bhotia, Balti, Sherpa, Lahuli and Ladakhi

(ii) *Himalayan*: Kanauri and Limbu

(iii) *North-Assam*: Abor (Adi), Miri, Aka, Dafla and Mishmi

(iv) *Assam-Burmese*: It is again sub-divided into four main sub-groups, viz. Kuki-Chin, Mikir, Bodo and Naga. Manipuri or Meithi is the most important language of the Kuki-Chin sub-group. The Bodo sub-group includes such dialects as Bodo, Rajbangsi, Koch, Mech, Rabha, Dimasa, Kachari, Chutiya, Garo, Hajjong and the Tipra (Tirupuri). Mikir has strong affinities to the Bodo and is spoken in the Mikir Hills and Parts of Sibsagar district in Assam. The principal languages of the Naga sub-group are Angami, Sema, Ao, Lotha, Mao, Konyak, Kabui and Lepcha.

4. Austric:

- The Austric languages of India belong to the Austro-Asiatic sub-family, which are represented by languages of the Munda or Kol Group, spoken in the central, eastern and north-eastern India and languages of the Mon-Khmer group like Khasi and Nicobarese.

- These are very ancient languages which have been in existence much before the advent of Aryans and

were referred in ancient Sanskrit literature as *Misadas*.

- The most important language of the Austric group is *Santhali*, which is spoken by over 5 million Santhals

and is the largest spoken among the Adivasi languages.

- *Mundari*, spoken by about a million Mundas, is another important language of this group.

5. Others:

- This group includes several Dravidian adivasi languages like Gondi, Oraon or Kurukh, Mal-Pahariya, Khond

and Parji which are very distinct and cannot be classified in other groups.

Pali and Prakrit

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Pali and Prakrit are the languages that belong to the Middle Indo-Aryan period i.e. 600 BC-1000 AD. Prakrit was

the Indo-Aryan speech which was in the form of uncultivated popular dialects. Prakrit came down to us in

inscriptions dating back to 4-3 BC. Practically all over India, Prakrits were freely used for inscriptions almost up to

the Gupta age.

In the course of time, the Prakrits were transformed into what are known as the *Apabhramsa* dialects, which were

widely used in popular and folk literature. The various Prakrit dialects described by Prakrit grammarians are

Maharastri, Sauraseni, Magadhi, Paisaci and Apabhramsa. Pali and Ardha-Magadhi are also Prakrits and were

used in early Buddhist and Jain literature. The Satavahana rulers were great patrons of Prakrit.

The earliest of the Buddhist literature is in Pali. Some consider Pali as Magadhi Prakrit or Magadhi-bhasa, while

others point to a close relationship of Pali with Paisaci Prakrit spoken at that time in the Vindhya region. The

Tripitakas; Milindapanha; Petakopadesa and Visuddhimagga are some early works in Pali.

There is no consensus for a specific time where the modern north Indian languages such as Hindustani,

Assamese, Bengali, Gujarati, Marathi, Punjabi, Rajasthani, Sindhi and Oriya emerged, but AD 1000 is commonly

accepted.

The Dravidian languages of South India had a history independent of Sanskrit. Though Malayalam and Telugu are

Dravidian in origin, over eighty percent of their lexicon is borrowed from Sanskrit. The Kannada and Tamil

languages have lesser Sanskrit and Prakrit influence. The Austroasiatic and Tibeto-Burman languages of North-

East India also have long independent histories.

Official Languages

English was the only language used for official purpose in the British India. In the independent India, it was

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declared in Article 343 (1) that Hindi will be the official Union language. It was also mentioned that over a period of

fifteen years since the commencement of the Indian Constitution, Hindi will replace English as the official language.

However, the Parliament can decide whether to use English as an official language or not.

The non-Hindi speaking communities across the country protested on the aspect of the change in official language

from English to Hindi. This protest resulted in the enactment of the Official Language Act, 1963. According to the

act, Hindi in Devanagari script has been declared the official language of the Union. However, English may also be

used for official purposes even after 1965. English has been given the status of the '*subsidiary official language*'

of India. It was decided that either Hindi or English can be used for procedures of Parliament.

It should be noted that there is no national language of India. Hindi is not a national language.

Neither the Constitution of India, nor any Indian law defines any national language.

In the Constitution of India, there is a provision made for each of the Indian states to choose their own official

language for communicating at the state level. The selected languages, which can be used for official purpose,

have been listed in the *Eighth Schedule* to the Constitution. At present there are 22 languages in the Eighth

schedule. Initially there were 14 languages. The *71st constitutional amendment act (1992)* provided for the

inclusion of *Sindhi, Konkani, Meiteilon and Nepali*. The *92nd Constitutional amendment act (2003)*, added 4

more languages – *Bodo, Maithili, Dogri, and Santali*.

The 22 official languages are:

1. ASSAMESE - Assam
2. BENGALI - Andaman & Nicobar Islands, Tripura, West Bengal
3. BODO - Assam
4. DOGRI - Jammu and Kashmir
5. GUJARATI - Dadra and Nagar Haveli, Daman and Diu, Gujarat

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6. HINDI - Andaman and Nicobar Islands, Arunachal Pradesh, Bihar, Chandigarh, Chhattisgarh, the national

capital territory of Delhi, Haryana, Himachal Pradesh, Jharkhand, Madhya Pradesh, Rajasthan, Uttar Pradesh and Uttarakhand.

7. KANNADA - Karnataka

8. KASHMIRI - Jammu and Kashmir

9. KONKANI - Goa, Karnataka, Maharashtra

10. MAITHILI - Bihar

11. MALAYALAM - Andaman and Nicobar Islands, Lakshadweep, Kerala

12. MANIPURI (also MEITEI or MEITHEI) - Manipur

13. MARATHI - Dadra & Nagar Haveli, Daman and Diu, Goa, Maharashtra

14. NEPALI - Sikkim, West Bengal

15. ODIYA - Odisha

16. PUNJABI - Chandigarh, Delhi, Haryana, Punjab

17. SANSKRIT – Only in scriptures. Not in usage.

18. SANTHALI - Santhal tribals of the Chota Nagpur Plateau (comprising the states of Bihar, Chattisgarh,

Jharkhand, Orissa)

19. SINDHI - Sindhi community

20. TAMIL - Andaman & Nicobar Islands, Puducherry, Tamil Nadu.

21. TELUGU - Andaman & Nicobar Islands, Andhra Pradesh

22. URDU - Andhra Pradesh, Delhi, Jammu and Kashmir, Uttar Pradesh

However the constitution does not specify the official languages to be used by the states for the conduct of their

official functions, and leaves each state free to adopt any language used in its territory as its official language or

languages. *The language need not be one of those listed in the Eighth Schedule*, and several states have

adopted official languages which are not so listed. Examples include Kokborok in Tripura, Mizo in Mizoram, Khasi,

Garo, and Jaintia in Meghalaya, and French in Puducherry.

Classical language status

In 2004, the Government of India declared that languages that met certain requirements could be accorded the

status of a "Classical Language in India".

The following criteria were laid down to determine the eligibility of languages to be considered for classification as a

"Classical Language":

- High antiquity of its early texts/recorded history over a period of 1500-2000 years
- A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers
- The literary tradition be original and not borrowed from another speech community
- The classical language and literature being distinct from modern, there may also be a discontinuity

between the classical language and its later forms or its offshoots.

Tamil became the first language in India to attain the status of classical language in 2004. In 2005, Sanskrit, which

already had special status in Article 351 of the Constitution of India as the primary source language for the

development of the official standard of Hindi, was also declared to be a classical language. Kannada and Telugu

were accorded the status in 2008, based on the recommendation of a committee of linguistic experts constituted by

the Ministry of Culture, Government of India.

5. Architecture

27. Indus Valley Civilization

The Indus civilization flourished during the Bronze Age i.e. 2500-2000 BC. Extensive excavation work has so far

identified more than 100 sites belonging to this civilization. Some of the important sites are Dholavira (Gujarat),

Kalibangan (Rajasthan), Lothal (Gujarat), Sarkotada (Gujarat), Diamabad (Maharashtra), Alamgirpur (U.P.),

Bhagwanpura (Haryana), Banawali (Haryana), Kuntasi, Padri (Gujarat) and Mauda (Jammu). The first of its cities to

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be unearthed was located at Harappa, excavated in the 1920s in the Punjab province of British India (now in

Pakistan).

Characteristic features

The Indus Valley is one of the world's earliest urban civilizations, along with its contemporaries, Mesopotamia and

Ancient Egypt. At its peak, the Indus Civilization may have had a population of well over five million.

- Extensive *town planning* was the characteristic of this civilization, which is evident from the gridiron pattern for the layout of cities, some with fortifications and the elaborate drainage and water management systems.
- The grid layout planning of the cities with *roads at exact right angles* is a modern system that was implemented in the cities of this particular civilization.
- The houses were built of *baked bricks*. Bricks of fixed sizes, as well as stone and wood were also used for building.
- Buildings in the lower area are rather monotonous, being mainly functional rather than decorative.
- The most imposing of the buildings is the *Great Bath of Mohenjodaro*. It is 54.86 metres long and 32.91 metres wide and with 2.43 metres thick outer walls. The Bath had galleries and rooms on all sides.
- Another important structure was the *Granary complex* comprising of blocks with an overall area of 55 x 43 metres. The granaries were intelligently constructed, with strategic air ducts and platforms divided into units.

28. The Mauryan Period

Other than the remnants of Indus valley civilization, the earliest surviving architectural heritage in India is that of the

Mauryans.

Initial period

Some of the monuments and pillars belonging to this period are considered as the finest specimens of Indian art.

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The Mauryan architecture was embalmed in timber, for rocks and stones were not as freely in use then. The art of

polishing of wood reached so much perfection during the Mauryan period that master craftsmen used to make

wood glisten like a mirror.

In 300 B.C., Chandragupta Maurya constructed a *wooden fort* 14.48 km long and 2.41km wide, along the Ganges

in Bihar. However, only a couple of teak beams have survived from this fort.

Ashoka

Ashoka was the first Mauryan Emperor who began the *stone architecture*. The stonework of the Ashokan Period

(3rd century B.C.) was of a highly diversified order and comprised of lofty free-standing pillars, railings of the

stupas, lion thrones and other colossal figures. While most of the shapes and decorative forms employed were

indigenous in origin, some exotic forms show the influence of Greek, Persian and Egyptian cultures.

The Ashokan period marked the *beginning of the Buddhist School of architecture in India*. It witnessed the

construction of many rock-cut caves, pillars, stupas and palaces. A number of cave-shrines belonging to this period

have been excavated in the *Barabar* and *Nagarjuni hills* and *Sitamarhi* in Bihar. The caves are simple in plan

and are devoid of all interior decorative carvings. They served as the residences of the monks.

There are several inscriptions, which indicate that these rock-cut sanctuaries were constructed by Emperor

Ashoka for the monks of the *Ajivika sect*, who are more closely related to the Jains than to the Buddhists.

The Ashokan rock-edict at *Dhauri*, near Bhubaneshwar, is considered to be the earliest rock-cut sculpture in India.

It has a sculpted elephant on the top, which signifies the Emperor's conversion to Buddhism after his Kalinga

victory.

Ashokan Pillars

The monolithic Ashokan pillars are marvels of architecture and sculpture. These were lofty free

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standing monolithic columns erected on sacred sites. Each pillar was about 15.24 metres high and weighed about 50 tonnes and was made out of fine sandstone. They carried declarations from the king

regarding Buddhism or any other topic. The pillars have four component parts.

(i) *The shafts* are always plain and smooth, circular in cross-section, slightly tapering upwards and always chiselled out of a single piece of stone.

(ii) *The capitals* have the shape and appearance of a gently arched bell formed of lotus petals.

(iii) *The abaci* are of two types: square and plain and circular and decorated and these are of different proportions.

(iv) *The crowning animals* are either seated or standing, always in the round and chiseled as a single piece

with the abaci.

The *Sarnath pillar* is one of the finest pieces of sculpture of the Ashokan period erected in 250 BC. Here, four lions

are seated back to back. The four lions symbolize power, courage, confidence and pride. This Lion Capital of

Ashoka from Sarnath has been adopted as the National Emblem of India and the wheel "Ashoka Chakra" from its

base was placed onto the centre of the National Flag of India. At present the Column remains in the same place

where as Lion Capital is at the Sarnath Museum.

The Stupas

Stupa is a mound-like structure containing Buddhist relics, typically the ashes of deceased, used by Buddhists as a

place of meditation. Ashoka was responsible for the construction of several stupas, which were large halls, capped

with domes and bore symbols of the Buddha. The most important ones are located at Bharhut, Bodhgaya, Sanchi,

Amravati and Nagarjunakonda.

Built for a variety of reasons, Buddhist stupas are classified based on form and function into five types:

1. *Relic Stupa* - in which the relics or remains of the Buddha, his disciples and lay saints are interred.

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2. **Object stupa** - in which the items interred are objects belonged to the Buddha or his disciples such as a

begging bowl or robe, or important Buddhist scriptures.

3. **Commemorative stupas** - built to commemorate events in the lives of Buddha or his disciples.

4. **Symbolic stupa** - to symbolise aspects of Buddhist theology, for example, Borobuddur is considered to be

the symbol of "the Three Worlds (dhatu) and the spiritual stages (bhumi) in a Mahayana bodhisattva's character."

5. **Votive stupas** - constructed to commemorate visits or to gain spiritual benefits, usually at the site of

prominent stupas which are regularly visited.

The shape of the stupa *represents the Buddha*, crowned and sitting in meditation posture on a lion throne. His crown is the top of the spire; his head is the square at the spire's base; his body is the vase shape; his legs are the four steps of the lower terrace; and the base is his throne. The stupa represent the five purified elements:

- The square base represents earth
- The hemispherical dome/vase represents water
- The conical spire represents fire
- The upper lotus parasol and the crescent moon represents air
- The sun and the dissolving point represents the element of space

Sanchi Stupa.

• Apart from the than ruins of stupa at Piprahwa (Nepal), the core of stupa No 1 at Sanchi can be considered

as the oldest of the stupas.

• Originally built by Asoka, it was enlarged in subsequent centuries. An inscription by the ivory carvers of

Vidisha on the southern gateway throws light on the transference of building material from perishable wood

and ivory to the more durable stone.

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Amaravati Stupa:

- Amaravati stupa, built in 2nd or 1st century BC was probably like the one at Sanchi, but in later centuries it

was transformed from a Hinayana shrine to a Mahayana shrine.

- Amaravati stupa is different from the Bharhut and Sanchi stupas. It had free-standing columns surmounted

by lions near the gateways. The dome was covered with sculptured panels.

- The stupa had an upper circumambulatory path on the drum as at Sanchi. This path had two intricately

carved railings. The stone is greenish-white limestone of the region.

Bharhut stupa:

- The Bharhut stupa may have been established by the Maurya king Asoka in the 3rd century BCE, but

many works of art were apparently added during the Sunga period, with many friezes from the 2nd century

BCE.

- The stupa (now dismantled and reassembled at Kolkata Museum) contains numerous birth stories of the

Buddha's previous lives, or Jataka tales.

Gandhara stupa:

- The Gandhara stupa is a further development of stupas at Sanchi and Bharhut.

- In Gandhara stupas the base, dome and the hemisphere dome are sculpted. The stupa tapers upward to

form a tower like structure.

- The stupas of Nagarjunakonda in Krishna valley were very large. At the base there were brick walls

forming wheel and spokes, which were filled with earth. The Maha Chaitya of Nagarjunakonda has a base

in the form of Swastika, which is a sun symbol.

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29. The Sungas, Kushans and Satavahanas

After the death of Ashoka Mauryan dynasty came to an end and the Sungas and Kushans ruled in the north and

the Satavahanas in the south. These dynasties made advances in art and architecture in areas like stone

construction, stone carving, symbolism and beginning of temple (or *chaitya hall*) and the monastery (or *vihara*)

constructions.

The period between 2nd century B.C. and 3rd century A.D. marked the beginning of the sculptural idiom in Indian

sculpture where the elements of physical form were evolving into a more refined, realistic and expressive style.

- Under these dynasties the Asokan stupas were enlarged and the earlier brick and wood works were

replaced with stone-works. The Sanchi Stupa was enlarged to nearly twice its size in 150 B.C. and

elaborate gateways were added later. The Sungas reconstructed the railings around the Barhut Stupa and

built the toranas or the gateways.

- The Satavahanas constructed a large number of stupas at Goli, Jaggiapeta, Bhattiprolu, Gantasala,

Nagarjunakonda and Amravati.

- During the Kushan period, the *Buddha was represented in human form* instead of symbols. Buddha's

image in endless forms and replicas became the principal element in Buddhist sculpture during the Kushan

period.

- The Kushans were the pioneers of the Gandhara School of Art and a large number of monasteries; stupas

and statues were constructed during the reign of Kanishka.

30. The Schools of Art

The Gandhara School of Art (50 B.C. to 500 A.D.)

The Gandhara region extending from Punjab to the borders of Afghanistan was an important centre of Mahayana

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Buddhism up to the 5th century A.D. The region became famous throughout the world since a new school of Indian

sculpture known as the Gandhara School developed during that period. Owing to its strategic location the

Gandhara School imbibed all kinds of foreign influences like Persian, Greek, Roman, Saka and Kushan.

The Gandhara School of Art is also known as the *Graeco-Buddhist School* of Art since Greek techniques of Art were applied to Buddhist subjects. The most important contribution of the Gandhara School of Art was the evolution of beautiful images of the Buddha and Bodhisattavas, which were executed in black stone and modelled on identical characters of Graeco-Roman pantheon. Hence it is said, "*the Gandhara artist had the hand of a Greek but the heart of an Indian.*"

The important characteristics of Gandhara school are:

- Depiction of Lord Buddha in the standing or seated positions.
- The seated Buddha is always shown cross-legged in the traditional Indian way.
- Rich carving, elaborate ornamentation and complex symbolism.
- Use of *Grey stone*

The best specimens of Gandhara art are from *Jaulian* and *Dharmarajika* stupa at Taxila and from *Hadda* near

Jalalabad in modern Afghanistan. The tallest rock-cut statue of Lord Buddha is also located at *Bamiyan* in modern

Afghanistan.

The Mathura School of Art

The Mathura School of art flourished at the city of Mathura between 1-3 A.D. and was promoted by the Kushans. It established the tradition of transforming Buddhist symbols into human form.

The important characteristics of Mathura school are:

- The earliest sculptures of Buddha were made keeping the *yaksha prototype* in mind.

They were depicted as strongly built with the right hand raised in protection and the left

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hand on the waist.

- The figures produced by this school of art do not have moustaches and beards as in the Gandhara Art.

- *Spotted Red sand stone* mainly used.

- Here along with the Buddha, the kings, royal family were included in the architecture.

- It not only produced beautiful images of the Buddha but also of the Jain Tirthankaras and gods and goddesses of the Hindu pantheon.

The Guptas adopted the Mathura School of Art and further improvised and perfected it.

The Amravati School of Art

The Amravati school of Art evolved during Satavahna period. This school of art developed at Amravati, on the banks of the Krishna River in modern Andhra Pradesh. It is the site for the largest Buddhist stupa of South India. The stupendous stupa could not withstand the ravages of time and its ruins are preserved in the London Museum. This school of art had great influence on art in Sri Lanka and South-East Asia as products from here were carried to those countries.

Characteristic features of Amravati school are:

- In the initial periods, Lord Buddha is depicted in the form of 'Swastika' mark. This has been carved out on

the cushioned seat over a throne that is situated under the Bodhi tree.

- At a later stage the Amaravati School depicted Buddha in the human form.

- The figures of Amaravati have slim blithe features and are represented in difficult poses and curves.

However the scenes are over-crowded

- Use of *White marble*

The images of Lord Buddha from Alluru, Dharma Chakra from Lingaraja Palli, Bodhisattvas are some of the finest

instances of the Amaravati School of art and sculpture.

31. Gupta period

Gupta period witnessed a great development in the field of architecture. The earlier schools of art continued in this

period as well. In addition a new school of art was developed, called Sarnath school. The characteristic features of

this school are:

- Usage of cream coloured sand stone
- Nakedness was missing, more sobre
- More refined and decorative background
- Hollow effect

The standing figure of abundantly ornamented Tara is one of the best specimens of sculptural art of Sarnath

School.

Building of new stupas and enlargement of old ones continued in this period. Dhamekh stupa near Sarnath is an

example.

Development of Temple architecture is one of the greatest achievements of Guptas. The temples of the Gupta

period brought the new concept of installing statues of Gods in temples, a practice that did not take place earlier.

There was also move towards the use of stone in construction instead of the earlier brick or wood.

32. Temple architecture

Parts of a temple complex

- Jagati - raised surface, platform or terrace upon

which the temple is placed.

- Mandapa/mantapa - pillared outdoor hall or pavilion

for public rituals.

- Antarala - a small antichamber or foyer between the

garbhagriha (sanctum sanctorum) and the mandapa,

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more typical of north Indian temples.

- Ardha Mandapa - intermediary space between the

temple exterior and the garba griha (sanctum sanctorum) or the other mandapas of the temple

- Asthana Mandapa - assembly hall

- Kalyana Mandapa - dedicated to ritual marriage

celebration of the Lord with Goddess

- Maha Mandapa - When there are several mandapas in the temple, it is the biggest and the tallest. It is

used for conducting religious discourses.

- Garbhagriha - the part in which the idol of the deity in a Hindu temple is installed i.e. Sanctum sanctorum.

The area around is referred as to the Chuttapalam, which generally includes other deities and the main

boundary wall of the temple. Typically there is also a Pradikshna area inside the Garbhagriha and one outside, where devotees can take Pradakshinas.

- Śikhara or Vimana - literally means "mountain peak", refer to the rising tower over the sanctum sanctorum

where the presiding deity is enshrined is the most prominent and visible part of a Hindu temples.

- Amalaka - a stone disk, usually with ridges on the rim, that sits atop a temple's main tower (Śikhara).

- Gopuram - the elaborate gateway-towers of south Indian temples, not to be confused with Shikharas.

- Urushringa - An urushringa is a subsidiary Śikhara, lower and narrower, tied against the main śikhara.

They draw the eye up to the highest point, like a series of hills leading to a distant peak.

At the turn of the first millennium CE two major types of temples existed, the northern or Nagara style and the

southern or Dravida type of temple. They are distinguishable mainly by the shape and decoration of their śikhara.

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- Nagara style: The shikhar is beehive/curvilinear shaped.
- Dravida style: The shikhar consists of progressively smaller storeys of pavilions.

A third style termed Vesara was once common in Karnataka which combined the two styles. This may be seen in

the classic Hindu temples of India and Southeast Asia, such as Angkor Wat, Brihadisvara, Khajuraho, Mukteshvara, and Prambanan.

Nagara School

Nagara temples have two distinct features:

(i) In plan, the temple is a square with a number of graduated projections in the middle of each side giving a

cruciform shape with a number of re-entrant angles on each side.

(ii) In elevation, a Sikhara, i.e., tower gradually inclines inwards in a convex curve.

The projections in the plan are also carried upwards to the top of the Sikhara and, thus, there is strong emphasis on vertical lines in elevation.

The Nagara style is widely distributed over a greater part of India, exhibiting distinct varieties and ramifications in lines of evolution and elaboration according to each locality.

Examples of Nagara architecture are:

(a) Odisha school:

- 8th to 13th century
- Lingaraj temple in Bhubaneswar
- Sun temple of Konark (climax of Nagara style)

(b) Chandela school:

- Kandaria Mahadev temple, Khajuraho
- Typical nature is Eroticism

(c) Gujarat under Solankis

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- Modhera sun temple
- Rajasthan dilwara jain temple

Dravida schools

Dravidian style temples consist almost invariably of the four following parts, differing only according to the age in

which they were executed:

- (i) The principal part, the temple itself, is called the Vimana. It is always square in plan and surmounted by a pyramidal roof of one or more stories; it contains the cell where the image of the god or his emblem is placed.
- (ii) The porches or Mantapas, which always cover and precede the door leading to the cell.
- (iii) Gopurams are the principal features in the quadrangular enclosures that surround the more notable temples.
- (iv) Pillared halls or Chaultris - used for various purposes, and which are the invariable accompaniments of these temples.

Besides these, a temple always contains temple tanks or wells for water (used for sacred purposes or the

convenience of the priests); dwellings for all grades of the priesthood are attached to it, and other buildings for

state or convenience.

Examples: Brihadeshwara temple (Periya kovil) Tanjavur, Temple of gangaikondacholapuram

Vesara school

The Vesara style is also called as the Badami chalukya style. It has the combined features of both Nagara and

Dravida style. The main reason behind the combination is the location of Badami Chalukyas, which was at the

buffer zone between northern Nagara style and southern Dravida style.

The Vesara style reduces the height of the temple towers even though the numbers of tiers are retained. This is accomplished by reducing the height of individual tiers.

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The semi circular structures of the Buddhist chaityas are also borrowed as in the Durga temple at Aihole.

Virupaksha temple of Pattadakal is the finest example of Vesara style. The trend started by the Chalukyas of Badami was further refined by the Rashtrakutas of Manyakheta in Ellora, Chalukyas of Kalyani in Lakkundi, Dambal, Gadag etc. and epitomized by the Hoysala empire. The Hoysala temples at Belur, Halebidu and Somnathpura are supreme examples of this style.

The temples built in the Vesara style are found in other parts of India also. They include temples at Sirpur, Baijnath, Baroli and Amarkantak.

Northern region Southern region In between. Combination of Dravida and Nagara

Shikhara is curvilinear Shikhara pyramidal

No role of pillar Pillar important

No tank Tank may be there

No enclosure Enclosure and gopuram

Vimana

Ex: Mahadeva Temple, Kajuraho Ex: Brihadeshwara temple,

Tanjavur

Ex: Virupaksha temple, Pattadakal

33. Cave architecture

The earliest man-made caves date back to the 2nd century BC while the latest date to the 7th century AD. The

earlier caves were used by Buddhist and Jain monks as places of worship and residence. Some examples of this

type of cave structure are *Chaityas* and *Viharas* of Buddhists. The great cave at Karle is one such example, where

great Chaityas and Viharas were excavated. The *Karle caves* are big in size and the interior is lighted up by great

windows.

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Other than Buddhist caves many caves of Jains and Hindus were also excavated. Some of the famous and

prominent caves are at Nashik, Kanheri, Gaya (Barabar Hills), Bhaja, Nagarjunikonda, Badami, Elephanta and

Ellora.

Ajanta Caves

The cave temples of Ajanta are situated north of Aurangabad, Maharashtra. These

caves were discovered by the British officers in 1819 AD. The thirty temples at

Ajanta are set into the rocky sides of a crescent shaped gorge in the *Inhyadri hills*

of the Sahyadri ranges. At the head of the gorge is a natural pool which is fed by a

waterfall.

- The earlier monuments include both *chaitya halls* and *monasteries*. These date from the 2nd to 1st centuries B.C. The excavations once again revived during the reign of the Vakataka ruler Harishena during 5th century.
- The sculptures contain an impressive array of votive figures, accessory figures, narrative episodes and decorative motifs.
- The series of paintings is unparalleled in the history of Indian art, both for the wide range of subjects and the medium.
- The caves depict a large number of incidents from the life of the Buddha (Jataka Tales).
- Cave number one contains wall frescos that include two great Bodhisattvas, Padmapani and

Avalokiteshvara. Other wonderful paintings in Ajanta are the flying apsara, dying princess and Buddha in

preaching mode.

Ellora Caves

Ellora is located at 30 km from the city of Aurangabad, Maharashtra. Ellora has 34 caves that are carved into the

sides of a basaltic hill. The caves at Ellora contain some of the finest specimens of cave-temple architecture and

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exquisitely adorned interiors, built by the Rashtrakuta rulers. Ellora represents the epitome of Indian rock-cut

architecture.

- The 12 Buddhist caves, 17 Hindu caves, and 5 Jain caves,

built in proximity, demonstrate the religious harmony

prevalent during this period of Indian history.

- The nobility, serenity and grace of Buddha are visible in the

Buddhist caves of Ellora.

- Ellora caves also contain images of Vishwakarma, the patron

saint of Indian craftsmen.

- The Kailasha temple in Cave 16 is indeed an architectural

wonder, the entire structure having been carved out of a

monolith.

Bhimbetaka Caves

Bhimbetka is located in the Raisen District of Madhya Pradesh about 45 km to the southeast of Bhopal.

Bhimbetaka, discovered in 1958 by V.S. Wakanker, is the biggest prehistoric art depository in India. Atop the hill a

large number of rock-shelters have been discovered, of which more than 130 contain paintings.

Excavations in some of the rock-shelters revealed history of continuous habitation from early stone age (about 10000 years) to the end of stone age (c. 10,000 to 2,000 years) as seen from artificially made stone tools and implements like hand-axes, cleavers, scrappers and knives.

Neolithic tools like points, trapezes and lunates made of chert and chalcedony, besides stone querns and grinders, decorated bone objects, pieces of ochre and human burials were also found here.

Elephanta Caves

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The Elephanta Caves are a network of sculpted caves located on Elephanta Island in Mumbai Harbour. The island,

located on an arm of the Arabian Sea, consists of two groups of caves: the first is a large group of five Hindu caves,

the second, a smaller group of two Buddhist caves.

- The Hindu caves contain rock cut stone sculptures, representing the Shaiva Hindu sect, dedicated to the

god Shiva. The caves are hewn from solid basalt rock.

The 6th century Shiva temple in the Elephanta caves is one of the most exquisitely carved temples in India. The central attraction here is a twenty-foot high bust of the deity in three-headed form. His image symbolizes the fierce, feminine and meditative aspects of the great ascetic and the three heads represent Lord Shiva as Aghori, Ardhanarishvara and Mahayogi.

- Aghori is the aggressive form of Shiva where he is intent on destruction.

Ardhanarishvara depicts Lord Shiva as half-man/half-woman signifying the essential unity of the sexes. The Mahayogi posture symbolises the meditative aspect.

- All the caves were also originally painted in the past, but now only traces remain.

Mahakali Caves

These are rock-cut Buddhist caves situated in the Udayagiri hills, about 6.5km from Mumbai. These were

excavated during 200 BC to 600 AD and are now in ruins. They comprise of 4 caves on the southeastern face and

15 caves on the northwestern face. Cave 9 is the chief cave and is the oldest and consists of a stupa and figures of

Lord Buddha.

Jogeshwar and Kanheri Caves

Located in the western suburbs of Bombay, it is second largest known cave after the Kailasa cave in Ellora and

houses a Brahmanical temple dating back to the 6th century AD.

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Excavated between the 1st and 2nd centuries, the Kanheri is a 109-cave complex located near Borivili National

Park in Bombay. The Kanheri caves contain illustrations from Hinayana and Mahayana Buddhism and show

carvings dating back to 200 BC.

Karla and Bhaja Caves

About 50-60 kms away from Pune, these are rock-cut Buddhist caves dating back to the 1st and 2nd centuries BC.

The caves consist of several viharas and chaityas.

34. The Indo-Islamic Architecture

Indian architecture took new shape with the advent of Islamic rule in India towards the end of the 12th century AD.

New elements were introduced into the Indian architecture are:

- use of shapes (instead of natural forms)
- inscriptional art using decorative lettering or *calligraphy*
- inlay decoration and use of coloured marble, painted plaster and brilliantly glazed tiles
- Trabeate order was replaced by arcuate architecture i.e. an *arch or dome* was adopted as a method of bridging a space. Shikara was replaced by Dome
- Concept of *Minar* was introduced for the first time
- cementing agent in the form of *mortar* for the first time in the construction of buildings in India
- use of certain scientific and mechanical formulae which helped not only in obtaining greater strength and

stability of the construction materials but also provided greater flexibility to the architects and builders

This amalgamation of the Indian and the Islamic elements led to the emergence of a new style of architecture

called the *Indo-Islamic Architecture*.

Mosques

The mosque or masjid is a representation of Muslim art in its simplest form. The mosque is basically an open

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courtyard surrounded by a pillared verandah, crowned off with a dome.

- A *mihrab* indicates the direction of the *qibla* for prayer
- Towards the right of the mihrab stands the *mimbar* or pulpit from where the Imam presides over the proceedings.
- An elevated platform, usually a *minaret* from where the Faithful are summoned to attend the prayers is an invariable part of a mosque.

Large mosques where the faithful assemble for the Friday prayers are called the *Jama Masjid*.

Tombs

The tomb or *maqbara* introduced an entirely new architectural concept. While the masjid was mainly known for its

simplicity, a tomb could range from being a simple affair (Aurangzeb's grave) to an awesome structure enveloped

in grandeur (Taj Mahal).

- The tomb usually consists of solitary compartment or tomb chamber known as the *Huzrah* in whose centre is the cenotaph or *zarih*. This entire structure is covered with an elaborate dome
- In the underground chamber lies the mortuary or the *maqbara*, in which the corpse is buried in a grave or qabr
- Normally the whole tomb complex or *rauza* is surrounded by an enclosure
- The tomb of a Muslim saint is called a *dargah*.
- Almost all Islamic monuments were subjected to free use of verses from the Holy Koran and a great amount of time was spent in carving out minute details on walls, ceilings, pillars and domes

35. Delhi Sultanate

The Delhi or the Imperial Style of Indo-Islamic architecture flourished between 1191-1557 AD and covered Muslim

dynasties viz., Slave (1191-1246), Khilji (1290-1320), Tughlaq (1320-1413), Sayyid (1414-1444) and Lodi (1451-

1557).

Slave dynasty

This period marks the period of beginning of Indo – Islamic architecture. During this period mainly existing buildings

were converted.

- The earliest construction work was began by Qutubuddin Aibak, who started erecting monumental buildings of stone on Qila Rai Pithora, the first of the seven historical cities of Delhi.
- The Qutb Mosque is one such building. Named as the *Quwwat-ul-Islam Masjid*, it is considered as the earliest mosque in India.
- Qutub-ud-din Aibak also started the construction of *Qutub Minar* in 1192 (which was eventually completed by Iltutmish in 1230). Built to commemorate the entry of Islam it was essentially a victory tower. The diameter of the Qutub Minar is 14.32m at the base and about 2.75m at the top. It measures a height of 72.5m and contains a spiral staircase of 379 steps.
- Shamsuddin Iltutmish extended the Quwwat-ul-Islam Masjid and built the tomb of his son Nasiruddin Mohammed, which is locally known as the *Sultan Ghari*.
- He also started his own tomb (*Iltutmish's Tomb*) located in the Qutub Minar complex in 1235 AD.
- The *tomb of Balban* constructed in 1280 AD represents the first true arch built in India, which is produced by following the scientific system originally formulated by the Roman engineers.

Khilji dynasty

The real development of Indo-Islamic architecture occurred during this period. *Red sandstone* was widely used

and the influence of “*Seljuk*” *tradition* can be seen here.

- Allauddin Khilji established the second city of Delhi at Siri and built the *Siri fort*.

- He also built the *Alai Darwaza* near the Qutub Minar. The well-decorated

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Alai Darwaza, which served as an entrance gateway to the mosque at the Qutub complex, marks the evolution of another innovative feature in the Indo-Islamic architecture.

- The *Jamaat Khana Masjid* near Nizamuddin in Delhi and the *Ukha Masjid* in Bharatpur in Rajasthan were also built during this period.

Tughlaq dynasty

The rulers of the Tughlaq Dynasty also undertook considerable construction activities, including building three of

the seven ancient cities of Delhi. Use of *Grey sandstone* can be seen during this period. The architecture was

focussed on strength not on the beauty. Hence *minimum decoration* is seen here. *Sloping wall* is another

characteristic feature of Tughlaq architecture.

- Ghiyasuddin Tughlaq built *Tughlaqabad*, the third city of Delhi, in 1321-23 AD.
- The *Tomb of Ghiyasuddin Tughlaq* is an irregular pentagon in its exterior plan and its design is of the pointed or "Tartar" shape and is crowned by a finial resembling the kalasa and amla of a Hindu temple.
- Delhi's fourth city *Jahanpanah* was built by Mohammad-bin-Tughlaq in mid-14th century.
- Feroz Shah Tughlaq was undoubtedly the greatest builder among all the rulers of the Tughlaq dynasty. He built *Ferozabad*, Delhi's fifth city, in 1354 AD. The famous *Firoz Shah Kotla ground* is the only remnant of its past glory. He is also credited with founding the fortified cities of Jaunpur, Fathabad and Hissar.
- His construction works were of a unique simple style characterised by the use of inexpensive materials.
- It was only Feroze Shah Tughlaq who took up large-scale restoration works and repaired hundreds of monuments, including the Qutub Minar which was damaged by lightening in 1369 AD.

Sayyid and Lodi dynasty

In the 14th century under the Timurid rulers, Islamic architecture underwent a change. The narrow horseshoe arch

was replaced by the *true arch*, an idea imported directly from Persia. They used wooden beams as supports, and

eventually the four-centred arch minus the beam support came into vogue.

During the Sayyid and the Lodi Dynasties, mainly the constructions of tombs were continued. More than fifty tombs

of different sizes were constructed.

- The Lodis introduced the concept of *double domes* built one upon the other,

leaving some space in between.

- Two different types of tombs with octagonal and square plans respectively began to be constructed.

- The Tombs of Mubarak Sayyid, Muhammad Sayyid and Sikander Lodi are all of the octagonal type.

- The square tombs are represented by such monuments as the Bara Khan Ka Gumbad, Chota Khan Ka Gumbad, Bara Gumbad.

- The Tomb of Isa Khan, the Tomb of Adham Khan, Moth ki Masjid, Jamala Masjid and the Qila-i-Kuhna

Masjid belong to the final phase of the Delhi style of architecture.

36. Provincial Style of Architecture

The Provincial Style of Architecture encompasses the architectural trends and developments noticed in different

provincial capitals in India. Bengal, Malwa, Kashmir, Jaunpur, Bijapur are some of the important provincial schools

existed during this time. Along with the Indo-Islamic style of architecture these provincial schools possessed certain

special characteristics:

Bengal school

- Use of bricks

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- Use of black marble
- Ex: Tantipara Masjid, Chamkatti Masjid, Lotan Masjid

Malwa schools

- Absence of minar in mosque
- Some European influence can also be seen in the later phase
- Ex: Mandu fort, Jahaj mahal

Kashmir school

- Wooden architecture. The log construction using deodar trees for the construction of wooden bridges called *kadals* or the wooden shrines called *ziarats* are the best illustrations of wooden architecture of Kashmir.

- Buddhist influence can also be seen
- Ex: The mosque of Shah Hamdan in Srinagar, Jami Masjid at Srinagar

Jaunpur school

- Absence of minars
- Ex: Atala Masjid, Khalis Mukhlis Masjid

Deccan school

- distinct originality and independence of style
- unique architectural style which is a mixture of Persian, Pathan and Hindu forms
- Ex: Gulbarga Fort, Bidar Fort, Charminar, Mecca Masjid of Hyderabad, Golconda fort

Bijapur school

- development of the dome reached its acme
- Ceiling without support
- Ex: Gol Gumbaz built by Mohammad Adil Shah (largest masonry dome in the world), Ibrahim Roza

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37. Mughal architecture

The Mughal rulers were visionaries and their own personalities reflected in the all-round development of various

arts, crafts, music, building and architecture. The Mughal dynasty was established with the crushing victory of

Babar at Panipat in 1526 AD.

Babar

- During his short five-year reign, Babar took considerable interest in erecting buildings, though few have survived.

- The mosque at *Kabuli Bagh* at Panipat and the *Jami Masjid* at Sambhal near Delhi, both constructed in

1526, are the surviving monuments of Babar.

Humayun

- Babar's son Humayun laid the foundation of a city called *Dinpanah* ("refuge of the faithful") at the Purana

Qila in Delhi but the city could not be completed.

- Humayun's tomb which was designed in 1564 by his widow Haji Begum, was the real beginning of Mughal architecture in India. The important characteristics of Humayun's tomb are:

Charbagh style

- Use of *red sandstone*
- Use of round – bulb like dome
- design of the Taj Mahal was modelled on this tomb

Akbar

- Architecture flourished during the reign of Akbar. The chief feature of the architecture of Akbar's time was

the use of *red sandstone*.

- The domes were of the "Lodi" type, while the pillar shafts were many-sided with the

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capitals being in the form of bracket supports.

- One of the first major building projects was the construction of a huge *fort at Agra*.
- Creation of an entirely new capital city at *Fatehpur Sikri*. The buildings at Fatehpur Sikri blended both Islamic and Hindu elements in their architectural style.
- The *Buland Darwaza*, the *Panch Mahal* and the *Darga of Saleem Chisti* are the most imposing of all the buildings of Fatehpur Sikri.

Jahangir

- Jahangir concentrated more on painting and other forms of art than on building and architecture. However,

some note-worthy monuments of his time include *Akbar's Tomb at Sikandra* near Agra.

- Some of the important features of Jahangir's architecture are:
 - Persian style, covered with enameled tiles
 - Usage of marbles and precious gems
 - Usage of white marble and covered in pietra dura mosaic
- Jahangir is the central figure in the development of the Mughal gardens. The most famous of his gardens is the *Shalimar Bagh* on the banks of Lake Dal in Kashmir.
- *Etimad-ud-Daula's Tomb* is another important monument built during this period. It was commissioned by Nur Jahan, the wife of Jahangir, for her father Mirza Ghiyas Beg, who had been given the title of I'timad-ud-Daulah (pillar of the state). Mirza Ghiyas Beg was also the grandfather of Mumtaz Mahal. The monument, also called as "Jewel box", was built in White marble.
- The *Jahangir's Tomb* at Shadara near Lahore, built by his wife Nur Mahal, is another outstanding architectural production of this time.

Shah jahan

The Mughal architecture reached its climax during the reign of Shah jahan. The single most important architectural

change was the substitution of marble for the red sandstone.

- He demolished the austere sandstone structures of Akbar in the Red Fort and replaced them with marble

buildings such as the *Diwan-i-Am* and the *Diwan-i-Khas*.

- In 1638 he began to lay the city of *Shahjahanabad* beside the river Jamuna.
- The *Red Fort at Delhi* represents the pinnacle of centuries of experience in the construction of palace forts.
- Outside the fort, he built the *Jama Masjid*, the largest mosque in India.
- He built the *Jami Masjid at Agra* in 1648 in honour of his daughter Jahanara Begum.
- More than all these fine architectures, it is for building the *Taj mahal* at Agra, he was remembered often. It was built as a memorial to his beloved wife Mumtaz Mahal. It is considered as the finest example of Mughal architecture, a style that combines elements from Islamic, Persian, Ottoman Turkish and Indian architectural styles.

Some of the important features of Taj mahal are:

- Use of white marble
- More decoration
- Massive size
- Use of char bagh style
- Use of pietra dura technique
- Tomb building at its climax

Aurangzeb

- The architectural projects of Aurangzeb's reign are represented by the *Bibi-ki-Maqbara*, the tomb of

Aurangzeb's wife Begum Rabia Durani, which is a poor replica of the famous Taj Mahal and is also called as Taj mahal of South India.

After the death of Aurangzeb, the Mughal architecture started declining. Aurangzeb's daughters

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contributed in a small way in carrying forward the Mughal trend of architecture. Zinat-unnisa Begum built

the *Zinat-ul-Masjid* at Daryaganj in Old Delhi.

- The only significant monument built in the post-Aurangzeb time in Delhi was the *Safdar Jung's Tomb*

built in 1753 by Mirza Mansoor Khan.

38. Colonial Architecture

European colonists brought with them to India concepts of their "world view" and a whole baggage of the history of

European architecture: Neo-Classical, Romanesque, Gothic and Renaissance. The initial structures were utilitarian

warehouses and walled trading posts, giving way to fortified towns along the coastline.

Portuguese

- The Portuguese adapted to India the climatically appropriate *Iberian* galleried patio house and the Baroque

churches of Goa.

- *Cathedral and Arch of Conception* of Goa were built in the typical Portuguese-Gothic style.

- The *St. Francis Church* at Cochin, built by the Portuguese in 1510, is believed to be the first church built

by the Europeans in India.

- The Portuguese also built the *fort of Castilla de Aguanda* near Mumbai and added fortifications to the

Bassein fort.

Dutch

The Danish influence is evident in *Nagapatnam*, which was laid out in squares and canals and also in Tranquebar

and Serampore.

French

- The French gave a distinct urban design to its settlement in Pondicherry by applying the *Cartesian grid*

plans and classical architectural patterns.

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- The Church of Sacred Heart of Jesus (Eglise De Sacre Coeur De Jesus), the Eglise de Notre Dame de

Anges and the Eglise de Notre Dame de Lourdes at Pondicherry have a distinct French influence.

British

It was the British who left a lasting impact on the India architecture. They saw themselves as the successors to the

Mughals and used architecture as a symbol of power. British started a new hybrid style of architecture called *Indo*

– *Saracenic style* or *Indo – Gothic style*. It was a combination of Indian, Islamic and European architectures.

- The first buildings were factories but later courts, schools, municipal halls and dak

bungalows came up, which were ordinary structures, built by garrison engineers.

- A deeper concern with architecture was exhibited in churches and other public

buildings. The Church of St. John at Calcutta built in 1787, St. Mary's Church in

Fort St. George in Chennai are some of the examples.

- Most of the buildings were adaptations of the buildings designed by leading

British architects in London and other places. The Indo-Gothic architecture

flourished in different parts of India under the British.

- Some of the important architecture are: Gateway of India – Mumbai, Chepak palace – Chennai, Lakshmi

vilas palace – Baroda, Victoria memorial – Kolkata

The British built New Delhi as a systematically planned city after it was made the capital in 1911. *Sir Edward*

Lutyens was made responsible for the overall plan of Delhi. He was specifically directed to "harmonise externally

with the traditions of Indian art".

- The Western architecture with Oriental motif was realised with chajjas,

jalīs and chhatris, as stylistic devices in the Viceroy's House (Rashtrapati

Bhawan).

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- Herbert Baker added the imposing buildings of the South Block and the North Block, which flank the Rashtrapati Bhawan.
- Another Englishman called Robert Tor Tussell built the Connaught Place and the Eastern and Western Courts.
- St Martin's Garrison Church marks the culmination of the British architectural ventures in India. The Church is a huge monolith with a high square tower and deeply sunken window ledges reminiscent of Dutch and German architecture.

6. Painting

Classification of Indian Paintings

Indian Paintings can be broadly classified as the mural paintings and miniature painting.

- **Murals** are huge works executed on the walls of solid structures, as in the Ajanta Caves and the Kailashnath temple. They are also called as wall paintings.

Miniature paintings are executed on a very small scale on perishable material such as paper and cloth.

Indian paintings provide an aesthetic continuum that extends from the early civilization to the present day. From

being essentially religious in purpose in the beginning, Indian painting has evolved over the years to become a

fusion of various cultures and traditions. The Indian painting was exposed to Greco-Roman as well as Iranian and

Chinese influences. Cave paintings in different parts of India bear testimony to these influences and a continuous

evolution of new idioms is evident.

39. Mural painting

Ajanta Caves

- The Ajanta Caves carved out of volcanic rock in the Maharashtra Plateau, situated near Aurangabad in Maharashtra.
- Inside many of the caves are **frescoes**.
- Frescoes are paintings which are done on wet plaster in which colours become

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fixed as the plaster dries.

- They are found on the walls and ceilings at Ajanta.
- The paintings reflect different phases of Indian culture from buddha's birth to his mahaparinirvana in the 8th century AD.
- Natural colours like white, green, brown, yellow, black, and a wonderful colour of blue is found.
- The human & animal forms show a variety of graceful poses. Various methods were used to create the illusion of depth.
- They depict themes of court life, feasting, processions, men and women at work, festivals and various natural scenes including animals, birds and flowers.
- The place was not far off from the ancient trade routes & attracted traders & pilgrims through whom the Ajanta art style diffused as far as China & Japan.

Bagh Caves

- Dhar district in Madhya Pradesh
- Buddhist in inspiration
- Paintings are both secular and religious
- Influenced by Ajanta style of paintings
- Most beautiful one is that of Avalokiteshvara Padmapani
- Strong resemblance to the frescoes of Sigiriya in Sri Lanka.

Jain Caves

- Jain cave temple complex in pudukottai district of tamil nadu
- Contains remnants of exquisite frescoes from 7th century
- Severely damaged due to vandalism
- Detailed pictures of elephants, buffaloes, fish, geese, jains gathering lotuses from a

pond and dancing girls

- Considered to be some of the best frescoes of medieval India next to frescoes of Ajanta Caves and Bagh Caves.

Lepakshi Painting

- Anantapur district in Andhra Pradesh
- beautiful paintings of Vijayanagar period
- provides glimpses of contemporary dress like tall headwear (Kulavi), colored and embroidered sarees of both men and women in the paintings
- Earth tones and complete absence of blue color in their painting
- Costumes are outlined in black

40. Miniature painting

The miniatures, as the name indicates were small works, which were made on perishable material & hence no

definite proof of their birth & development can be traced.

The Pala School

- The Pala School of painting produced some of the earliest examples of miniature painting in India. This school of painting dates back to 7th to 11th century.
- It was executed under the Palas of Bengal in the eastern India. This period witnessed the last great phase of Buddhism and of the Buddhist art in India.
- The Pala painting is characterised by sinuous line and subdued tones of colour.

It is a naturalistic style which resembles the ideal forms of contemporary bronze and stone sculpture, and

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reflects some feeling of the classical art of Ajanta.

- Here mostly the Palm leaf and paper were used.

The Western Indian School (12th to 16th century AD)

- The Western Indian style of painting prevailed in the region comprising Gujarat, Rajasthan and Malwa.
- The motivating force for the artistic activity in Western India was Jainism.
- The illustrations on these manuscripts are in a style of vigorous distortion. One finds in this style an exaggeration of certain physical traits like the eyes and hips are enlarged.
- Figures are flat, with angularity of features and the further eye protruding into space.
- This is an art of primitive vitality, vigorous line and forceful colours.
- From about 1100 to 1400 A.D., palm-leaf was used for the manuscripts and later on paper was introduced for the purpose.

The Mughal School (1560-1800 A.D)

- The Mughal emperors introduced their own style of painting with Persian inspiration and added new themes, colours and forms. Court scenes were depicted in grandeur. The background was usually hilly landscapes. Flowers and animals were also vastly depicted.
- The Mughal paintings are characterized by their subtleness and naturalism and often depict historical events or court life.
- **Akbar:**
 - Akbar's attitude led to a conscious synthesis of Hindu idioms and Indian aesthetics with the Islamic cult and elements of imperial Safavid Iran.
 - Illustrative serialisation of texts like Ramayana, Tutanama, Akbarnama etc was the mode

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of painting of this phase.

- Portraiture was a rarity and female portraits yet greater. Well packed composition, well proportioned physiognomy and beautifully rounded faces, depiction of motion and a highly populated canvas characterised the art style of this early phase.

- **Jahangir:**

- The art of post-Akbar era did not have the illustrative thrust. The earlier boldness was replaced by a touch of softness. The earlier crowded canvas had now a lot of breathing space.

- Jahangir's poetic genius endowed with fine imagery and lyricism reflected in the art of his era.

- Portraits of birds and animals in this era are timeless world classics.

- His interaction with European world brought the European technique of shading and producing three-dimensional effects to Indian painting.

- **Shah jahan:**

- Shahjahan continued Mughals' art cult, though with lesser thrust.

- Romantic in temperament, Shahjahan, little liked violence and ugliness.

- Portraits and random themes like durbar scenes, processions, festivals, scenes of outings etc were referred.

- **Aurangzeb:**

- Aurangzeb being a conservative Muslim had no place for art in his court.

- After he died several Mughal governors and Rajput state acclaimed sovereignty.

- Painters of the Mughal court sought refuge in these states. They carried with them the Mughal art-style

which was amalgamated with the taste and likings of their new patrons and local elements.

- This amalgamation created a new art-style widely known as *Provincial Mughal*. Awadh became the foremost seat of the Provincial Mughal art.

Rajput Paintings

- The Rajput paintings flourished under the patronage of the Hindu Rajput rulers of Rajputana and Punjab Himalayas during the period 1500 AD to the middle of the 19th century.
- Rajput painting was initially known for its use of a limited range of color, shallow space, decorative brilliance and mythic subject matter. Later, the Mughal influences were absorbed into Rajput art in varying degrees, due to changes in the patronage, the movement of artists and political factors.
- The Rajput paintings can be put under two broad groups: the Rajasthani style and the Pahari style.

1. Rajasthani style

- Rajasthani paintings are those works that have been executed in Rajputana, from Bikaner to the border of Gujarat and from Jodhpur to Gwalior and Ujjain.
- The themes of the paintings were mostly *religious and love subjects*, based on Lord Rama and Lord Krishna. Court scenes were depicted as also royal portraits.
- *Bold outlines and brilliant colours* are characteristic of the Rajasthani paintings.
- The romance of Padmavati, penned by the poet Malik Muhammad Jaisi, provided a common theme to the Rajput paintings. Illustrations of Mahabharata, Bana Bhatta's Kadambari, the Panchatantra were painted.
- The Rajput painting developed individual styles in Bundi, Kota, Jaipur, Jodhpur and Kishangarh.

2. Pahari Style

- Various schools of miniature painting collectively called Pahari, flourished

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between the 17th and 19th centuries in the sub-Himalayan hilly states

towards the end of the Mughal rule in India. These areas were ruled by the Rajput kings and chieftains.

- With the infusion of new ideas and techniques these schools attained a level of maturity and sophistication, which made them worthy successors of the Mughal tradition.
- This art dwelt largely on the *themes and symbols* from literature and mythology. Love is the inspiration and the main pre-occupation of the Pahari School symbolized by *Krishna and Radha*.
- A typical Pahari composition consists of several figures skillfully grouped and full of movement, and each is distinctive in terms of clothing, hairstyle and even pigmentation, which may be blue, white, pink or grey.
- In 1690, *Basohli*, a hill-state on the banks of Ravi, was the first to initiate the art of the hill-region by illustrating literary classics like Rasa Manjari, Ramayana, Gita Govinda. Other centres like Chamba, Kangra, Srinagar etc developed later.
- The Himalayan perspective and moderately statured alluring men and women with round faces and small but deep eyes, set below a semi-circular forehead impart to Pahari art its unity and distinction.

Deccani School

- Deccani painting denotes broadly the miniature painting from the 16th Century to the 19th Century at Bijapur, Ahmadnagar, Golkonda and Hyderabad, the former states that formed the region known as Deccan.
- The *rich colour scheme*, the palm trees, animals and men and women all belong, to the Deccani tradition.
- Early Deccani painting absorbed influences of the northern tradition of the pre-Mughal painting which was flourishing in Malwa, and of the southern tradition of the Vijayanagar murals as evident in the treatment of female types and costumes.

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- Influence of the Persian painting is also observed in the treatment of the horizon gold sky and landscape.

Tanjore paintings

- A style of painting characterised by bold drawing, techniques of shading and the use of pure and brilliant colours flourished at Tanjore in South India during the late 18th and 19th centuries.
- The paintings are notable for their adornment in the form of *semi-precious stones*, pearls, glass pieces and gold. The *rich vibrant colors*, dashes of gold, semi-precious stones and fine artistic work are characteristics of these paintings.
- The paintings are mostly of *Gods* and Goddesses because this art of painting flourished at a time when fine-looking and striking temples were being constructed by rulers of several dynasties.
- The figures in these paintings are large and the faces are round and divine.

Madhubani School

- Madhubani painting is a style of painting, practiced in the *Mithila region* of Bihar state.

Themes revolve around Hindu Gods and mythology, along with scenes from the royal court and social events like weddings.
- Generally no space is left empty; the gaps are filled by paintings of flowers, animals, birds, and even geometric designs.
- Paintings are traditionally done on freshly *plastered mud walls* and floors of huts and painters are mainly women.
- Painting is done with fingers, twigs, brushes, nib-pens and matchsticks, using *natural dyes and pigments*.
- The artists use leaf, Herbs, Flowers to make the colour which is used to draw paintings.

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Modern Painting

- **Raja Ravi Verma**

- Raja Ravi Verma of Kerala was perhaps the first great modern painter in India.

- He evolved a national style of painting by combining various regional elements like costumes, jewellery

and facial features. His paintings, which mostly depicted mythological themes, became very popular not only in India but abroad.

- His illustrations of Ramayana and Mahabharata were the most appealing visual representations of that

time. He won a gold medal at the World Art Exhibition, Vienna, for his picture Nair Lady Adorning Her Hair.

- **Bengal school**

- *Abanindranath Tagore* and *Havell*, who founded the Bengal School of Painting, were the pioneers in

encouraging Indian themes.

- Abanindranath Tagore's Arabian Nights series (1930) is among his renowned works.

- Other renowned painters like Nandalal Bose, Devi Prasad Roy, Sarada Charan Ukil, Asit Kumar Haldar

also belonged to this school.

- *Jamini Roy*, another renowned Indian painter, modelled his work on the folk art of Bengal. He adopted the angular forms and harsh lines of the village patuas and used the village dyes in his paintings.

- *Rabindranath Tagore* started painting in 1930 at the age of 67 and produced some great paintings,

which are very individualistic and modern in style. He held the first exhibition of his paintings in Galerie

Pigalle in Paris in 1930.

- Independence saw the setting up of a new school of art in Bombay called the *Progressive Artists' Group*.

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The prominent artists of this group are Francis Newton Souza the founder, Maqbool Fida Husain, S.H.Raza, H.A.Gade, S.K.Bakre and others. Painting took a new form in this period - bold and furious at

one end, soft and magical at the other.

- By 1960, professional art galleries were opened in Delhi and Mumbai, and in the next two decades several

abstract painters like V.S. Gaitonde, Balraj Khanna and J.Swaminathan emerged on the scene.

- Gulam Muhammed Sheikh, K.K.Hebber, Satish Gujral, S.H.Raza (Surya), Akbar Padamsee (Woman),

Tyeb Mehta (Figure with Bird), Krishna Khanna (St Francis and the Wolf) are some other prominent names

of India's contemporary art scene.

- The South India saw the proliferation of good painters like K.C.S.Pannikker, K.Madhava Menon, P.L.Narasimhamurty and Mokkapti Krishnamurti.

- Among the contemporary modern Indian women painters, mention may be made of Anjolie Ela Menon,

Arpana Caur, B.Prabha, Kamala Das and Lalitha Lajmi.

7. Music

41. Origin and development of Indian Music

The origin of Indian music can be traced back to Vedic days. The Sama Veda has all the seven notes of the raga

karaharipriya in the descending order. The earliest Raga is speculated to be 'Sama Raga'. *Bharata's Natya*

Sastra (4th Century AD) contains several chapters on music. This is probably the first work that clearly elaborated

the octave and divided it into 22 keys.

- In the beginning music was devotional in content and was purely used for ritualistic purposes and was

restricted to temples.

- Between 2 to 7 AD a form of music called *Prabandh Sangeet*, which was written in Sanskrit, became very

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popular. This form gave way to a simpler form called *Dhruvpad*, which used Hindi as the medium.

- The Gupta Period is considered as the golden era in the development of Indian music. All the music

treatises like Natya Shastra and Brihaddeshi were written during this period.

- In the 15th century AD, as a result of the patronage given to the classical music by the rulers, the devotional Dhruvpad transformed into the *Dhrupad* form of singing.

- The *khayal* developed as a new form of singing in the 18th century AD.

Historical roots of both *Hindustani* and *Carnatic* classical music traditions stem from Bharata's Natyashastra. The two traditions started to diverge only around 14th Century AD.

- Carnatic music is kriti based and saahitya (lyric) oriented, while Hindustani music emphasises on the

musical structure and the possibilities of improvisation in it.

- Hindustani music adopted a scale of Shudha Swara saptaka (octave of natural notes) while Carnatic music

retained the traditional octave.

42. Pillars of Indian music

Swara, Raaga and Tala are considered the three pillars of Indian Music.

Swara

Swara means a note in the octave. The seven basic notes of the scale (swaras), in Indian music are named shadja,

rishabh, gandhar, madhyam, pancham, dhaivat and nishad, and are shortened to *Sa, Ri, Ga, Ma, Pa, Dha, and Ni*.

It is believed that primitive sound Oum gave birth to Swara.

Swara is also called "*sur*". At a fundamental level they are similar to the *sol fa* of Western music. Two of the swara

are noteworthy in that they are immutably fixed. These two notes are shadja (Sa) and pancham (Pa) and are

referred to as "*achala swara*". These two swara form the tonal foundation for all the Indian classical music. The other

notes have alternate forms and are called "*chala swara*".

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The swar have special relationships with each other. Although there are only seven notes they repeat in the upper

and lower directions. Therefore, when ascending the scale when one reaches Ni, then the scales starts over with

Sa, Re, Ga, etc. This is the *upper register*. By the same token when one is descending the scale, it does not stop

at Sa but continues down as Ni, Dha, etc.; this is the *lower register*.

Raga

In the Indian Classical Music, Raga is the basis of melody and Tala is the basis of rhythm. Each melodic structure

of Raga has something akin to a distinct personality subject and to a prevailing mood.

Ragas involve several important elements.

- The first element is sound -- metaphysical and physical, which is referred to as *Nada*. There are two types

of nada, *anahata nada* or un-struck sound and *ahata nada* or struck sound.

- The next element of raga is *pitch*, relegated into *swara* (whole and half tones), and *sruti* (microtones).

- Raga also involves the production of emotional effects in the performer and listener, which are known as

rasa. There are nine rasas: Love (Shringar), Humour (Hasya), Pathos (Karuna), Anger (Rudra), Heroism

(Vir), Terror (Bhayanaka), Disgust (Veebhatsa) and Wonder (Abdhuta).

- Raga is based on the principle of a combination of notes selected out the 22 note intervals of the octave.

There are 72 '*melas*', or parent scales, on which Ragas are based.

Ragas are placed in three categories:

(a) *Odava* or pentatonic, a composition of five notes

(b) *Shadava* or hexatonic, a composition of six notes

(c) *Sampoorna* or heptatonic, a composition of seven notes

Every Raga must have at least five notes, starting at Sa, one principal note, a second important note and a few

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helping notes. The speed of a raga is divided into three parts: *Vilambit* (slow), *Madhya* (Medium) and *Drut* (fast).

Ragas are classified under six principal categories -- *Hindol*, *Deepak*, *Megh*, *Shree*, *Maulkauns* and *Bhairav*.

Other ragas are derived from these six ragas. The first derivatives of the ragas are called *raginis*, and each of the

six ragas has five raginis under them. All the ragas are supposed to have been derived from their *thaats*. Every

raga has a fixed number of komal (soft) or teevra (sharp) notes from which the thaata can be recognized.

Ragas in the Carnatic music fall into two categories, the base or *melakarta ragas* and the derived or *janya ragas*.

The 16 swaras form the basis for the melakarta scheme. Melakarta ragas have a formal structure and follow a fairly

rigid scheme of scientific organization whereas the janya ragas are rooted in usage and are liable to evolve with the

music.

Tala

Tala is the rhythmical groupings of beats. These rhythmic cycles range from 3 to 108 beats. It is the theory of time

measure and has the same principle in Hindustani and Carnatic music, though the names and styles differ.

- Tala is independent of the music it accompanies and has its own divisions.
- Different talas are recognised like Dadra, Rupak, Jhaptal, Ektal, Adha-Chautal and Teen-Tal.
- There are over a 100 Talas, but only 30 Talas are known and only about 10-12 talas are actually used.
- The most commonly encountered one is the one with sixteen beats called the *Teentaal*.

The *Laya* is the tempo, which keeps the uniformity of time span. The *Matra* is the smallest unit of the tala.

Carnatic music has a rigid thala structure. The talas are defined on the basis of intricate arithmetic calculations.

The talas are made up of three basic units, namely, *laghu*, *drutam* and *anu drutam*. The most common thala is

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the *Adi thala*, which consists of a repeating measure of 8 beats.

- *Alap*: Alap is the first movement of the Raga. It is a slow, serene movement acting as an invocation and it

gradually develops the Raga.

- *Jor*: Jor begins with the added element of rhythm which, combining with the weaving of innumerable

melodic patterns, gradually gains in tempo and brings the raga to the final movement.

- *Jhala*: Jhala is the final movement and climax. It is played with a very fast action of the plectrum that is

worn on the right index finger.

- *Gat*: It is the fixed composition. A gat can be in any tala and can be spread over from 2 to 16 of its rhythmic

cycles in any tempo, slow, medium or fast. A gat, whether vocal or instrumental, has generally two

sections. The first part is called "*pallavi*" (Carnatic) or "*asthayi*" (Hindustani) which opens the composition

and is generally confined to the lower and middle octaves. The following part of the composition is called

the "*anupallavi*" (or antara) which usually extends from the middle to upper octaves. In Carnatic music

further melodic sections called "*charana*" follows the "*anupallavi*."

43. Comparison of Hindustani and Carnatic music

Carnatic and Hindustani are different in terms of their style, characteristics and the like.

- Carnatic music belongs to the south Indian states, namely Tamilnadu, Andhra Pradesh, Karnataka and

Kerala. In fact it is more popular in these regions than in north India, which is predominantly characterized

by Hindustani classical.

- In Hindustani music outside influence such as Arab, Afghan and Persian can be seen. But the Carnatic

music is totally indigenous.

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- Carnatic music differs from the Hindustani in the sense, that it pays more importance to the literary part of

singing, that is, it gives more importance to the song as a whole during performance.

- In Hindustani music, the music instrument is given equal importance. But in Carnatic, more importance is

given to vocal music than instrument.

- A song composed in the Carnatic style necessarily comprises of a Pallavi, Anupallavi and one or two or

more Charanas. Each of these parts of the song is given importance, while singing in the Carnatic style.

This is not the case with Hindustani music. The Hindustani musicians give more importance to the raga

part of music.

- Carnatic music has its own way of delineating raga. It does with alapana in the beginning. Alapana consists

in the elaboration of the particular raga in which the Kṛiti is composed. The alapana is followed by the rendering of Pallavi. It is followed by Niraval accompanied by Kalpita Svaras. The musician is given the

liberty to explore the raga and the various aspects of raga finally concluding with the Kṛiti.

- Unlike Hindustani music, Carnatic music does not adhere to Time or Samay concepts and instead of

Thaats, Carnatic music follows the Melakarta concept.

44. Hindustani music

In Hindustani music, there are 10 main forms of styles of singing and compositions: Dhrupad, Dhamar, Hori,

Khayal, Tappa, Chaturang, Ragasagar, Tarana, Sargam and Thumri.

Dhrupad

The word 'Dhrupad' is derived from 'Dhruva' meaning fixed and 'pada' meaning words or song. Therefore, the term

dhrupad means "the literal rendering of verse into music" and so the songs have a particularly potent impact.

Dhrupad is the oldest and perhaps the grandest form of Hindustani vocal music.

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- Dhrupad was essentially devotional in essence.
- Dhrupad reached its pinnacle of glory during Akbar's reign when stalwarts like Swami Haridas, Baba Gopal Das, Tansen and Baiju Bawra performed it.
- It was adapted for court performance during the reign of Raja Man Singh Tomar (1486-1517) of Gwalior.
- Dhrupad is essentially a poetic form incorporated into an extended presentation style marked by precise and orderly elaboration of a raga. The exposition preceding the composed verses is called *alap*, and is usually the longest portion of the performance.
- Dhrupad compositions have four parts or stanzas.
- There are four forms of Dhrupad singing: Dagar Bani, Khandaar Bani, Nauhar Bani and Gauhar Bani.

Khayal

Khayal literally means 'a stray thought', 'a lyric' and 'an imagination'. This is the most prominent genre of Hindustani

vocal music depicting a romantic style of singing.

- Khayal originated as a popular form of music in the 18th century AD and was ultimate in the blending of Hindu and Persian cultures.
- The most important features of a Khayal are 'Tans' or the running glides over notes and 'Bol-tans' which distinguish it from Dhrupad.
- There are six main gharanas in khayal: Delhi, Patiala, Agra, Gwalior, Kirana and Atrauli-Jaipur.
- *Gwalior Gharana* - the oldest and is also considered the mother of all other gharanas
- *Agra Gharana* - founded by Haji Sujan Khan. Also called as the Rangeela gharana
- *Jaipur-Atrauli Gharana* - founded by Ustad Allaadin Khan

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- *Kirana Gharana* - pioneered by Ustad Abdul Wahid Khan and Ustad Abdul Karim Khan. Bhimsen Joshi, Gangubai Hangal are the important Kirana Gharana exponents.
- *Patiala Gharana* – Bareilly, Ali
- *Delhi Gharana* – Qawwaliyas

Thumri

Thumri originated in the Eastern part of Uttar Pradesh, mainly in Lucknow and Benares, around the 18th century

AD.

- Thumri was developed by the famous musician Sadiq Ali Shah.
- It is believed to have been influenced by hori, kajri and dadra, popular in Eastern Uttar Pradesh.
- Thumri is supposed to be a romantic and erotic style of singing and is also called “*the lyric of Indian classical music*”.

The song compositions are mostly of love, separation and devotion. Its most distinct feature is the erotic

subject matter picturesquely portraying the various episodes from the lives of Lord Krishna and Radha.

- Thumris are composed in lighter ragas and have simpler talas.
- There are three main gharanas of thumri - Benaras, Lucknow and Patiala.

Dadra

Dadra bears a close resemblance to the Thumri. The texts are as amorous as those of Thumris. The major

difference is that dadras have more than one antara and are in dadra tala. Singers usually sing a dadra after a

thumri.

Dhamar-Hori

These compositions are similar to Dhrupad but are chiefly associated with the festival of *Holi*. Here the

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compositions are specifically in praise of Lord Krishna. This music, sung in the dhamar tala, is chiefly used in

festivals like Janmashtami, Ramnavami and Holi.

Hori is a type of dhrupad sung on the festival of Holi. The compositions here describe the spring season. These

compositions are mainly based on the love pranks of *Radha-Krishna*.

Tappa

The tappa is said to have developed in the late 18th Century AD from the folk songs of *camel drivers*. The credit

for its development goes to Shorey Mian or Ghulam Nabi of Multan.

- Tappa literally means 'jump' in Persian.
- They are essentially folklore of love and passion and are written in Punjabi.
- Its beauty lies in the quick and intricate display of various permutations and combinations of notes.
- The compositions are very short and are based on Shringara Rasa.
- Varanasi and Gwalior are the strongholds of Tappa.

Ragasagar

Ragasagar consists of different parts of musical passages in different ragas as one song composition. These

compositions have 8 to 12 different ragas and the lyrics indicate the change of the ragas. The peculiarity of this

style depends on how smoothly the musical passages change along with the change of ragas.

Tarana

Tarana is a style consisting of peculiar syllables woven into rhythmical patterns as a song. It is usually sung in

faster tempo.

Chaturang

Chaturang denotes four colours or a composition of a song in four parts: Fast Khayal, Tarana, Sargam and a

"Paran" of Tabla or Pakhwaj.

Ghazal

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The ghazal is mainly a poetic form than a musical form, but it is more song-like than the thumri. The ghazal is

described as the "pride of Urdu poetry".

- The ghazal originated in Iran in the 10th Century AD. It grew out of the Persian *qasida*, a poem written in

praise of a king, a benefactor or a nobleman.

- The ghazal never exceeds 12 shers (couplets) and on an average, ghazals usually have about 7 shers.

- Even though ghazal began with Amir Khusro in northern India, Deccan in the south was its home in the

early stages. It developed and evolved in the courts of Golconda and Bijapur under the patronage of Muslim rulers.

- The 18th and 19th centuries are regarded as the golden period of the ghazal with Delhi and Lucknow being

its main centres.

45. Carnatic Music

Carnatic music is confined to Karnataka, Andhra Pradesh, Tamil Nadu and Kerala. In Carnatic music there is a very

highly developed theoretical system. It is based upon a complex system of Ragam (Raga) and Thalam (Tala).

Most compositions in Carnatic music have three parts to their body.

(i) The first two lines of the song are called *Pallavi*. They occur over and over, especially after each stanza.

(ii) Usually the Pallavi is followed by two more lines or sometimes just one more. This portion is called *Anu*

Pallavi. This is sung at the beginning for sure, but sometimes even during the end of the song, but not

necessarily after each stanza.

(iii) The stanzas of a song are called '*Charanam*'.

Purandardas (1480-1564) is considered to be the father of Carnatic music. To him goes the credit of codification of

the method of Carnatic music. He is also credited with creation of several thousand songs. Another great name

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associated with Carnatic music is that of *Venkat Mukhi Swami*. He is regarded as the grand theorist of Carnatic

music. He also developed "Melankara", the system for classifying south Indian ragas.

It was in the 18th century that Carnatic music acquired its present form. This was the period that saw the "trinity" of

Carnatic music; *Thyagaraja*, *Shama Shastri* and *Muthuswami Dikshitar* compile their famous compositions.

- **Varnam**. It is a composition usually sung or played at the beginning of a recital and reveals the general form of

the Raga. The Varnam is made up of two parts: 1) the *Purvanga* or first half and 2) the *Uttaranga* or second

half. The two halves are almost equal in length.

- **Kriti**: It is a highly evolved musical song set to a certain raga and fixed tala or rhythmic cycle.

- **Ragam**. It is a melodic improvisation in free rhythm played without mridangam accompaniment.

- **Tanam**. It is another style of melodic improvisation in free rhythm.

- **Pallavi**: This is a short pre-composed melodic theme with words and set to one cycle of tala. Here the soloist

improvises new melodies built around the word pallavi.

- **Trikalam**. It is the section where the Pallavi is played in three tempi keeping the Tala constant.

- **Swara-Kalpana**. It is the improvised section performed with the drummer in medium and fast speeds.

- **Ragamalika**. This is the final part of the Pallavi where the soloist improvises freely and comes back to the

original theme at the end.

46. Devotional Music

In the Vedic period (3000-1500 BC), music was solely ritualistic. Some of the major earlier forms of Indian Classical

music like *Prabandh Sangeet* and *Dhruvapada* were all devotional in character. Gradually other forms of

devotional music like bhajans, kirtans, shahbads and qawwalis came into being.

Bhajan

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Bhajans owe their origin to the Bhakti Movement. The word bhajan is derived from bhaj which means 'to serve' in

Sanskrit.

- Bhajan is a popular form of devotional singing prevalent in north India.
- It is usually sung in temples in praise of god or is addressed as a plea to him.
- Bhajans are usually sung in groups. There is a lead singer who sings the first line or stanza and is followed

by the choir.

- The compositions are usually based on *Shanta Rasa*. Stories and episodes from the Ramayana and

Mahabharata are popular themes for bhajans, as are the episodes from the lives of Lord Rama, Lord Krishna and Lord Shiva.

- Bhajan singing is usually accompanied by musical instruments like jhanj, manjira, daphli, dholak and

chimta.

- Meera Bai, Kabir, Surdas, Tulsidas, Guru Nanak and Narsi Mehta are some of the most significant names

in bhajan singing.

Kirtan

- Kirtans are another type of folk music usually sung by the Vaishnavas and are based on the love stories of

Krishna and Radha. It is prevalent in Bengal.

- Kirtans were transformed into song and dance congregations by Chaitanya Mahaprabhu (15-16th Century

AD), drawing inspiration from Jayadeva's Geet Govinda.

- Kirtans are of two types: Nama-Kirtana and Lila-Kirtana. The first involves constant uttering of the name

and singing of the glory of God, while the second describes the various anecdotes of the Radha-Krishna

love.

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- The singing of Kirtans is accompanied by musical instruments like mridanga and cymbals.

Qawwali

- Qawwali is a devotional form of music, prevalent among the *sufis*.
- The lyrics are in praise of Allah, Prophet Mohammad, members of Prophet's family or renowned Sufi saints.
- It is written in Persian, Urdu and Hindi and is composed in a specific raga.
- Qawwali is usually sung in a group, with one or two lead singers.
- Originally it was sung to the beat of the daff. However, now the Qawwali singing is accompanied by the dholak, tabla, manjira and the harmonium.
- The Sabri brothers, Aziz Nazaan, Aziz Mian, Late Nusrat Fateh Ali Khan and Late Aziz Warisi are important names in qawwali singing.

Shabad

- Shabads are devotional songs of the *Sikhs* sung in gurdwaras on religious occasions. They are ascribed to Sikh gurus and many Bhakti saint-poets.
- Shabad originated as a musical composition around the 17th century AD. Guru Nanak and his disciple Mardana are credited with the development and popularity of shabad.
- Shabads are sung to the accompaniment of the harmonium, tabla and often the dholak and chimta.
- Today, three distinct styles exist in shabad singing. They are raga-based shabads, traditional shabads as mentioned in the Adi Granth and those based on lighter tunes.
- The Singh Bandhu are today the most eminent shabad singers. D.V.Paluskar and Vinayak Rao Patvardhan also sang shabads.

47. Folk Music

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Following are some of the important folk music in India:

- **Uttarakhandi folk music** had its root in the lap of nature. The pure and blessed music have the feel and

the touch of nature and subjects related to nature. The folk music primarily is related to the various festivals, religious traditions, folk stories and simple life of the people of Uttarakhand.

- **Lavani** is a popular folk form of Maharashtra. Traditionally, the songs are sung by female artists, but male

artists may occasionally sing Lavanis. The dance format associated with Lavani is known as Tamasha.

- **Bhangra** is a form of dance-oriented folk music that has today become a pop sensation. The present

musical style is derived from the traditional musical accompaniment to the folk dance of Punjab called by

the same name, bhangra. the female dance of Punjab is known as gidda.

- **Dandiya** is a form of dance-oriented folk music that has also been adapted for pop music worldwide,

popular in Western India, especially during Navaratri. The present musical style is derived from the traditional musical accompaniment to the folk dance of Dandiya called by the same name, dandiya.

- **Bhavageete** (literally 'emotion poetry') is a form of expressionist poetry and light music. This genre is quite

popular in many parts of India, notably in Karnataka.

- **Pandavani** is a folk singing style of musical narration of tales from ancient epic Mahabharata with musical

accompaniment and Bhima as hero. This form of folk theatre is popular in the Indian state of Chhattisgarh

and in the neighbouring tribal areas of Orissa and Andhra Pradesh.

- **Garba (song)**, the songs sung in honor of Hindu goddesses and gods during Navratri. It is sung in the

honour of god Krishna, Hanuman, Ram etc.

- **Naatupura Paatu** is Tamil folk music. It consists of Gramathisai (village folk music) and Gana (city folk

music). It is also sung in Rajasthan.

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- **Rajasthani Folk Music:** Traditional music includes the women's Panihari songs, which lyrically describes

chores, especially centered around water and wells, both of which are an integral part of Rajasthan's desert culture.

48. Musical Instruments

It is widely believed that the earliest known Indian instruments evolved from the *Dhanuryantram* (bow and arrow)

used by primitive tribes for hunting, as also to signal the advent of the enemy. Excavations at the Indus Valley site

have revealed many kinds of musical instruments. These were mainly made of bamboo, bone and animal skins and

bear close resemblance to modern veena and mridangam.

Many Greco-Buddhist sculptures belonging to the period 5th Century B.C. to 2nd Century A.D. also depict a

wealth of string, wind and percussion instruments.

According to the Natyasastra of Bharatha, there are four classes of musical instruments: Tata or Tantu (stringed),

Avanaddha (percussion or drums), Ghana (bells, cymbals and gongs), and Sushira (wind).

The classes of instruments are divided as follows:

1. Ghana Vadya (Idiophones)

2. Avanaddha Vadya (Membranophones)

3. Sushira Vadya (Aerophones)

4. Tata Vadya (Chordophones)

- Flute, Nadaswaram, Veena, Gootuvadhyam, Thavil, Mridangam and Plain drum are ancient Indian musical

instruments

- Harmonium, Sarod, Shehnai, Sitar, Tabla and Violin are musical instruments of foreign origin

- Veena, Flute, Mridangam, Ghatam, chenda, maddalam, Edakka, Nadaswaram, Khunjira, Tambura, Gootuvadhyam, Talam and the Morsing (or mukha veena) are popular Carnatic Musical instruments.

- Violin is also popular in Carnatic music concerts.

8. Dance

49. Origin of Indian Dance

In India, dance and music pervade all aspects of life and bring colour, joy and gaiety to a number of festivals and

ceremonies. In India dance is considered to be divine in origin.

- Shiva's cosmic dance, *Tandava*, is believed to encompass creation, preservation, and destruction and this

idea has been embedded in Hindu thought and ritual since the dawn of civilization.

- The dances of Kali, the dark and fierce Goddess of destruction, are very significant.
- Krishna is one of the most popular dancing divinities of the Hindus.

The common root of all classical dance forms can be traced to *Bharata's Natyashastra*. It contains deliberations on

the different kind of postures, the mudras, the kind of emotions, the kind of attires, the stage, the ornaments and

the audience. According to the Natyashastra, Brahma, the creator of the Universe, created drama. He took,

- pathya (words) from the Rigveda
- abhinaya (gesture) from the Yajurveda
- geet (music and chant) from Samaveda
- rasa (sentiment and emotional element) from Atharvaveda

to form the fifth Veda, Natyaveda.

There are ample evidences of the popularity of dance in the Indian society right from the Mesolithic period. The first

and the oldest of evidences to date are the discovery of the bronze figurine of a dancer from the Indus Valley

Civilization excavations at Mohenjodaro and Harappa.

50. Classical Dance

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Indian classical dances are dances of the mind and soul and are extremely traditional. It is very sensuous but the

experience of *ananda* (bliss) it evokes is very spiritual.

- *Rasa* (mood or flavour) as the cause of ananda (bliss) is considered fundamental essence of beauty and

harmony in Indian aesthetics.

- *Vibhava* (cause of emotion), *anubhava* (effect of emotion) and *sanchari* or *vyavhichari bhava*

(subordinate emotions) constitute the state of rasa.

- These in their respective order change the *Sthayi Bhava* (primary emotion) into rasa or bliss.

All dance forms are thus structured around the nine rasas or emotions:

1. *Hasya* (happiness)
2. *Krodha* (anger)
3. *Bhibasta* (disgust)
4. *Bhaya* (fear)
5. *Shoka* (sorrow)
6. *Viram* (courage)
7. *Karuna* (compassion)
8. *Adbhuta* (wonder)
9. *Shanta* (serenity)

All dance forms follow the same hand gestures or *hasta mudras* for each of these rasas.

Indian dance is divided into *nritya* - the rhythmic elements, *nritya* - the combination of rhythm with expression and

natya - the dramatic element. *Nritya* is usually expressed through the eyes, hands and facial movements. *Nritya*

combined with *nritya* makes up the usual dance programmes. Later, as the art evolved, other distinctions were

described, including the male (*tandava*) or powerful, strong, firm aspect, and the female (*lasya*), soft, flowing and

subtle.

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There are four strong elements of the classical dance form: *shastra*, *sculpture*, *folk tradition* and *ancient literature*. These traditions were kept alive by a long and distinguished line of "Gurus" who dedicated their lives to perfecting the art form and handing it down to the next generation. This tradition is known as the *Guru-Shishya Parampara*.

India offers a number of classical and semi-classical dance forms, each of which can be traced to different parts of the country. Each form represents the culture and ethos of a particular region or a group of people. Classical dances recognized by the Government of India are: Bharatanatyam, Kathakali, Kuchipudi, Kathak, Manipuri, Odissi and Sattriya.

1. Bharatanatyam

- Bharatanatyam is a classical Indian dance form originating in Tamil Nadu.
- Bharatanatyam is considered to be over 2000 years old. In Bharata Muni's Natya

Shastra Bharatanatyam is described as *ekaharya* in which one dancer depicts many roles. Siva as Nataraja, the Lord of Dance is depicted in various dance forms.

- Bharatanatyam leans heavily on the abhinaya or mime aspect of dance - the nritya, where the dancer expresses the sahitya through movement and mime (gestures and facial expression).
- Bharatanatyam is usually accompanied by the classical music.
- BHA- Bhava (Expression), RA- Raga (Music) and TA- Tala (Rhythm) Bharatanatyam is a traditional danceform known for its grace, purity, tenderness, and sculptural poses.
- It is practiced by male and female dancers.
- Noted Bharatanatyam exponents are: Rukmini Devi Arundale, Mallika Sarabhai, Yamini Krishnamurthy

2. Kuchipudi

- Kuchipudi is originally from Andhra Pradesh.
- Its evolution can be traced to traditional dance - drama, known under the

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generic name of Yakshagaana.

- It originated in the seventh century AD.
- In 17th century A.D. Siddhendra Yogi, a talented Vaishnava poet, conceived Kuchipudi style of Yakshagaana. It begins with an invocation to Lord Ganesha followed by nritta (non-narrative and abstract dancing); shabdam (narrative dancing) and natya.
- The dance is accompanied by song which is typically Carnatic music. The singer is accompanied by mridangam (a classical South Indian percussion instrument), violin, flute and the tambura.
- Like other classical dances, Kuchipudi also comprises pure dance, mime and histrionics but it is the *use of speech* that distinguishes Kuchipudi's presentation as dance drama.
- Noted Kuchipudi exponents are: Raja Reddy and Radha reddy, Sonal Mansingh, Yamini Krishnamurthy

3. Kathak

- Kathak dance is originally from Uttar Pradesh. It is a combination of music, dance and narrative.
- The name Kathak is derived from the Sanskrit word *katha* meaning story. This dance form traces its origins to the nomadic bards of ancient northern India, known as Kathaks, or storytellers.
- The present day Kathak dance mainly depends on the medieval period *Ras Lila*, a local dance in the Braj region of Uttar Pradesh.
- Eventually popular Kathak became highly stylised in both Hindu and Muslim courts and came to be regarded as a sophisticated form of entertainment.
- There are three major schools or gharanas of Kathak from which performers today generally draw their

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lineage

A. Lucknow Gharana:

- It came into existence mainly in the court of Nawab Wajid Ali Shah the ruler of Awadh in the early 19th century.
- It is characterized by graceful movements, elegance and natural poise with dance. Artistically designed dance compositions, emotive vocal compositions like *thumri-s*, *dadra-s*, *hori-s* along with abhinaya (expressional acting) and creative improvisations are the hallmarks of this style.
- *Pandit Birju Maharaj* is considered the chief representative of this gharana.

B. Jaipur Gharana:

- The Jaipur Gharana developed in the courts of the Kachchwaha kings of Jaipur in Rajasthan.
- Importance is placed on the more technical aspects of dance, such as complex and powerful footwork, multiple spins, and complicated compositions in different talas.
- There is also a greater incorporation of compositions from the pakhawaj, such as parans.

C. Benares Gharana:

- The Benares Gharana was developed by Janakiprasad.
- It is characterized by the exclusive use of the natwari or dance bols, which are different from the tabla and the pakhawaj bols.
- There are differences in the thaat and tatkaar, and chakkars are kept at a minimum but are often taken from both the right- and the left-hand sides with equal confidence.
- There is also a greater use of the floor, for example, in the taking of sam.
- Noted Kathak exponents are: Shambhu Maharaj, Sitara Devi, Pandit Birju Maharaj

4. Manipuri

Manipuri, one of the classical dances of India, originated in Manipur, the north-eastern state of India.

- The people of Manipur have been protected from outside influences, and able to retain their unique traditional culture. Manipuri dance is associated with rituals and traditional festivals.
- The cult of Radha and Krishna, particularly the raslila, is central to its themes

but the dances, unusually, incorporate the characteristic symbols (kartal or manjira) and double-headed drum (pung or Manipuri mridang) of sankirtan into the visual performance.

- The most popular forms of Manipuri dance are the Ras, the Sankirtana and the Thang-Ta.
- In Manipuri *Ras*, the main characters are Radha, Krishna and the gopis. The themes often depict the pangs of separation of the gopis and Radha from Krishna.
- The Kirtan form of congregational singing accompanies the dance which is known as *Sankirtana* in Manipur. The male dancers play the Pung and Kartal while dancing. The masculine aspect of dance - the Choloms is a part of the Sankirtana tradition.
- The martial dancers of Manipur - the *Thang-ta* - have their origins in the days when man's survival depended on his ability to defend himself from wild animals. Today, Manipur has an evolved and sophisticated repertoire of martial dances, the dancers use swords, spears and shields. Real fight scenes between the dancers show an extensive training and control of the body.
- The noted exponents of Manipuri are: L Bino Devi, Darshana Zhaveri

5. Kathakali

- Kathakali has evolved from many social and religious theatrical forms of Kerala.
- It is a blend of dance, music and acting and dramatizes stories, which are mostly adapted from the Indian epics. Poet Vallathol, composed the classical Kathakali dance form.
- It is a highly stylized classical Indian dance-drama noted for the attractive make-up of characters, elaborate costumes, detailed gestures and well-defined body movements presented in tune with the anchor playback music and complementary percussion.
- Kathakali is considered to be a combination of five elements of fine art:

(i) Expressions (Natyam, the component with emphasis on facial expressions)

(ii) Dance (Nritham, the component of dance with emphasis on rhythm and movement of hands, legs and body)

(iii) Enactment (Nrithyam, the element of drama with emphasis on "mudras", which are hand gestures)

(iv) Song/vocal accompaniment (Geetha)

(v) Instrument accompaniment (Vadyam)

- Noted Kathakali exponents are: Kalamandalam Ramankutty Nair, Kalamandalam Gopi, Madavoor Vasudevan Nair

6. Odissi

- Odissi, originally from Orissa, is a dance of love and passion touching on the divine and the human, the sublime and the mundane.

- It is the *oldest surviving dance* form of India on the basis of archaeological evidences.

- This dance is characterized by various *Bhargas* (Stance), which involves stamping of the foot and striking various postures as seen in Indian sculptures. The common Bhargas are Bhanga, Abanga, Atibhanga and Tribhanga.

- The techniques of movement are built around the two basic postures of the Chowk and the Tribhanga. The *chowk* is a position imitating a square - a very masculine stance with the weight of the body equally balanced. The *tribhanga* is a very feminine stance where the body is deflected at the neck, torso and the knees.

- The Odissi tradition existed in three schools:

A. Mahari

- Maharis were Oriya devadasis or temple girls, their name deriving from Maha (great) and Nari or Mahri (chosen) particularly those at the temple of Jagganath at Puri.

- Early Maharis performed mainly Nritha (pure dance) and Abhinaya (interpretation of poetry) based on Mantras and Slokas. Later, Maharis especially performed dance sequences based on the lyrics of Jayadev's Gita Govinda.

B. Gotipua

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- Gotipuas were boys dressed up as girls and taught the dance by the Maharis.
- During this period, Vaishnava poets composed innumerable lyrics in Oriya dedicated to Radha and Krishna.

C. Nartaki

- Nartaki dance took place in the royal courts.
- During the British time the misuse of devadasis came under strong attack, so that Odissi dance withered in the temples and became unfashionable at court. Only the remnants of the Gotipua school remained.
- Noted Odissi exponents are: Kelucharan Mohapatra, Sonal Mansingh

7. Mohiniyattam

- It is a classical dance form from Kerala.
 - It is considered a very graceful form of dance meant to be performed as solo recitals by women.
 - The term Mohiniyattam comes from the words "Mohini" meaning a woman who enchants onlookers and "aattam" meaning graceful and sensuous body movements. The word "Mohiniyattam" literally means "dance of the enchantress".
 - There are two stories of the Lord Vishnu disguised as a Mohini. In one, he appears as Mohini to lure the asuras (demons) away from the amrita (nectar of immortality) obtained during the churning of the palazhi or Ocean of Milk. In the second story Vishnu appears as Mohini to save Lord Shiva from the demon Bhasmasura.
 - The dance involves the swaying of broad hips and the gentle movements of erect posture from side to side.
- This is reminiscent of the swinging of the palm leaves and the gently flowing rivers which abound Kerala.
- There are approximately 40 basic movements, known as *atavukal*.
 - The vocal music of Mohiniyattam involves variations in rhythmic structure known as *chollu*.

- Noted exponents of Mohiniyattam are: T. Chinnammu Amma, Kalamandalam Sugandhi

8. Sattriya

- The Sattriya dance form was introduced in the 15th century A.D by the great Vaishnava saint and reformer of Assam, Mahapurusha Sankaradeva as a powerful medium for propagation of the Vaishnava faith.
- Sankaradeva introduced this dance form by incorporating different elements from various treatises, then prevalent dance forms and local folk dances combined with his own rare outlook.
- Sattriya dance is a clear indication of the influence of the former on the latter. Other visible influences on Sattriya dance are those from Assamese folk dances namely Bihu, Bodos etc
- Many hand gestures and rhythmic syllables are strikingly similar in these dance forms.
- Noted Sattriya exponents are: Indira PP Bora, Maniram Datta Moktar

51. Folk Dance

Indian folk and tribal dances range from simple, joyous celebrations of the seasons of the harvest, or the birth of a child to ritualistic dances to propitiate demons and invoke spirits. There are dances involving balancing tricks with

pitchers full of water, or jugglery with knives. Other dances highlight activities like ploughing, threshing and fishing.

The costumes are generally flamboyant with extensive use of jewelry by both the sexes. Some dances are performed exclusively by men and women, but most have them dancing together. Nearly all involve singing by the dancers. The drum is the most common of the folk instruments that provide musical accompaniment to these dances.

1. Central India

Gaur dance

- Bastar district of Madhya Pradesh
- 'Gaur' means a ferocious bison

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- Men put head-dresses with stringed 'cowries' and plumes of peacock

feathers and make their way to the dancing ground.

- Women ornamented with brass fillets and bead necklaces with their

tattooed bodies also join the gathering.

- The men with drums usually move in a circle and create a variety of

dancing patterns

- As a part of the dance they attack one another and even chase the female dancers.

This dance incorporates the movements of a bison namely charging, tossing of horns, hurling wisps of

grass into the air, to name a few.

Pandavani

- Folk Dance of Chhattisgarh
- Form of story-telling prevalent among the tribals of the Chhattisgarh
- Both entertaining and educating the people.
- Pandavani narrates the story of the five Pandava brothers (protagonists of the epic

Mahabharata).

- *Teejan Bai* is a known Pandavani artist.

2. Eastern India

Chhau

- Popular folk dance of Orissa/Bihar/Bengal.
- Chhau means mask.
- All the Chhau performers hold swords and shields while performing.
- The stages are decorated and brightly lit by torches, lanterns and flickering oil lamps.
- The musical instruments used are the Dhol (a cylindrical drum), Nagara (a

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huge drum) and Shehnai (reed pipes).

- The themes often revolve around mythological heroes and warriors from the Mahabharata and Ramayana.
- It probably originated as a martial art, which is why it comprises vigorous movements and leaps.

Jatra

- Folk dance of West Bengal & Bangladesh
- The name literally means 'going' or 'journey'.
- It is performing art combining acting, songs, music and dance
- Developed from ceremonial functions conducted before setting out on a journey.
- It developed from processions brought out in honour of various deities.

3. North East India

Bihu

- Popular folk dance of Assam.
- It is an integral part of the Bihu festival of Assam.
- The dance performed in mid-April when the harvesting of crops is over
- Young men and girls perform the Bihu dance together to the accompaniment of drums and pipes.
- Love forms the subject matter of the songs that are sung during the performance. The dances are performed in circles or parallel rows.

Chiraw

- Folk Dance of Mizoram
- It employs a grid of bamboo poles in its performance.
- The dancers move by stepping alternately in and out of the pairs of horizontal

bamboos.

- They tap the bamboos open and closed in rhythmic beats.
- The dancers step in and out of the squares formed by the bamboos with ease and grace.
- The pattern and stepping of the dance resemble the movements of birds, swaying of trees

4. North India

Dumhal

- A dance performed by the men folk of the Wattal tribe of Kashmir
- This dance is performed with long colorful robes, tall conical caps (studded with beads and shells). Dumhal dance is accompanied by songs which the performers themselves sing.
- Performers of this dance place a banner into the ground at a fixed location. They begin to dance around this banner.

Bhangra

- Bhangra is a lively form of folk music and dance of Punjab.
- People sing Boliyaan (lyrics or couplets) in the Punjabi language.
- Dancers play the dhol (a large drum), beating it with a stick while others play the flute and dholak

Bhangra eventually became a part of social occasions including weddings

Giddha

- It is a folk dance of Punjab performed by women and girls
- It is considered to be the female counterpart of Bhangra.

Langvir Dance

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- This is an acrobatic dance in Uttarkhand, performed solely by the local menfolk.
- Dancer climbs a pole and balances himself on his navel on the top of the pole.
- To the accompaniment of drum beats and music, he balances skillfully and rotates on his belly, performing several acrobatic stunts.

5. South India

Padayani

- Southern Kerala.
- Associated with the festival of certain temples, called Padayani or Padden.
- Such temples are in Alleppey, Quilon, Pathanamthitta and Kottayam districts.
- The main Kolams (huge masks) displayed in Padayani are Bhairavi (Kali), Kalan (god of death), Yakshi (fairy) and Pakshi (bird).

Dollu Kunitha

- Karnataka state.
- Large drums are adorned with colored clothes and hang around the necks of men.
- The songs used in this dance usually have religious and battle fervor.
- The main emphasis is on quick and light movement of the feet and legs.
- The Dollu Kunitha dance forms a part of the ritualistic dances of the Kodavas of Karnataka.

Dhimsa

- Andhra Pradesh
- This dance is popular among the tribes inhabiting the Araku Valley region of Vishakhapatnam.
- It is generally performed in local fairs and festivals of the area.

6. Western India

Dandiya

- It is a popular folk dance of Rajasthan.
- Dressed in colorful costumes the performers play skillfully with big sticks in their hands.
- Dandiya dance is accompanied by the musical instrument called the 'Meddala' played by the drummer in the centre.

Ghoomar Dance

- Characteristic dance of the Bhils - a tribal community in Rajasthan
- A community dance performed by groups of women on auspicious occasions.
- The name is derived from the word ghoomna (pirouetting).

Kalbelia Dance

- Performed by the womenfolk hailing from the Kalbelia community in Rajasthan.
- They pursue the centuries-old profession of catching snakes and trading snake venom.
- The dance movements and the costumes have an uncanny resemblance to the slithery creatures.
- It has been included in UNESCO intangible cultural heritage list

Bhavai

- In Rajasthan, this spectacular dance form consists of veiled women dancers balancing nearly seven or nine brass pitchers as they dance dexterously, pirouetting and swaying with the soles of their feet perched on top of a glass or on the edge of a sword.

9. Theatre

52. Origin of Theatre in India

Bharata's Natya Shastra was the earliest and most elaborate treatise on dramaturgy written anywhere in the

world. India has a longest and richest tradition in theatre going back to at least 5000 years. The origin of Indian

theatre is closely related to ancient rituals and seasonal festivities of the country.

In Natya Shastra, Bharata Muni consolidated and codified various traditions in dance, mime and drama. No book of

ancient times in the world contains such an exhaustive study on dramaturgy as Natya Shastra. It is addressed to

the playwright, the director, and the actor because to Bharata Muni these three were inseparable in the creation of

a drama.

Hindu theorists from the earliest days conceived of plays in terms of two types of production:

1. ***Lokadharmi*** (realistic), which involved the reproduction of human behaviour on the stage and the natural

presentation of objects

2. ***Natyadharmi*** (conventional), which is the presentation of a play through the use of stylized gestures and

symbolism and was considered more artistic than realistic

Theatre in India has encompassed all the other forms of literature and fine arts into its physical presentation:

literature, mime, music, dance, movement, painting, sculpture and architecture - all mixed into one and being called

'Natya' or Theatre in English.

53. North India

Bhand Pather

- Traditional theatre form of Kashmir
- A unique combination of dance, music and acting.
- Biting satire, wit and parody characterize the form.

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- Music is provided with surnai, nagaara and dhol.
- The actors of Bhand Pather are mainly from the *farming community* and the impact of their way of living, ideals and sensitivity in the drama is discernible.

Swang

- Originally it was mainly music-based. Gradually, prose too, played its role in the dialogues.
- Haryana and western UP
- Swang means impersonation
- The softness of emotions, accomplishment of rasa along with the development of character can be seen.
- The two important styles of Swang are from *Rohtak* and *Haathras*. In the style belonging to Rohtak, the language used is Haryanvi (Bangru) and in Haathras, it is Brajbhasha.

Nautanki

- Associated with Uttar Pradesh.
- The most popular centres of this traditional theatre form are Kanpur, Lucknow and Haathras.
- The meters used in the verses are: Doha, Chaubola, Chhappai, Behar-e-tabeel.
- There was a time when only men acted in Nautanki but nowadays, women have also started taking part in the performances.
- Among those remembered with reverence is *Gulab Bai* of Kanpur. She gave a new dimension to this old theatre form.

Raasleela

- Theatre form of Uttar Pradesh.
- It is based exclusively on Lord Krishna legends

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- It is believed that *Nand Das* wrote the initial plays based on the life of Krishna.
- The dialogues in prose combined beautifully with songs and scenes from Krishna's pranks.

Maach

- Traditional theatre form of Madhya Pradesh
- The term Maach is used for the stage itself as also for the play.
- In this theatre form songs are given prominence in between the dialogues.
- The term for dialogue in this form is *bol* and rhyme in narration is termed *vanag*. The tunes of this theatre form are known as *rangat*.

Ramman

- In Uttarkhand
- It is a multiform cultural event combining theatre, music, historical reconstructions, and traditional oral and written tales
- It is celebrated every year in *Baisakh* month (April) in the courtyard of the temple of Bhumiya Devta situated in Chamoli district, Uttarakhand.
- Mask dance performed exclusively by the Bhandaris (Ksatriya caste).
- Included in the UNESCO Representative list of Intangible Cultural Heritage of Humanity.

54. Eastern India

Jatra

- Musical plays performed at fairs in honour of gods, or religious rituals and ceremonies
- This form was born and nurtured in Bengal.

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- Krishna Jatra became popular due to Chaitanya's influence. Later, however, worldly love stories too, found a place in Jatra.
- The earlier form of Jatra has been musical. Dialogues were added at later stage.
- The actors themselves describe the change of scene, the place of action, etc.

Bhaona

- It is a presentation of the Ankia Naat of Assam.
- Cultural glimpses of Assam, Bengal Orissa, Mathura and Brindavan can be seen.
- The *Sutradhaar*, or narrator begins the story, first in Sanskrit and then in either Brajoli or Assamese.

55. Western India

Bhavai

- Traditional theatre form of Gujarat.
- The centers of this form are Kutch and Kathiawar.
- The instruments used in Bhavai are: bhungal, tabla, flute, pakhaawaj, rabaab, sarangi, manjeera, etc.
- In Bhavai, there is a rare synthesis of devotional and romantic sentiments.

Tamaasha

- Traditional folk theatre form of Maharashtra.
- It has evolved from the folk forms such as Gondhal, Jagran and Kirtan.
- Unlike other theatre forms, in Tamaasha the *female actress* is the chief exponent of dance movements in the play. She is known as *Murki*.
- Classical music, footwork at lightning-speed, and vivid gestures make it possible to portray all the emotions through dance.

56. South India

Dashavatar

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- It is the most developed theatre form of the Konkan and Goa regions.
- The performers personify the ten incarnations of Lord Vishnu-the god of preservation and creativity.
- The ten incarnations are Matsya (fish), Kurma (tortoise), Varaha (boar), Narsimha (lion-man), Vaman (dwarf), Parashuram, Rama, Krishna (or Balram), Buddha and Kalki.
- Apart from stylized make-up, the Dashavatar performers wear masks of wood and papier mache.

Krishnattam

- It is the folk theatre of Kerala
- Came into existence in the middle of 17th century A.D. under the patronage of King Manavada of Calicut.
- Krishnattam is a cycle of eight plays performed for eight consecutive days.
- The plays are Avataram, Kaliyamandana, Rasa krida, kamasavadha, Swayamvaram, Bana Yudham, Vivida Vadham, and Swargarohana.
- The episodes are based on the theme of Lord Krishna - his birth, childhood pranks and various deeds depicting victory of good over evil.

Mudiyettu

- It is the traditional folk theatre form of Kerala
- It is celebrated in the month of Vrischikam (November-December).
- It is usually performed only in the *Kali temples* of Kerala, as an oblation to the Goddess.
- It depicts the triumph of goddess Bhadrakali over the asura Darika.
- The seven characters in Mudiyettu: Shiva, Narada, Darika, Danavendra, Bhadrakali, Kooli and Koimbidar (Nandikeshvara) are all heavily made-up.

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Theyyam

- It is a traditional and extremely popular folk theatre form of Kerala.
- The word 'Theyyam' is derived from the Sanskrit word 'Daivam' meaning God.

Hence it is called God's dance.

Theyyam is performed by various castes to appease and worship spirits of ancestors, folk heroes.

- One of the distinguishing features of Theyyam is the colourful costume and awe-inspiring headgears (mudi)

nearly 5 to 6 feet high made of arecanut splices, bamboos, leaf sheaths of arecanut and wooden planks and

dyed into different strong colours using turmeric, wax and arac.

Koodiyaattam/ Kuttiyaattam

- It is one of the oldest traditional theatre forms of Kerala and is based on Sanskrit theatre traditions.

- The characters of this theatre form are: *Chakyaar* or actor, *Naambiyaar*, the instrumentalists and *Naangyaar*, those taking on women's roles.

- The *Sutradhar* or narrator and the *Vidushak* or jesters are the protagonists.

- It is the Vidushak alone who delivers the dialogues.

- Emphasis on hand gestures and eye movements makes this dance and theatre form unique.

- It is officially recognised by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity.

Yakshagaana

- It is the traditional theatre form of Karnataka
- It is based on mythological stories and Puranas.
- The most popular episodes are from the Mahabharata i.e. Draupadi swayamvar,

Subhadra vivah, Abhimanyu vadh, Karna-Arjun yuddh and from Ramayana i.e.

Raajyaabhishek, Lav-kush Yuddh, Baali-Sugreeva yuddha and Panchavati.

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Therukoothu

- It is the most popular form of folk drama of Tamil Nadu
- Literally means "street play".
- It is mostly performed at the time of annual temple festivals of *Mariamman* (Rain goddess) to achieve rich harvest.
- At the core of the extensive repertoire of Therukoothu there is a cycle of eight plays based on the life of Draupadi.
- *Kattiakaran*, the Sutradhara of the Therukoothu performance, gives the gist of the play to the audience and *Komali* entertains the audience with his buffoonery.

Burra Katha/ Harikatha

- A storytelling technique used in villages of Andhra Pradesh, Karnataka and Tamil Nadu.
- The troupe consists of one main performer and two co-performers.
- It is a narrative entertainment that consists of prayers, solo drama, dance, songs, poems and jokes.
- The topic will be either a Hindu mythological story or a contemporary social problem.
- Harikatha, also known as Katha Kalakshepa, is a variant which narrates tales of Lord Krishna, other Gods and saints.

57. Noted Dramatists

Classical

- Asvaghosa - Buddhacharita
- Kalidasa – Abhijnanasakuntalam, Meghduta, Kumarsambhava
- Bhasa - Madhyamavyayoga

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- Shudrak - Mricchkatika
- Vishakahdatta - Madrarakshasa
- Bhavabhuti – Mahaveercharita

Modern

- Dinbandhu Mitra – Neeldarpan
- Aga Hashra Kashmiri (aka Indian Shakespeare?)
- Bhartendu Harishchandra
- Jaishankar Prasad
- Habib Tanveer – Mitti ki Gadi, Charandas Chor
- Mohan Rakesh – Ashadha ka ek din
- Dharamveer Bharti – Andha Yug
- Vijay Tendulkar – Shantata Court Chalu Ahe, Ghasiram Kotwal
- Girish Karnad – Tughlaq, Yayati

10. Puppetry

In Puppet Theatre various forms, known as puppets, are used to illustrate the narratives. In India, the roots of the

puppet theatre lie in a dancer's mask. Excavations at several Harappan sites have revealed a number of toys

whose body parts can be manipulated with strings.

There are basic four kinds of puppets - glove, string, rod and shadow. The puppeteer narrates his story in verse or

prose, while the puppets provide the visual treat. Stories adapted from puranic literature, local myths and legends

usually form the content of traditional puppet theatre in India which, in turn, imbibes elements of all creative

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expressions like painting, sculpture, music, dance, drama, etc. The presentation of puppet programmes involves

the creative efforts of many people working together.

58. String Puppets

String puppets are also called as *marionettes*. Marionettes having jointed limbs controlled by strings allow far

greater flexibility and are, therefore, the most articulate of the puppets. Rajasthan, Orissa, Karnataka and Tamil

Nadu are some of the regions where this form of puppetry has flourished.

Kathputli, Rajasthan

- Carved from a single piece of wood, these puppets are like large dolls that are colourfully dressed.
- The **Kathputli** is accompanied by a highly dramatised version of the regional music.
- Oval faces, large eyes, arched eyebrows and large lips are some of the distinct facial features.
- These puppets wear long trailing skirts and do not have legs.
- Puppeteers manipulate them with two to five strings which are normally tied to their fingers and not to a prop or a support.

Kundhei, Orissa

- Made of light wood, the Orissa puppets have no legs but wear long flowing skirts.
- They have more joints and are, therefore, more versatile, articulate and easy to manipulate.
- The puppeteers often hold a wooden prop, triangular in shape, to which strings are attached for manipulation.
- The costumes of Kundhei resemble those worn by actors of the Jatra traditional theatre.
- The music is drawn from the popular tunes of the region and is sometimes influenced by the music of Odissi dance.

Gombeyatta, Karnataka

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- The puppets are styled and designed like the characters of Yakshagana theatre form of the region.
- The Gombeyatta puppet figures are highly stylized and have joints at the legs, shoulders, elbows, hips and knees. These puppets are manipulated by five to seven strings tied to a prop.
- Some of the more complicated movements of the puppet are manipulated by two to three puppeteers at a time.
- Episodes enacted in Gombeyatta are usually based on Prasangas of the Yakshagana plays.
- The music that accompanies is dramatic and beautifully blends folk and classical elements.

Bommalattam, Tamil Nadu

- Bommalattam combine the techniques of both rod and string puppets.
- They are made of wood and the strings for manipulation are tied to an iron ring which the puppeteer wears like a crown on his head.
- A few puppets have jointed arms and hands, which are manipulated by rods.
- The Bommalattam puppets are the largest, heaviest and the most articulate of all traditional Indian marionettes. A puppet may be as big as 4.5 feet in height weighing about ten kilograms.
- Bommalattam theatre has elaborate preliminaries which are divided into four parts - *Vinayak Puja*, *Komali*, *Amanattam* and *Pusenkanattam*.

59. Shadow Puppets

Shadow puppets are flat figures. They are cut out of leather, which has been treated to make it translucent.

Shadow puppets are pressed against the screen with a strong source of light behind it. The manipulation between

the light and the screen make silhouettes or colourful shadows for the viewers who sit in front of the screen. This

tradition of shadow puppets survives in Orissa, Kerala, Andhra Pradesh, Karnataka, Maharashtra and Tamil Nadu.

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Togalu Gombeyatta, Karnataka

These puppets are mostly small in size.

- The puppets however differ in size according to their social status, for instance, large size for kings and religious characters and smaller size for common people or servants.

Tholu Bommalata, Andhra Pradesh

- The puppets are large in size and have jointed waist, shoulders, elbows and knees.
- They are coloured on both sides. Hence, these puppets throw coloured shadows on the screen.
- The music is dominantly influenced by the classical music of the region and the theme of the puppet plays are drawn from the Ramayana, Mahabharata and Puranas.

Ravanachhaya, Orissa

- The puppets are in one piece and have no joints. Hence the manipulation requires great dexterity.
- They are not coloured, hence throw opaque shadows on the screen.
- The puppets are made of deer skin and are conceived in bold dramatic poses.
- Apart from human and animal characters, many props such as trees, mountains, chariots, etc. are also used.
- Although, Ravanachhaya puppets are smaller in size-the largest not more than two feet have no jointed limbs, they create very sensitive and lyrical shadows.

60. Rod Puppets

Rod puppets are an extension of glove-puppets, but often much larger and supported and manipulated by rods

from below. This form of puppetry now is found mostly in West Bengal and Orissa.

Putul Nautch, West Bengal

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- The Puppets are carved from wood and follow the various artistic styles of a particular region.
- The Bengal rod-puppets are about 3 to 4 feet in height and are costumed like the actors of Jatra theatre form.
- These puppets have mostly three joints. The heads, supported by the main rod, is joined at the neck and both hands attached to rods are joined at the shoulders.
- A bamboo-made hub is tied firmly to the waist of the puppeteer on which the rod holding the puppet is placed. The puppeteers each holding one puppet, stand behind a head-high curtain and while manipulating the rods also move and dance imparting corresponding movements to the puppets.
- While the puppeteers themselves sing and deliver the stylized prose dialogues, a group of musicians, usually three to four in numbers, sitting at the side of the stage provide the accompanying music with a drum, harmonium and cymbals.

Yampuri, Bihar

- These puppets are made of wood.
- Unlike the traditional Rod puppets of West Bengal, these puppets are in one piece and have no joints.
- As these puppets have no joints, the manipulation is different from other Rod puppets and requires greater dexterity.

61. Glove Puppets

Glove puppets are also known as sleeve, hand or palm puppets. The head is made of *Papier mache*, cloth or wood, with two hands emerging from just below the neck. The rest of the figure consists of a long flowing skirt. The manipulation technique is simple. The movements are controlled by the human hand with the first finger

inserted in the head and the middle finger and the thumb are the two arms of the puppet. The tradition of glove

puppets in India is popular in Uttar Pradesh, Orissa, West Bengal and Kerala.

Pavakoothu, Kerala

- It came into existence during the 18th century due to the influence of Kathakali.
- In Pavakoothu, the height of a puppet varies from one foot to two feet. The

head and the arms are carved of wood and joined together with thick cloth, cut and stitched into a small bag. The face of the puppet is decorated with paints, small and thin pieces of gilded tin, the feathers of the peacock, etc.

The musical instruments used during the performance are **Chenda, Chengilola, Ilathalam** and **Shankha**.

- The theme for Glove puppet plays in Kerala is based on the episodes from either the Ramayana or the Mahabharata.

11. Fairs and Festivals

62. Harvest festivals - Sankranti

Sankranti is an annual celebration that occurs around the time of the main harvest of a given region. It also marks

the beginning of the northward journey of the Sun from its southernmost-limit, a movement traditionally referred to

as Uttarayana. This observance occurs annually around January 14 each year. Sankranti is celebrated across the

country in different ways.

Uttar Pradesh

- In Uttar Pradesh, Sankranti is called '*Khichiri*'.
- Taking a dip in the holy rivers on this day is regarded as most auspicious.
- A big one-month long '*Magha-Mela*' fair begins at Prayag (Allahabad) on this occasion.
- Apart from Triveni, ritual bathing also takes place at many places like Haridwar and

Garh Mukteshwar in Uttar Pradesh, and Patna in Bihar.

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Bengal

- In Bengal every year a very big mela is held at Ganga Sagar where the river Ganga is believed to have

dived into the nether region and vivified the ashes of the sixty thousand ancestors of King Bhagirath.

- This mela is attended by a large number of pilgrims from all over the country.

Tamil Nadu

- In Tamil Nadu Sankrant is known by the name of '*Pongal*', which takes its name

from the surging of rice boiled in a pot of milk, and this festival has as much or more significance than even Diwali.

- It is very popular particularly amongst farmers. Rice and pulses cooked together in ghee and milk is offered to the family deity after the ritual worship.

- In essence in the South this Sankrant is a 'Puja' (worship) for the Sun God.

- It is a four day festival in Tamil Nadu:

- Day 1: Bhogi Pandigai

- Day 2: Thai Pongal

- Day 3: Maattu Pongal

- Day 4: Kaanum Pongal

- The festival is celebrated four days from the last day of the Tamil month Maargazhi to the third day of the

Tamil month Thai.

- *Jallikattu*, or taming the wild bull contest, is an event held on the day of Mattu Pongal and this is mostly

seen in the villages.

Andhra Pradesh

- In Andhra Pradesh, it is celebrated as a three-day harvest festival Pongal.

- The Telugu people call it 'Pedda Panduga' meaning big festival.

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- The whole event lasts for four days, the first day *Bhogi*, the second day *Sankranti*, the third day *Kanuma* and the fourth day, *Mukkanuma*.

Maharashtra

- In Maharashtra on the Sankranti day people exchange multi-colored tilguds made from til (sesame seeds) and sugar and til-laddus made from til and jaggery.
- While exchanging tilguls as tokens of goodwill people greet each other saying – ‘til-gul ghya, god god bola’ meaning ‘accept these tilguls and speak sweet words’.
- This is a special day for the women in Maharashtra when married women are invited for a get-together called ‘Haldi-Kumkum’ and given gifts of any utensil, which the woman of the house purchases on that day.
- The festival in Karnataka is also celebrated in the same way by exchanging ‘Ellu Bella’ (sesame seeds and Jaggery).

Gujarat

- In Gujarat Sankrant is observed more or less in the same manner as in Maharashtra but with a difference that in Gujarat there is a custom of giving gifts to relatives.
 - The elders in the family give gifts to the younger members of the family. The Gujarati Pundits on this auspicious day grant scholarships to students for higher studies in astrology and philosophy.
- This festival thus helps the maintenance of social relationships within the family, caste and community.
- Kite flying has been associated with this festival in a big way. It has become an internationally well-known event.

Punjab

- In Punjab huge bonfires are lit on the eve of Sankrant and which is celebrated as "*Lohri*".

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- Sweets, sugarcane and rice are thrown in the bonfires, around which friends and relatives gather together.

- The following day, which is Sankrant, is celebrated as “*Maghi*”.

- The Punjabi's dance their famous Bhangra dance till they get exhausted.

Kerala

- The 40 days anushthana by the devotees of Ayyappa ends on this day in Sabarimala with a big festival.

Bundelkhand

- In Bundelkhand and Madhya Pradesh Sankrant is known by the name ‘*Sakarai*’ and is celebrated with

great pomp & merriment accompanied by lot of sweets.

Tribals of Orissa

- Many tribals in our country start their New Year from the day of Sankrant by lighting bonfires, dancing and

eating their particular dishes sitting together.

- The Bhuya tribals of Orissa have their *Maghyatra* in which small home-made articles are put for sale.

Assam

- In Assam, the festival is celebrated as Bhogali Bihu.

- Bhogali Bihu, also called Magh Bihu comes from the word Bhog that is eating and enjoyment. It is a

harvest festival and marks the end of harvesting season.

63. New Year festivals

Different regions follow different cultures and so the New Year traditions also vary. Every Indian state has its own

history behind the New Year celebrations. People in various parts of the country celebrate New Year as per their

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traditional calendar.

Ugadi

- Ugadi is celebrated as New Year's Day in Karnataka and Andhra Pradesh.
- The name Ugadi is derived from the name "Yuga Adi", which means 'the beginning of a new age'.
- It is celebrated on the first day of the Hindu month Chaitra, which marks the onset of spring.
- It is believed that Lord Brahma, the creator according to Hindu tradition, began creation on this day.
- Preparations begin well ahead of the festival. Houses are given a thorough cleaning, people don new clothes and special dishes are prepared.

Gudi Padwa

- Gudi Padwa is celebrated as New Year's Day in Maharashtra.
- It is celebrated on the same day as Ugadi i.e., the first day of the month Chaitra.
- Lord Brahma is worshipped on this day and the gudi, Brahma's flag (also called Brahmadvaj), is hoisted in every house as a symbolic representation of Rama's victory over Ravana.

Puthandu

- Puthandu, also known as Varuda pirappu, is celebrated as New Year's Day in Tamil Nadu.
- It is celebrated on the first day of the Tamil month Chithirai, which falls on 14 April.
- Women draw patterns called kolams. A lamp called a kuttuvilaku is placed on the center of the kolam, to eradicate darkness. A ritual called kanni takes place. Kanni means 'auspicious sight'.
- A car festival is held at Tiruvadamardur, near Kumbakonam.

Vishu

- Vishu is celebrated as New Year's Day in Kerala.
- It is celebrated on the first day of the Malayalam month of Medam (mid-April on the Gregorian calendar).

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- Offerings to the divine called *Vishukanni* are neatly arranged on the eve of the festival and consist of rice,

linen, cucumber, betel leaves, holy texts, coins and yellow flowers called konna (Cassia fistula). It is considered auspicious to see the Vishukanni first thing in the morning.

On this day, people read the Ramayana and go to temples, Hindu places of worship. Children burst crackers, people wear new clothes and prepare special dishes and the elders of the house give out

money to the children, servants and tenants. The money given is called *Vishukaineetam*.

Navreh

- Navreh is the lunar New Year celebration in Kashmir.
- This coincides with the first day of the Chaitra (spring) Navratras.
- This day finds mention in Rajtarangini and Nilamat Purana of Kashmir and is regarded as sacred in Kashmir as the Shivratri.
- Navreh falls on the same day as Ugadi or Cheiraoba or Gudi Padwa.

Maha vishuva Sankranti

- Mahavishuva Sankranti is celebrated as the Oriya New Year.
- On this day, religious people offer delicious *Pana*, a sweet drink, to their deities.
- During the festival people will place water pots on the roadsides to help the thirsty souls. Water is as also offered to animals and birds. This day is also a celebration of Hanuman Jayanti.
- Mahabishuva Sankranti generally falls on 13 or 14 April. It is celebrated on same day as Puthandu in Tamil Nadu.

Bestu Varas

- Bestu Varas is the New Year's Day for Gujaratis and this falls on the day next to Diwali.
- On this day, people greet each other on this day with "Nutan Varsha Abhinandan".

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- The day starts with the heavy fire works, to welcome New Year, in the early morning as Hindus believe

morning starts at 4 am.

Chaitti and Basoa

- The festivals of Chaitti and Basoa are celebrated as New Year festivals in the state of Himachal Pradesh.
- Chaitti is celebrated on the first day of month of Chaitra. The first day of this month is considered very important and is celebrated all over the state. Chaitti is celebrated on the same day as Ugadi and Gudi Padwa.
- The festival of Basoa, also known as Bishu, is celebrated on the first day of the month of Baisakh. The aboriginal and the farming folk celebrate the Basoa festival.

Baisakhi

- Baisakhi Festival, also called Vaisakhi, holds great importance for the Sikh community and farmers of Punjab and Haryana.
- Baisakhi falls on 13 or 14 April, the first day of the second month of the year according to the Nanakshahi Calendar.
- Sikhs also celebrate this day in honor of their tenth guru, Guru Gobind Singh. Baisakhi commemorates the day when the Sikh Guru eliminated caste differences and founded Khalsa Panth in 1699.

Nowruz

- Nowruz is the name of the Iranian/Persian New Year in Iranian calendars.
- Originally being a Zoroastrian festival, and the holiest of them all, Nowruz is believed to have been invented by Zoroaster himself.
- It is celebrated on 21 March every year, a date originally determined by astronomical calculations.

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- Nowruz is associated with various local traditions, such as the evocation of Jamshid, a mythological king of

Iran, and numerous tales and legends.

- It is included in the UNESCO list of Intangible Cultural Heritage.

64. Other important festivals

Me-Dam-Me-Fie festival

- 'Me-Dam-Me-Phi' festival of the Tai Ahom community has been celebrated across Assam with religious

fervour and traditional gaiety.

- The Tai-Ahoms offer oblations to their departed ancestors and offer sacrifices to Gods in traditional manner

on this day. The Tai-Ahoms believe that their worthy ancestors are still living in the Heaven.

- The Ahom Kings, who ruled Assam for around six hundred years till 1826, performed this annual 'ancestor

worship' initially at Charaideo, the erstwhile capital of the Ahom Kingdom, now at Sibsagar in Upper Assam.

Khajuraho dance festival

It is a one week long festival of classical dances held annually against the spectacular backdrop of the

magnificently lit Khajuraho temples in Madhya Pradesh.

- From 2010 The Khajuraho Festival of Dance is conducted every year the first week of February from the

1st to the 7th.

- This cultural festival highlights the richness of the various Indian classical dance styles such as Kathak,

Bharathanatyam, Odissi, Kuchipudi, Manipuri and Kathakali with performances of some of the best exponents in the field.

- It takes place at the open-air auditorium in front of the Chitragupta Temple dedicated to the Sun God and

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the Vishwanatha Temple dedicated to Lord Shiva.

- It is organized by Culture Department of Madhya Pradesh government and Ustad Allaaddin Khan Sangeet

and Kala Academy.

Surajkund Crafts Mela

- The Surajkund Crafts Mela is a week long event organized by the Haryana Tourism Department in the

month of February in Faridabad since 1981.

- The Surajkund Crafts is an annual event that highlights some of the finest handloom and handicraft traditions of the country.

- Every year, the Surajkund Crafts Mela is planned by selecting a particular Indian state as a theme and

entire ambience for the fair is designed accordingly.

- The Karnataka vibrant is the theme state for the year 2013. The craft persons from SAARC Nations are

also participating in the Surajkund Crafts Mela.

Lathmaar holi of Barsana in Mathura

- It is a special form of traditional festivity. It is famous and Unique Holi with sticks wherein women beat up

men with sticks and men protect themselves with shields.

- It takes place at Barsana near Mathura in the state of Uttar Pradesh and well before the actual Holi celebration.

- The main attraction is Radharani temple.

Sarhul

- Sarhul Festival is one of the most popular tribal festivals in Orissa, Jharkhand, Bengal and Bihar. The meaning of Sarhul is 'Worship of Sal.'

- It is celebrated on the last day of Baisakh when the Sal trees bloom with flowers.

- The festival has resemblance of another Indian festival of Vasant-mahotsava which is a festival of flowers.

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- In Sarhul festival, nature and the soil are worshiped; people worship the mother earth or Dharti Mata as Sita.
- The festival is observed by Mundas, Oraon and Santhal tribal communities, inhabiting in the regions of Orissa, Jharkhand and Bihar.
- Traditional Sarhul Dance is also performed during Sarhul festival that lasts for several days.

12. Indian Cinema

65. A brief history of Indian film Industry

- Following the screening of the Lumière moving pictures in London (1895) cinema became a sensation across Europe and by July 1896 the Lumière films had been in show in Bombay.
- The first short films in India were directed by Hiralal Sen, starting with *The Flower of Persia* (1898).
- The first Indian movie released in India was *Shree pundalik* a silent film in Marathi by Dadasaheb Torne on 18 May 1912
- The first full-length motion picture in India was produced by Dadasaheb Phalke, a scholar on India's languages and culture, who brought together elements from Sanskrit epics to produce his *Raja Harishchandra* (1913), a silent film in Marathi. The female roles in the film were played by male actors.
- Ardeshir Irani released *Alam Ara* which was the first Indian talking film, on 14 March 1931. The year also saw the launch of the first air conditioned cinema theatre in the country- Regal cinema Bombay was opened to the public.
- Bhakta Prahlada (Telugu) released on 15 September 1931 and Kalidas (Tamil) released on 31 October 1931 are the south India's first talkie films to have a theatrical release.
- First colour film by Ardeshir Irani called *Kisan Kanya* was released in 1937.
- As sound technology advanced the 1930s saw the rise of music in Indian cinema with musicals such

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as Indra Sabha and Devi Devyani marking the beginning of song-and-dance in India's films.

Studios emerged across major cities such as Chennai, Kolkata, and Mumbai as film making became an

established craft by 1935, exemplified by the success of Devdas, which had managed to enthrall audiences

nationwide.

- Bombay Talkies came up in 1934 and Prabhat Studios in Pune had begun production of films meant for

the Marathi language audience.

- Neecha Nagar by Chetan Anand awarded the Grand Prix du Festival International du Film (Best Film)

award at the first Cannes Film Festival in 1946.

- Following India's independence, the period from the late 1940s to the 1960s is regarded by film historians

as the '*Golden Age*' of Indian cinema. Some of the most critically acclaimed Indian films of all time were

produced during this period. In commercial Hindi cinema, examples of films at the time include the Guru

Dutt films Pyaasa (1957) and Kaagaz Ke Phool (1959) and the Raj Kapoor films Awaara (1951) and Shree

420 (1955).

- *Do Bigha Zameen* directed by Bimal Roy was released in 1953. The film starred Balraj Sahni in the lead

role. It was the first film to win Filmfare Best Film

- Pather Panchali (1955), the first part of The Apu Trilogy (1955–1959) by Satyajit Ray, marked his entry in

Indian cinema. Not only did the film win National Film Award for Best Film that year, but also the Best Human Documentary award at the 9th Cannes film festival.

- Mehboob Khan's epic film Mother India released in 1957. The film was *India's first submission for the*

Academy Award for Best Foreign Language Film in 1958 and was chosen as one of the five nominations for the category.

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- K Asif's historical epic drama Mughal-e-Azam was released in 1960. Starring the then lovers Dilip Kumar

and Madhubala, the film took twelve long years to complete.

- Satyajit Ray wins the Best Director award at the Berlin Film Festival for his film Charulata in 1964.

- While, commercial Indian cinema was thriving, the same age saw the emergence of a new *Parallel*

Cinema (Art Cinema) movement, mainly led by Bengali cinema. Important filmmakers include Satyajit Ray,

Bimal Roy and Chetan Anand. It is known for its serious content of realism and naturalism, with a keen eye

on the social-political climate of the times.

- This movement is distinct from mainstream Bollywood cinema and began around the same time as the French New Wave and Japanese New Wave. The movement was initially led by Bengali cinema (which

has produced internationally acclaimed filmmakers such as Satyajit Ray, Mrinal Sen, Ritwik Ghatak, and

others) and then gained prominence in the other film industries of India

- At this juncture, Telugu cinema & Tamil cinema experienced their respective golden age and during this

time the production of Indian Folklore, fantasy and Mythological films also grew up.

- The 1970s did, nevertheless, see the rise of commercial cinema in form of enduring films such as Sholay (1975), which solidified Amitabh Bachchan's position as a lead actor.

- In 1982 fashion Designer Bhanu Athaiya becomes the *first Indian to win an Oscar* for the film Gandhi, by

winning the Best Costume Design award.

- Long after the Golden Age of Indian cinema, South India's Malayalam cinema of Kerala experienced its

own 'Golden Age' in the 1980s and early 1990s. Some of the most acclaimed Indian filmmakers at the time

were from the Malayalam industry, including Adoor Gopalakrishnan.

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- In 1992 *honorary Oscar for Lifetime Achievement* awarded to Satyajit Ray
 - The 1990s also saw a surge in the national popularity of Tamil cinema as films directed by Mani Ratnam captured India's imagination with *Roja* (1992) and *Bombay* (1995).
 - Today, Indian cinema produces largest number of Films in the world. The various contributors include Assamese Cinema, Bengali Cinema, Bhojpuri Cinema (Eastern UP), Gujrati Cinema, Hindi Cinema (BOLLYWOOD), Kannada Cinema, Malyalam Cinema, Marathi, Oriya, Tamil, Punjabi and Telegu cinema.
 - Three Indian films, *Mother India* (1957), *Salaam Bombay* (1988), and *Lagaan* (2001), were nominated for the Academy Award for Best Foreign Language Film.
 - Indian winners of the Academy Awards include Bhanu Athaiya (costume designer), Satyajit Ray (filmmaker), A. R. Rahman (music composer), Resul Pookutty (sound editor) and Gulzar (lyricist).
 - Presently India is the world's largest producer of films. In 2009, India produced a total of 2961 films on celluloid, which include a staggering figure of 1288 feature films. The provision of 100% foreign direct investment has made the Indian film market attractive for foreign enterprises such as 20th Century Fox, Sony Pictures, Walt Disney Pictures and Warner Bros.
 - Tax incentives to multiplexes have aided the multiplex boom in India. By 2003 as many as 30 film production companies had been listed in the National Stock Exchange of India, making the commercial presence of the medium felt.
- The Indian film industry revenue is expected to grow by 56 per cent to Rs 12,800 crore by 2015, from Rs 8,190 crore in the year 2010 due to increasing digitalisation of the sector.

13. UNESCO Intangible Heritage Lists

The Lists of Intangible Cultural Heritage are established by UNESCO aiming to ensure the better protection of

important intangible cultural heritages worldwide and the awareness of their significance.

Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living

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expressions inherited from our ancestors and passed on to our descendants. Intangible cultural heritage is an

important factor in maintaining cultural diversity in the face of growing globalization.

In 2008, the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage came into effect. It

identified five broad 'domains' in which intangible cultural heritage is manifested:

- (i) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (ii) Performing arts;
- (iii) Social practices, rituals and festive events;
- (iv) Knowledge and practices concerning nature and the universe;
- (v) Traditional craftsmanship.

The programme currently compiles two lists:

1) The ***Representative List*** of the Intangible Cultural Heritage of Humanity comprises cultural "practices and

expressions [that] help demonstrate the diversity of this heritage and raise awareness about its importance." This is the longer of the two lists.

2) The List of Intangible Cultural Heritage in ***Need of Urgent Safeguarding*** is composed of those cultural

elements that concerned communities and countries consider require urgent measures to keep them alive.

Inscriptions on this List help mobilize international cooperation and assistance for stakeholders to undertake appropriate measures.

Prior to this, a project known as the Masterpieces of the Oral and Intangible Heritage of Humanity had already been

active in recognizing the value of intangibles through a Proclamation. Started in 2001, 90 forms of intangible

heritage around the world were recognized. The 90 previously proclaimed Masterpieces have been incorporated

into the Representative List of the Intangible Cultural Heritage of Humanity. Subsequent elements were added

following the assessment of nominations submitted by member states. A panel of experts in intangible heritage and

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an appointed body, known as the Intergovernmental Committee for the Safeguarding of Intangible Cultural

Heritage, then examine each of the nominations before officially inscribing the candidates as elements on the List.

Currently no cultural heritage items of India are listed in the "List of Intangible Cultural Heritage in need of Urgent

Safeguarding".

Eight items from India were listed as Masterpieces and now included in the Representative List. These are:

- Chhau Dance, Eastern India (three distinct styles hail from Seraikilla, Purulia and Mayurbhanj)
- Kalbelia folk songs and dances of Rajasthan
- Mudiattu, ritual theatre and dance form of Kerala
- Navroz, Parsi new year festivity. It is celebrated on 21 March every year, a date originally determined by

astronomical calculations. Novruz is associated with various local traditions, such as the evocation of Jamshid, a mythological king of Iran, and numerous tales and legends.

- Ramman, religious festival and ritual theatre of Garhwal hills (Chamoli, Uttarakhand)
- Kutiyattam, Sanskrit Theatre from Kerala
- Ramlila, traditional performance of Ramayana
- Tradition of Vedic chanting

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<http://en.wikipedia.org>

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