



SIVARAJAVEL IAS ACADEMY
AN IDEAL INSTITUTE FOR **CIVIL SERVICE EXAMS**

TOPICS & POINTERS



Exclusively For
UPSC Mains 2023



**ART &
CULTURE**

GENERAL STUDIES-1
MAINS WORK BOOK

MOETIS 2023

Mentoring and Enabling Through Intelligent Support System

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2023- MAINS STUDY MODULE

PREVIOUS YEAR QUESTIONS (2013 – 2022)

2022

1. How will you explain that **medieval Indian temple sculptures** represent the social life of those days?
2. Discuss the **significance of the lion and bull figures** in Indian mythology, art and architecture.

2021

1. Evaluate the nature of the **Bhakti Movement** and its contribution to Indian culture.

2020

1. The **rock-cut architecture** represents one of the most important sources of our knowledge of early Indian art and history. Discuss.
2. **Pala period** is the most significant phase in the history of **Buddhism** in India. Enumerate.
3. **Indian Philosophy and tradition** played a significant role in conceiving and shaping the monuments and their art in India. Discuss.
4. **Persian literary sources of medieval India** reflect the spirit of the age. Comment.

2019

1. Highlight the **Central Asian and Greco-Bactrian elements in Gandhara art.**

2018

1. Safeguarding the **Indian Art Heritage** is the need of the moment. Discuss.
2. Assess the importance of the accounts of the **Chinese and Arab Travellers** in the reconstruction of the history of India.
3. The **Bhakti movement** received a remarkable re-orientation with the advent of **Sri Chaitanya Mahaprabhu**. Discuss

2017

1. How do you justify the view that the **level of excellence of the Gupta numismatic art** is not at all noticeable in later times?
2. Examine how the **decline of the traditional artisanal industry** in colonial India crippled the rural economy.

2016

1. **Early Buddhist Stupa-art**, while depicting folk motifs and narratives successfully expounds Buddhist ideals. Elucidate.
2. **Krishnadeva Raya, the King of Vijayanagar**, was not only an accomplished scholar himself but was also a great patron of learning and literature. Discuss.

2015

1. The **ancient civilization in the Indian sub-continent differed from those of Egypt, Mesopotamia, and Greece** in that its culture and traditions have been preserved without a breakdown to the present day. Comment.

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2. **Mesolithic rock-cut architecture** of India not only reflects the cultural life of the times but also a fine aesthetic sense comparable to modern painting. Critically evaluate this comment.

2014

1. To what extent has the **urban planning and culture of the Indus Valley Civilization** provided inputs to the present-day urbanization? Discuss.
2. **Gandhara sculpture** owed as much to the **Romans** as to the Greeks. Explain.
3. **Taxila university** was one of the oldest universities of the world with which were associated with a number of **renowned learned personalities** of different disciplines. Its strategic location caused its fame to flourish, but unlike Nalanda, it is not considered as a university in the modern sense. Discuss.
4. **Sufis and medieval mystic saints** failed to modify either the religious ideas and practices or the outward structure of Hindu / Muslim societies to any appreciable extent. Comment.

2013

1. Though not very useful from the point of view of a connected **political history of South India**, the **Sangam literature** portrays the social and economic conditions of its time with remarkable vividness. Comment.
2. Discuss the **Tandava dance** as recorded in the early Indian inscriptions. **Chola architecture** represents a high watermark in the evolution of temple architecture. Discuss.

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ART AND CULTURE

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1.	RELIGION OF IVC	
	<p>Indus valley civilization – primarily urban – absence of temple evidences led to speculations – later deciphering scripts signified the presence of deities.</p> <p>Religious practices</p> <ul style="list-style-type: none">- Along with male and female deities, the Indus people worshipped Mother Goddess.- Prototype of Siva as the Lord of the Animals- Familiar with some type of yoga and meditation.- The guardian spirit is shown in seals as a bull, a serpent, a goat, a legendary creature, or an animal.- They worshipped fertility symbols like round stones and perforated stones.- They believed in magical rites, charms, and amulets, as well as ghosts and demons.- Archaeologists have discovered no structures resembling temples, palaces, or monuments.- Agnikunda (Havan Kund) and Agnivedikas have been found in the excavations of Lothal in Gujarat and Kalibangan in Rajasthan.- The swastika symbol is probably a product of the Harappan civilization itself.- Various seals have been found with animals and deities – Unique pashupati seal – prototype shiva surrounded by buffalo, tiger, rhino and elephant	
2.	SOCIAL LIFE OF PEOPLE OF IVC	
	<p>Indus valley civilization – organised – strong family organisations – predominantly matriarchal – IVC was largely based on agriculture and animal husbandry, supplemented by the exploitation of natural and wild resources.</p> <ul style="list-style-type: none">- Harappan society was an urban society and comprised of at least three distinct social groups: Ruled, rich merchants, and poor laborers who lived in the lower part of the city.- Equal status to men and women- Economic Inequality, not an egalitarian society- Textiles – Spinning and weaving	

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	<ul style="list-style-type: none">- 3 types – burial, cremation and post-cremation were there, though burial was common.- Majority of people Proto-Australoids and Mediterranean (Dravidians), though Mongoloids, Nordics etc were present in the city culture. Read more on the races of India.- Hierarchy in urban habitation. Merchants and priests were important class of this period- Harappans were fashion conscious. The use of cosmetics was common (Cinnabar, lipstick and collyrium)	
3	COMPARE THE DOCTRINES OF UPANISHADS WITH BUDDHIST SCHOOL OF THOUGHT.	
	<p>Doctrine of Upanishads:</p> <ul style="list-style-type: none">- Referred to as 'Vedanta' which translates to 'the end of Veda' because they embody the Veda's fundamental objective and include the <u>highest and final goal of the Veda</u>, which is <u>Moksha</u> or Supreme Bliss.- Elaborates on how the soul (Atman) can be united with the ultimate truth (Brahman) through contemplation and meditation.- Presents a vision of an interconnected universe with a single, unifying principle, Brahman.- Teaches that Brahman resides in the Atman, the unchanging core of the human individual.- Some other key concepts in the Upanishads include Samsara (reincarnation), Karma (action), Dharma (universal law), Moksha (liberation), and Atman (soul) <p>Doctrines of Buddhism:</p> <ul style="list-style-type: none">- Some key doctrines of Buddhism include the Four Noble Truths: the truth of suffering (dukkha), the truth of the cause of suffering (samudaya), the truth of the end of suffering (nirhodha), and the truth of the path that frees us from suffering (magga).- Belief that human life is a cycle of suffering and rebirth, but that if one achieves a state of enlightenment (nirvana), it is possible to escape this cycle forever.- Path to enlightenment is attained by utilizing morality, meditation, and wisdom.- Does not believe in any kind of deity or God, although there are supernatural figures who can help or hinder people on the path towards enlightenment. <p>Similarities:</p>	

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	<ul style="list-style-type: none"> - Both share a belief in a “truer wisdom” and are considered pantheistic and monistic religions, meaning that they consider all things to be divine and that there is one divine reality that all finite things are simply modes or appearances of. <p>Contrasts:</p> <ul style="list-style-type: none"> - Upanishads believe in Brahman and Atman as non-distinct, timeless, and eternal. - Buddhism rejects Hindu doctrines such as atman, Brahman, and creator God (Ishvara). - Buddhism teaches not-self (anatman) and dependent arising as fundamental theories. 	
4	REASONS FOR DECLINE OF BUDDHISM	
	<ul style="list-style-type: none"> - Rifts in Buddhist Order: Internal schisms and conflicts within the Buddhist order made it difficult for new leaders to emerge → led to a loss of passion and missionary zeal. - Worship of the Buddha: Mahayana Buddhists introduced image worship into Buddhism → violated the Buddhist teachings of rejecting complicated ceremonies and rituals → made Buddhism appear closer to Hinduism and contributed to its decline. - Loss of Royal Patronage: After rulers such as Asoka, Kaniska, and Harsavardhan, no notable kings supported Buddhism → hindered the growth of the religion. - Corruptions in Buddhist Sanghas: Monks and their followers became materialistic and undisciplined due to their attraction to luxury and pleasure → led to public resentment and a decline in the popularity of Buddhism. - Division among the Buddhists: Faced division into different sects, such as Hinayana, Mahayana, Vajrayana, Tantrayana, and Sahajayana → led to a loss of simplicity and made Buddhism less appealing. - Use of Sanskrit Language: During Kaniska’s rule, Sanskrit superseded Pali and Prakrit as the language used to propagate Buddhist teachings. But Sanskrit was difficult for most people to understand → made Buddhism less accessible. - Emergence of Rajputs: Bundela, Chahamana, Chauhan, Rathore, and other dynasties were violent monarchs who enjoyed fighting and could not stand Buddhism’s non-violent teachings → opposition to nonviolence → led to the persecution of Buddhists, who fled India. 	

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	<ul style="list-style-type: none">- Reform in Hinduism: Hinduism underwent reforms, simplifying its practices and embracing nonviolence → helped it regain popularity and contributed to the decline of Buddhism.- Role of Hindu Preachers: Kumarila Bhatta and Adi Shankaracharya revitalized Hinduism and defeated Buddhist scholars in religious debates → helped establish Hinduism's dominance over Buddhism.- Patronage of Brahmanism: Brahminical faith rose to prominence once more when Pushyamitra Sunga performed Asvamedha sacrifice → gave Brahminical beliefs a boost. Imperial Guptas patronized Brahmanism and suppressed Buddhism. <p>Hun and Muslim Invasion: Invasions by the Huns and Muslims coincided with other factors that weakened Buddhism. Buddhists were persecuted and forced to abandon their faith or go into hiding → led to a decline in the popularity of Buddhism in India.</p>	
5	ASHOKA'S DHAMMA POLICY IS MORE THAN A SECULAR BUDDHISM.	
	<p>Introduction</p> <ul style="list-style-type: none">- Ashoka's dhamma -> neither a new religion nor a new political philosophy -> rather, it was a way of life, a code of conduct & set of principles to be adopted/practised by the people at large.- Dhamma -> related to generalized norms of social activities & behaviours -> not given any formal definition/structure.- Dhamma policy -> had roots in Buddhist principles. But, it encompassed broader ideals of morality, social welfare, and ethical governance than Buddhism. <p>How?</p> <ol style="list-style-type: none">1. Inclusivity of Religious Beliefs: Ashoka's Dhamma policy embraced religious pluralism and promoted tolerance towards various faiths. His edicts emphasized respect for all religious beliefs, highlighting his commitment to religious freedom and coexistence. This inclusive approach extended beyond Buddhism, encompassing other religions prevalent in his empire.2. Focus on Morality and Ethics: Ashoka's Dhamma policy emphasized ethical conduct, compassion, and justice. It aimed to create a just and harmonious society by encouraging principles such as non-violence, truthfulness, kindness, and respect for all living beings. These were considered universal and applicable to people of all backgrounds.	

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	<p>3. Social Welfare and Public Works: Dhamma -> focused on the well-being of his subjects, promoting social welfare and public works. His edicts emphasized the importance of providing healthcare, sanitation, and support for the vulnerable, such as the elderly, the sick, and animals. These initiatives transcended religious boundaries and aimed to uplift society as a whole.</p> <p>4. Governance and Administration: Ashoka's Dhamma emphasised fairness, impartiality, and accessibility in the administration of justice reflecting his commitment to ethical governance. His edicts highlighted -> need for responsible & compassionate leadership -> advocating for the welfare of the people.</p> <p>5. Universal Application: Ashoka's Dhamma policy was intended to be applicable to people of all backgrounds, irrespective of their religious beliefs. Its principles aimed to foster a sense of moral responsibility and social cohesion within the empire, transcending sectarian boundaries.</p> <p>Failure</p> <ol style="list-style-type: none">1. Policy of dhamma -> failed to achieve the desired goal of reducing social tension.2. Power of official dhamma-mahamattas to interfere in the lives of people increased over time -> created resentment against officials. (Dhamma-mahammatas -> were special cadre of officials started by Asoka -> responsible for the practical aspects of the propagation of dhamma & welfare of different religious sects)3. None of Ashoka's successors continued the propagation of dhamma.4. Controversy & debate about 'Policy of Dhamma' -> some have said that Ashoka was a partisan Buddhist & have equated Dhamma with Buddhism. <p>Conclusion</p> <ul style="list-style-type: none">- While Ashoka's Dhamma policy drew inspiration from Buddhist teachings, it went beyond religious doctrine.- It could not survive & it was a failure. However, it was trying to impress upon society the need for ethical & moral principles, making it more than a secular Buddhism.	
6	IMPACT OF GREEK RULE ON INDIAN CULTURE & CIVILISATION.	
	<p>Introduction</p> <ul style="list-style-type: none">- Greek rule -> significant impact on Indian culture and civilization -> particularly during the period of Alexander, the	

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	<p>Great's conquest & subsequent establishment of Greco-Bactrian & Indo-Greek kingdoms.</p> <p>Some key impacts:</p> <ol style="list-style-type: none"> 1. Vibrant cultural exchange between Greek & Indian civilizations. Greek art, architecture, literature, and philosophy influenced Indian artistic traditions -> resulting in the emergence of a unique blend of Hellenistic & indigenous styles. 2. Greek artistic techniques and motifs influenced Indian art and architecture. Fusion of Greek & Indian styles -> can be observed in Gandhara art of northwest India -> characterized by depiction of Buddha with Greek-inspired features and drapery. 3. Greek rule facilitated increased trade and economic ties between India & western regions. This led to the exchange of goods, ideas, and technologies, contributing to the economic growth and development of both regions. 4. Greek rule played a role in the spread of Greek language & literature in India. The advent of Greek rulers led to the use of Greek as an official language in some regions, and Greek texts, including works of science, philosophy, and drama, were translated into Sanskrit. 5. Religious Syncretism: Greek influence in religious practices -> Greek gods & mythological figures were sometimes assimilated into the Indian pantheon. Ex: Greek deity Heracles was identified with the Indian god Vishnu. 6. Knowledge and Education: Greek educational systems and institutions were introduced, influencing Indian centres of learning -> contributed to intellectual growth. <p>Conclusion</p> <p>Even though, Greek rule in India was relatively short-lived & its impact varied across different regions/time periods -> the Greek presence left a lasting imprint on Indian culture & civilization -> fostering a rich amalgamation of artistic, architectural & intellectual traditions that continue to shape India's cultural landscape.</p>					
7	<p>COMPARE THE GANDHARA SCHOOL OF ART WITH MATHURA SCHOOL OF ART.</p>					
	<table border="1"> <thead> <tr> <th data-bbox="220 1805 724 1877">Gandhara school of Art</th> <th data-bbox="724 1805 1240 1877">Mathura School of Art.</th> </tr> </thead> <tbody> <tr> <td data-bbox="220 1877 724 1989">style of Buddhist visual art.</td> <td data-bbox="724 1877 1240 1989">deals with subjects from Hinduism (both Vaishnav and</td> </tr> </tbody> </table>	Gandhara school of Art	Mathura School of Art.	style of Buddhist visual art.	deals with subjects from Hinduism (both Vaishnav and	
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		Shavite images) and Jainism as well.	
	The expression of calmness is the centre point of attraction of Gandhara Buddha.	Mathura Buddha is delighted in mood , seated in Padmasana and right hand in Abhyamudra and left hand on left thigh showing masculinity.	
	<p>Characteristic features</p> <ul style="list-style-type: none"> • Buddha's eyes are longer; ear lobes shorter and noses sharper and better defined. • Roman influence: Realistic representation of human beings; hair in wavy curls; wearing a Roman toga like dress. • Greek influence: Protruding eyes, portrayed with a moustache, mechanical rigidity in expression and emphasis on depiction of physical beauty-> like those of Apollo, the Greek god of beauty. 	<p>Characteristic features</p> <ul style="list-style-type: none"> • Buddha images have longer ear lobes, thicker lips, wider eyes and a prominent nose. • Upper half of body half covered; • yakshinis, Buddhas and Boddhisatvas portrayed; physical mass of female sculptures; dealt with Shaiva and Vaishnava themes-> Shiva depicted as Ardhanarishvara and Umamaheswara. ! Striking use of symbolism in images E.g: Shiva is shown through linga and Mukhalinga. ! Buddha commonly shown in Abhaya Mudra 	
	Used bluish-grey sandstone and later school used mud and stucco (lime plaster).	Used white spotted red sandstone	
	It was a fusion of Greco-Roman/Hellenistic and Indian styles.	It was inspired by the early Indian Buddhist arts of Bharhut and Sanchi of MP.	

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	has Hellenistic (influence of Greeks) features of Buddha image.	modeled on the lines of earlier Yaksha images.	
	It flourished from about the middle of the 100 BC to 500 AD in the Gandhara region (north-western India). Shakas and Kushanas were patrons	During the reign of Kushan emperor Kanishka in the first century AD, the Mathura School of Art flourished. During the Gupta period (6th or 7th century), this art achieved its pinnacle.	
	Secular elements were absent ; associated with Buddhist religion	Secular elements were present -> headless figure of Kanishka at Mathura; figures of trees and animals; figures of Kanishka, Vima Kadphises	
	Important sites are Taxila, Bamiyan and Begram	Important sites are Mathura city, Mat village and Kankali Tila.	
8	WHY THERE WAS A MAJOR CHANGE IN THE RELIGIOUS IDEAS OF THE POST MAURYAN PERIOD?		
	<p>The Post-Mauryan Period in ancient India, which followed the decline of the Mauryan Empire, witnessed significant changes in religious ideas and practices.</p> <p>Factors contributed to these changes:</p> <ol style="list-style-type: none"> Political Instability: decline of the Mauryan Empire → period of political instability and fragmentation → regional kingdoms → favorable environment for the growth and spread of different religious ideas. Influence of Foreign Invaders: invasions and interactions with foreign powers such as the Greeks, Persians, and Central Asians → brought new cultural and religious influences, contributing to the diversification of religious ideas in the region. Rise of Mahayana Buddhism: new concepts such as the belief in bodhisattvas, the importance of compassion, concept of emptiness → growth of Buddhism as a popular religious tradition. 		

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	<p>4. Bhakti Movement: devotional form of worship that emphasizes a personal and emotional connection with the divine→ movement cut across traditional religious boundaries and focused on intense devotion to a chosen deity→led to the integration and syncretism of different religious ideas and practices.</p> <p>5. Influence of Local Cults and Traditions: centered around the worship of local deities and spirits, incorporating elements of animism and ancestor worship. Vaishnavism, Bhagwatism, Shakti and Shiva cults evolved during this period only.</p> <p>These factors combined to create a dynamic religious landscape, leading to the diversification and syncretism of religious beliefs and practices.</p>	
9	SIGNIFICANCE OF NUMISMATICS AND SCIENCE AND TECHNOLOGY DURING THE GUPTA PERIOD.	
	<p>Numismatics</p> <ul style="list-style-type: none">- Guptas are known for their well-organized and standardized coinage system.- In Gupta coins, the emperors are armed with a sword, battle axe, bow, or spear. Here, the trident is swapped out for the garuda-headed standard (Garuda Dhwaja), which served as the Gupta dynasty's royal emblem.- <i>Historical and Cultural Insights:</i> Gold coins→ dinaras, silver coins→ rupakas were uniformly minted, bearing inscriptions of the rulers, symbols, and various religious and cultural motifs→ provided valuable historical and cultural information → political history, economic policies, religious beliefs, and cultural aspects of the Gupta period.- Tracing lineage - inscriptions on the coins→info about the Gupta rulers, their titles, genealogy, and their patronage of various religious- Remarkable economic prosperity attributed to well-crafted and standardized coins → encouraged economic transactions, trade with foreign regions, growth of urban centers and markets. <p>Science and Technology</p> <ul style="list-style-type: none">- Mathematics and Astronomy:<ul style="list-style-type: none">o The Gupta period →"Golden Age of Indian Mathematics and Astronomy." , notable progress in algebra, geometry, and arithmetic.o Varahamihira- Panchasiddhantika	

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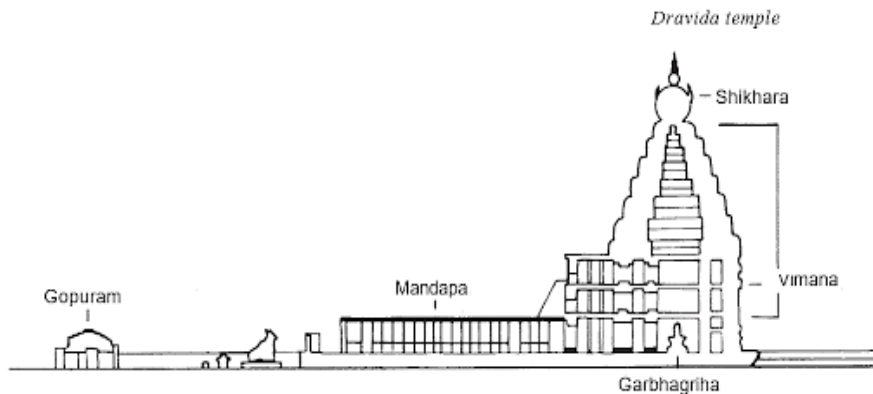
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	<ul style="list-style-type: none">○ Brahmagupta, mathematician - Brahmsiddhanta○ Aryabhata's Aryabhatiya → advanced mathematical concepts, use of zero, decimal notation, and trigonometry, developed a heliocentric model of the solar system and accurately calculated the value of π.- Medicine and Surgery:<ul style="list-style-type: none">○ Charaka Samhita by Charaka○ Susruta's Susruta Samhita → important treatise on Ayurvedic medicine covered various medical topics, including anatomy, physiology, diseases, and documented several surgical techniques, such as plastic surgery, cataract surgery, and techniques for extracting stones from the bladder.- Metallurgy and Crafts:<ul style="list-style-type: none">○ Nagarjuna the great Mahayanist was also a genius in chemistry.○ Skilled craftsmen excelled in metalwork, producing intricate sculptures, statues, and jewelry.○ The Iron Pillar of Delhi, an iconic metallurgical achievement, stands as a testament to the high level of craftsmanship and knowledge in ironworking during this period. <p>These developments had a lasting impact on subsequent periods of Indian history and the development of scientific and technological traditions in the region.</p>	
10	SPECIAL FEATURES OF DRAVIDIAN TEMPLE ARCHITECTURE WITH SPECIAL REFERENCE TO CHOLAS	
	<p>Intro</p> <p>Dravidian temple architecture → between Krishna and Kaveri → Cholas – indelible mark on temple architecture of South India</p> <p>Body</p> <p>Special Features → Gopuram → Vimana – depiction of Mt. Meru in Thanjavur Brihahadeshwara temple - placement of a heavy vimana atop without any cranes concentric rectangular enclosure walls eg. Srirangam temple → Dwarakapalas – guarding gods near entrances → Yazhi – a mystical animal → Ganas → Mandapas – eg. Mahamandapa at Darasuram Airavateshwara temple → Fragmented existence of paintings and frescos eg. Gangaikonda Cholapuram → Miniature depictions of stories such as Periyapuram eg. Darapuram temple → Water tanks eg. Sarangapani temple → Use of granite which is not locally available → Monolithic animal motif- Nandi on Thanjavur Big</p>	

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temple → magnificence of the sculptures – eg. Chidambaram Natrajar temple



Conclusion

Cholas – enduring legacy – testament to engineering prowess – temples as religious centres as well as administrative centres.

11 GENESIS OF BHAKTI MOVEMENT AND ITS PRINCIPLES

Intro

an influential social reformation in Hinduism - an individual-focused alternative path to spirituality regardless of one's birth or gender

Body

Genesis

- Existence of discrepancies over the actual reasons of rise
- Causes –
- Political → Rise of regional kingdoms – rise in instability – solace in god –
- Religion → Evil practices in Hinduism - Complicated ritualism- Need for fulfilling method of worship and salvation.
- Social → Caste systems - Fear of spread of Islam-
- Economical → Against Feudalism
- Arose bet. 7th and 12th cen in South India by Alwars and Nayanmars – spread into Northern India after 12th cen –
- Spread into different regions spearheaded by different saints with slightly different connotations of Bhakthi traditions and Philosophies – Advaita, Dvaita, Suddhadvaita,
- Sects -warkari, nath in western India lingayatism in Karnataka , Siddhars and Yogis in southern India
- Important Saints - Ramanuja, Nimbarka, Madhva, Vallabhacharya, Ramananda, Chaitanya, Kabir, Guru Nanak, Dadu Dayal, Mira Bai, Tulsidas, Sur Das.

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	<p>Principles</p> <p>God in various forms – formless / withform – saguna-nirguna – humanity – truth – knowledge – love – devotion – Above religions – Distinct from idol worship and rituals – Oneness of Religions – Brotherhood – Equality – God in Relation to souls – jeevathma and paramathma – usage of regional languages where everyone can understand – against extreme austerities – Presence of woman as devotees – representing equality</p> <p>Effects –</p> <p>Awakening from false superstitions – upgraded social systems against caste (shared kitchens) – positive change in ideology – split up the Hindu community into several sects – Classification based on their own sects – Beliefs such as use of mystical powers arose –</p> <p>Conclusion-</p> <p>With the emergence of the Bhakti movement, the concept of "god" transformed from being associated with superstition and rituals to becoming a positive ideology centered around love, humanity, brotherhood, and harmony. This shift in perception laid the foundation for later reforms.</p>	
12	<p>SUFISM HELPED TO DEVELOP A BOND OF SOLIDARITY AND BROTHERHOOD BETWEEN HINDUS AND MUSLIMS. DISCUSS.</p>	
	<p>Introduction</p> <p>Sufism – west Asian born – sect of Islam – mystical and spiritual - transcend religious boundaries – practices, literary and musical forms – more as a social movement – imbibing values of love and humanity.</p> <p>Body</p> <ul style="list-style-type: none"> - Universal spiritual principles – not confined to any single religion - Dargahs as centres of devotion for both Hindus and Muslims – eg. Nizamuddin shrine in Delhi, Ajmer Dargah in Rajasthan, - its adherence to cultural syntheses --fundamental disagreements between theological traditions be dealt with peace and mutual understanding - Harmony with Bhakti movement – borrowed and lent principles – reflected in their literary works and poems - Sufi rituals and music – a uniting factor - Many sufi saints represented the blend of the traditions of Shaivism and Islam eg. Lalleshwari of Kashmir - adaptation of the practices of Yoga and meditation from hindu saints eg. Shaykh Muin al-Din Chishti ; Shaikh Nasiruddin had 	

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	<p>studied Hindu yoga practices and asked his followers to follow the yoga practice of holding breath in order to concentrate</p> <p>On the contrary – Existence of fundamentalist Sufi groups – Not primarily secular – intended to guide Muslims – no Sufis accepted visiting temples for worship - some examples of hatred and intolerance among Sufis – Naqshbandi order – claiming identity of Muslims over the killing of Guru Arjun Dev by Jahangir.; Intolerant acts of Khwaja Moinuddin Chisti – harmful to hindu beliefs</p> <p>Conclusion Despite the existence of certain fundamentalist groups and instances of intolerance, Sufism, on the whole, has played a significant role in developing a bond of solidarity and brotherhood between Hindus and Muslims</p>	
13	THE VIJAYANAGAR KINGDOM SHOWED A BRILLIANT CULTURAL AND ARTISTIC ACHIEVEMENT. DISCUSS.	
	<p>Art in Vijayanagar Kingdom</p> <p>1. Music: Vijayanagar period is known for origin of Carnatic music under Purandhar Das period known for origin of Rudraveena.</p> <p>2. Dance: Bharatanatyam was promoted. Drama Yakshagana was a popular dance drama closely associated with temple walls.</p> <p>3. Paintings: Themes of Ramayana and Mahabharata on temple walls.</p> <p>4. Sculpture: Largest number of portrait sculptures in this period. Portrait sculpture of Krishnadeva Raya and his queens is seen at Tirumala.</p> <p>Architecture in Vijayanagar Kingdom</p> <ul style="list-style-type: none">- It is widely assumed that the existence of the shrines of Virupaksha and Pampadevi inspired the location of Vijayanagara.- Vijayanagar rulers began the practise of writing Ramayana and Mahabharata stories on temple walls. Such inscriptions can be found at Vithalswamy and Hazara Rama temples.- Vitthala Temple was built during the reign of King Devaraya II of the Vijayanagara Empire (from 1422 to 1446 AD). But it was finally expanded by Krishnadevaraya (1509-1529 AD).- The construction of tall Raja Gopurams (gateways) and kalyan mandapas (open pavilions) with carved pillars was a defining	

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	<p>feature of Vijayanagar architecture. On festival occasions, these mandapas were used to seat deities. Amman shrines were added to existing temples.</p> <ul style="list-style-type: none"> - The Varadhraja and Ekamparanatha temples in Kanchipuram are also examples of Vijayanagar architecture. - The most famous ruler of Vijayanagar, Krishnadevaraya of the Tuluva dynasty is credited with building some fine temples and adding impressive gopurams to many important south Indian temples. - He also named a suburb near Vijayanagar Nagalapuram after his mother. - Dravidian architecture has survived in the rest of Southern India thanks to the patronage of the Vijayanagara rulers. <p>Vijayanagara architecture is also known for incorporating elements of Indo Islamic architecture into secular structures such as the Queen's Bath and the Elephant Stables, demonstrating a highly evolved multi-religious and multi-ethnic society.</p>									
14	DIFFERENCE BETWEEN MURAL AND MINIATURE PAINTINGS									
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	<p>Bodhisatva Padmapani from cave I</p> <p>-<i>Ellora paintings</i> - Hinduism, Buddhism and Jainism- sharp twist of the head, painted angular bents of the arms, the concave curve of the close limbs</p> <p>-<i>Bagh Paintings</i> – Buddhism – More secular in nature</p> <p>-<i>Elephanta Caves</i> - Shaivism – Gangadhara sculpture – Kalayanasundara- Nataraja</p> <p>Chalukyan Period</p> <p>-<i>Badami Caves</i> – Hinduism – Tandava Dancing - Sculptures of Parshavanatha, Bahubali</p> <p>Vijayanagara Paintings</p> <p>-<i>Lepakshi</i> - Complete absence of primary colours.</p> <p>Other South Indian Paintings</p> <p>Tanjore, Tamil Nadu - The dancing figures from Rajarajeswara temples of Tanjore belonging to early 11th century A.D. are beautiful examples of medieval paintings.</p>	<p>- Characterised by sinuous line and subdued tones of colour.</p> <p>Apabhramsha school</p> <p>Region comprising Gujarat, Rajasthan and Malwa - Jainism – Kalpasutra and the Kalakacharya katha from 15th century.</p> <p>Mughal painting</p> <p>-Synthesis of the indigenous Indian style of painting and the Safavid school of Persian painting.</p> <p>- An illustrated manuscript of the Tuti-nama in the Cleveland Museum of Art (USA) appears to be the first work of the Mughal School.</p> <p>- The Hamza-nama illustrations are in a private collection in Switzerland.</p> <p>- The portrait of Jahangir illustrated is a typical example of miniature executed during the period of Jahangir.</p>	
15	CHARACTERISTICS OF INDIAN CULTURE		
	<p>Intro</p> <ul style="list-style-type: none"> - Prehistoric origin of Indian civilization - Diversity of our culture in all forms ranging from dance to literature, architecture to philosophy etc. <p>Distinctive Features of Indian Culture And Its Uniqueness</p> <p>1) Continuity and Change – Right from the Harappan Civilization</p> <ul style="list-style-type: none"> - worshipping of Mother Goddess and Pashupati – to Vedic, Buddhist, Jain and many other traditions continue to be followed even today - Reform movements in the Vedic religion brought about by Jainism and Buddhism in sixth century BC - Religious and Social awakening in the eighteenth and nineteenth centuries in 		

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modern India - few examples of revolutionary changes brought in Indian practices.

2) Variety and Unity – Different languages – religions like Christianity, Hinduism, Buddhism, Jainism, Sikhism, Muslims, etc.

- Composite nature of our culture is reflected in our music, dance forms, drama and art forms like paintings, sculpture and architecture as well
- Intermingling among various ethnic groups like Iranians, Greeks, Kushanas, Shakas, Hunas, Arabs, Turks, Mughals and Europeans with the local population
- The Chikan work of Lucknow, Phulkari embroidery of Punjab, Kantha embroidery of Bengal, Patola of Orissa show a distinct regional flavour.
- Ethnic culture is strong among the tribal groups. For example, in the small state of Nagaland, there are more than a dozen tribes and they differ from each other in their dress, speech and beliefs. Bastar district of Chhattisgarh has several groups claiming different ethnic origins.
- Besides regional festivals there are some typical festivals like Dussera, Holi, Diwali etc. that are celebrated throughout the country.

3) Secularism - Everyone is free to profess, practise and propagate any religion of his/her own choice. The state has no religion of its own and all religions are treated equally by the state. No one is to be discriminated on the basis of religion.

- In India secularism is taken as a more positive concept to cope with the complex social structure in the country with a view to protecting the interests of all, particularly the minorities.

4) Universalism - India became one of the founder members of the non-aligned movement – India has a universal outlook – it has been promoting the message of peace and harmony to the entire world

5) Materialistic and Spiritualistic – Culture is spiritual development of a race or nation in the field of mind, interests, conduct, thought, art, skills and civilization - India is popularly known to be a land of spirituality particularly to the West - The culture of India is the living expression of the simplicity and profundity of the people.

In the words of **R.K. Mukherjee**:

“India is a museum of cults and customs, creeds and cultures, faiths and tongues, racial types and social systems.”

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	Thus various conflicting trends of social systems and modes of life style have together built up a rich and complex diversity in India.	
16	INDO-SARACENIC ARCHITECTURE	
	<p>INTRODUCTION</p> <p>Indo-Saracenic architecture also known as Neo-Mughal - a revivalist architectural style mostly used by British architects in India in the later 19th century, especially in public and government buildings in the British Raj, and the palaces of rulers of the princely states.</p> <p>The style has been described as "part of a 19th-century movement to project British as the natural successors of the Mughals" and also partly reflected the British aspiration for an "Imperial style" of their own</p> <p>CHARACTERISTICS</p> <ul style="list-style-type: none"> • It drew stylistic and decorative elements from native Indo-Islamic architecture, especially Mughal architecture, which the British regarded as the classic Indian style, and, less often, from Hindu temple architecture. • The spread cover Madras, Bombay, Calcutta. - While stone was typically used, at least as a facing, these included substructures composed of iron, steel and poured concrete, and later reinforced concrete and pre-cast concrete elements. <p>FEATURES</p> <ul style="list-style-type: none"> • Onion (bulbous) domes - The Bulbous dome is a hemispherical structure evolved from arch, usually forming a ceiling or roof. Eg: Egmore railway station, Chennai • Chhajja, overhanging eaves - It is a protruding structure which provides protection for the lower walls. Eg: Chhatrapathi Shivaji Terminus, Rashtrapati Bhavan • Vaulted Roofs - Ceilings with intersecting arches. Eg: St.Matthias' Church, Chennai. • Towers or minarets - It is a tall spire with a conical or onion-shaped crown. Eg: Chennai, the Senate house. • Chhatris - An elevated, dome-shaped pavilions used as an element in Indian architecture. Eg: Rashtrapati Bhavan. <p>CONCLUSION</p> <p>The indo-saracenic architecture though developed from the traces of Mughal architecture developed its unique prominence in the Indian architecture by their peculiar designs and structures. Some of these buildings are now classified under the Heritage buildings category as laid down by the Archaeological Survey of India (ASI) and protected.</p>	

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17	MUGHAL ARCHITECTURE AND LITERATURE	
	<p>INTRODUCTION</p> <p>Mughal architecture refers to the Indo-Islamic architecture built by the Mughal emperors in the 16th, 17th, and 18th centuries across the Indian subcontinent as their empire grew and transformed. It derived from preceding Muslim rulers' styles of architecture in India, as well as Iranian and Central Asian architectural legacies, especially Timurid architecture. During the reign of Akbar (1556 – 1605), it also assimilated and synthesised ideas from broader Indian architecture.</p> <p>ARCHITECTURE OF MUGHAL DYNASTY</p> <ul style="list-style-type: none">- The first building of this rule was Humayun's Tomb at Delhi. Red sandstone was used in this building. It has a main gateway and the tomb is placed in the midst of a garden.- Akbar built forts at Agra and Fatehpur Sikri. The Buland Darwaza reflects the grandeur of the mighty Mughal Empire.- The tomb of Salim Chishti, Palace of Jodha Bai, Ibadat Khana, Birbal's House and other buildings at Fatehpur Sikri reflect a synthesis of Persian and Indian elements.- During the reign of Jehangir, Akbar's Mausoleum was constructed at Sikandra near Agra. He built the beautiful tomb of Itimad-ud-daula which was built entirely of marble.- Shahjahan was the greatest builder amongst the Mughals. He used marble extensively. Decorative design in inlay work, (called pietra duro) beautiful arches and minarets were the features of his buildings.- The Red Fort and Jama Masjid of Delhi, Taj Mahal are some of the buildings built by Shahjahan. <p>MUGHAL LITERATURE</p> <ul style="list-style-type: none">- Persian was the language of administration in Mughal Empire. Hence there were large number of Persian authors. Eg) Faizi , Lahori , Abul Fazl contributed to Persian literature.- Autobiographies of Mughal kings and Nobles formed an important part of Mughal literature. They include Babur Nama, Tuzuk-i-jahangiri etc.- Foreign travelers provide rich source of information about the Mughal rule and life during this period. Eg) Tavernier's "Travels in India" mentions about sea routes, coins, exports, communication etc during the reign of Shah Jahan. Sir Thomas Roe's 'A voyage to East India' was a similar account about Jahangir's rule- Literatures about administration and ethics were also a part of Mughal empire. Eg) Ain-i-akbari by Abul Fazl	

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	<ul style="list-style-type: none">- Bhakti movement became prominent during Mughal rule. Various Bhakti literatures came out during this period like Ramacharitamans by Tulsidas, Sundari vilasa by Dadu Dayal etc.- Akbar's period saw translation of many famous hindu religious texts to urdu like Razanamah- a translation of Mahabharat by Badauni.- Literature on historical events. Padmavat, written by the Sufi saint Malik Muhammad Jaisi was about Alauddin Khalji's attack on Chittor during 14th century <p>CONCLUSION</p> <p>Mughal architecture and literature reached its zenith during Mughal dynasty period. This vast empire has contributed a lot to Indian architecture and started to witness decline by British arrival in Indian soil.</p>	
18	PERSIAN LITERARY SOURCES OF MEDIEVAL INDIA	
	<p>INTRODUCTION</p> <p>The 12th century saw the entry of Persian people into the country with the arrival of turks and Mongols and introduced Arabic, Persian and Turkish.</p> <p>Persian was heavily promoted by delhi sultans. It became the official language of Ghaznavid court. It later emerged as the mother tongue of Delhi</p> <p>LITERARY SOURCES:</p> <ul style="list-style-type: none">- A number of outstanding works of literary and historical importance were produced during his time. Some of the prominent works of his time include Tarikh-i-Alfi of Mulla Daud- Akbarnama, a biography by Abul Fazal, Tabakat-i-Akbari of Nizamuddin Ahmed.- Persian literature containing manuscripts and the famous miniature paintings of Mughal rule were well known. Eg) Tuti Nama by Nakhshabi- Literatures based upon the daily lives and lifestyles of the contemporary people during the medieval period was there. Eg) Nimatnama, a medieval Indian cookbook of delicacies and recipes, written in Persian language- Travellers accounts in Persian. Abdur Razzaq wrote a brief account of this countryside, in his Matla us Saddin.- Religious tests: Sufism had an important influence on medieval literature, especially Persian poetry. Eg) Makatib- a collection of letters by Rumi to his disciples	

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	<ul style="list-style-type: none">- Reflection of Muslim Intellectual Life in the Akhbar-ul-Akhya by Dehlavi- Zakiratul Khwanin by Shaik Farid Bhakkari is an account on social tensions during Mughal rule in India. <p>CONCLUSION: The Persian literature attempted to create a record of various events with respect to laymen to nobles during medieval era. It provides rich source of information for further historical analysis.</p>	
19	THE IMPORTANCE OF FOREIGN TRAVELLERS IN THE RECONSTRUCTION OF THE HISTORY OF INDIA.	
	<p>The accounts of foreign travellers provide valuable insights into various aspects of Indian history and help historians reconstruct a more complete picture of the past due to the following reasons</p> <ul style="list-style-type: none">- They were <u>impartial</u>, as they had no loyalty to local rulers.- They came from different social environments and were perceptive to day-to-day activities, providing <u>detailed accounts of various aspects of Indian society</u>.- Their accounts can be used to <u>corroborate other sources of history</u> and <u>fill in gaps in the historical record</u> where other sources are lacking or incomplete. <p>Some examples:</p> <ul style="list-style-type: none">- Megasthenes: Greek ambassador who visited India in the 3rd century BC and wrote "Indica," → information on ancient Indian society and culture.- Fa-Hien: Chinese Buddhist monk who visited India in the 5th century AD and wrote "Record of Buddhist Kingdoms," → information on religion and court conditions; geographical and historical accounts of nations along Silk Route.- Hiuen Tsang: Chinese Buddhist monk who visited India in the reign of Harshavardhana and wrote "Si-Yu-Ki,". It would've been impossible to recover many of lost Buddhist texts without his works.- Alberuni: Muslim scholar who visited India in the 11th century AD, studied Sanskrit and Indian philosophy, and wrote "Kitab-ul-Hind," a detailed account of Indian culture → helped historians fix some mysteries in Indian history.- Marco Polo: Venetian merchant traveler who visited India in the 13th century AD and wrote "The Travels of Marco Polo," → important accounts on Jainism and the way of life of Jains.- Ibn Battuta: Moroccan traveler who visited India in the 14th century AD and wrote "Rihla," → information on the political,	

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	<p>social, and economic conditions of Muslims of that time in India. Described Delhi as a vast city.</p> <ul style="list-style-type: none">- Niccolo de Conti: Venetian merchant traveler who visited India in the 15th century AD and wrote an account of his travels → information on the customs, religion, and trade of that time. <p>Conclusion:</p> <ul style="list-style-type: none">- Chinese and Arab travelers provided detailed information about ancient and medieval India, helping to reconstruct its history.- However, some of their accounts may have been exaggerated or lacked thorough investigation of their observations and could have been biased at times.- Overall, while the accounts of foreign travellers provide valuable insights into Indian history, it is important to consider their limitations and potential biases when using them as sources of information.	
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