

A
PROJECT
ON
“FREEDOM FIGHTER OF INDIA”

Submitted to

Shiksha Mandal's
G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)
In the Partial Fulfillment of

B.Com. (Computer Application) Final Year

Submitted by

Saurabh Chaudhary
Kunal Chandankhede

Under the Guidance of

Pravin J. Yadao



Shiksha Mandal's
G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)
2021-2022

Shiksha Mandal's
**G. S. COLLEGE OF COMMERCE & ECONOMICS,
NAGPUR
(AUTONOMOUS)**

CERTIFICATE

(2021 - 2022)

This is to certify that Mr. /Miss _Kunal.D.Chandekhede & Saurabh.R.Chaudhary has completed their project on the topic of Freedom Fighter of India prescribed by G. S. College of Commerce & Economics, Nagpur (Autonomous) for B.Com. (Computer Application) – Semester-VI.

Date:

Place: Nagpur

Pravin J. Yadao

Project Guide

External Examiner

Internal Examiner

ACKNOWLEDGEMENT

We take this opportunity to express our deep gratitude and whole hearted thanks to project guide Prof. Pravin Yadao, Coordinator for his guidance throughout this work. We are very much thankful to him for his constant encouragement, support and kindness.

We are also grateful to our teachers Prof. Rahul Tiwari, Prof. Sushma Gawande, Prof. Preeti Rangari, Prof. Prajkta Deshpande and Prof. Haresh Naringe for their encouragement, help and support from time to time.

We also wish to express our sincere thanks to Principal Dr. N. Y. Khandait for providing us wide range of opportunities, facilities and inspiration to gather professional knowledge and material without which this project could not have been completed.

Saurabh Chaudhary

Kunal Chandankhede

Date:

Place: Nagpur

DECLARATION

We **Saurabh Chaudhary & kunal Chandankhede** hereby honestly declare that the work entitled “**Freedom Fighter of India**” submitted by us at G. S. College of Commerce & Economics, Nagpur (Autonomous) in partial fulfillment of requirement for the award of B.Com. (Computer Application) degree by Rashtrasant Tukadoji Maharaj, Nagpur University, Nagpur has not been submitted elsewhere for the award of any degree, during the academic session 2021-2022.

The project has been developed and completed by us independently under the supervision of the subject teacher and project guide.

Saurabh Chaudhary

Kunal Chandankhede

Date:

Place: Nagpur

Student Name & Signature

Index

Sr No.	Particular	Page no.	Signature	Remark
1	Introduction	1 - 2		
2	Objectives	3 - 6		
3	Preliminary System Analysis	7 - 8		
	3.1)Identification of Need	9 - 10		
	3.2)Preliminary Investigation	11 - 12		
	3.3)Feasibility Study	13 - 16		
	3.4)Need of New System	17 - 18		
4	Project Category	19 -22		
5	Hardware &Software Requirement Specification	23 - 25		
6	System Analysis	26 - 27		
7	Structure of website	28 - 29		
8	System Design			
	7.1)Source Code	30 - 126		
	7.2) Output Screen	127 - 147		
9	Testing And Validation Checks	148 -152		
10	Implementation, Evaluation And Maintenance	153 -155		
11	Future Scope of Project	156 -157		
12	Conclusion	158 - 159		
13	Bibliography	160 - 161		
14	Approved Copy Of Synopsis	162 - 164		

INTRODUCTION

Introduction

In our project we are providing information about Indian freedom fighters of India. Our project is to let people know about our freedom fighters. We provide detail information about them with image so that people can easily Understand and get knowledge about them.

FREEDOM FIGHTERS is the concept of building website on 15 freedom fighter of India. This site is about the life of 15 freedom fighters and their journey for independence of India .Their simple living and great thinking attitude.

15 FREEDOM FIGHTERS are:

- 1.Mahatma Gandhi**
- 2.Subhash Chandra bose**
- 3.Sardar Vallabhbhai Patel**
- 4.Jawaharlal Nehru**
- 5.Lal bahadur Shastri**
- 6.Bhagat Singh**
- 7.Dadabhai Naoroji**
- 8.Tantia Tope**
- 9.Bipin Chandra Pal**
- 10.Lala Lajpat Rai**
- 11.Bal Gangadhar Tilak**
- 12.Ashfaqulla Khan**
- 13.Nana Sahib**
- 14.Sukhdev**
- 15.Chandra Shekhae Azad**

OBJECTIVES

Objectives:

The main objectives of freedom fighter of India are as follows:

- **Information Website:**

This website can provide information to all about freedom fighter of India. The purpose of an informative website is to convey specific, helpful information to a specific user so that they learn something new and understand a topic better. The website is ready towards providing information.

- **User Friendly:**

This website is user-friendly and easy to access by users. It is easy to handle as user can get all the information is present on fingertips i.e. all the information can be accessed by a single click. Unnecessary elements from the design, content, and code.

- **Reliability:**

No one should assume that information on the internet is accurate, timely, clear and important. Many of us have the perception that if something appears in print, then it must be true. Any person with minimum computer skills can set up a website. There are no restrictions on what a person can place on a site, and there no requirement that material be edited or reviewed.

- **Information:**

By giving a valuable and usable information to user we can gain their trust by using the website. It gives all the relevant information to solve all quarries also

web provide ever advertised to care through various forms such or television printed media.

- **Accuracy:**

By providing relevant accurate information to user for example, data received from an unknown website created by the average should be considered less reliable than data received from a government maintained site. Create ability shouldn't be the only factor, however as it is possible for in accuracies to be posted any where on the World Wide Web.

- **Easy to use:**

This website is easy to use. Easy to understand all the information about Freedom Fighter of India . This website has some form of navigation. An easy, effective to browse a competitor website.

- **Maintenance:**

Managing and maintaining data becomes easier and cost effective due to very high amount of reliability of storage space available in the proposed website.

- **Simplicity:**

This website simple for user to use because simplicity in website doesn't necessarily equate with a minimalist designaesthetic. In this sites remove all unnecessary elements from the design, content, and code.

- **Time Saving:**

This website is time saving, because of faster, cheaper, more accurate, quick to analysis, easy to use for participants, easy to use for researcher easy to style more flexible.

- **Flexible:**

It is very flexible to add or delete any information as it is based on HTML. By flexibility it is faster to access. This website can be used again and again.

PRELIMINARY SYSTEM ANALYSIS

PRELIMINARY SYSTEM ANALYSIS

Preliminary system analysis basically consists of things to be done before starting a particular project. In short it starts from analyzing the need of user. It also includes various steps to create the need of project, even if the user doesn't have it. It also analysis whether the project is feasible or not. In our daily life we come across various informative website such as Google, Mozilla, etc. Each and every website has a need to be developed in such a way that the information which is to be give need to be easily understandable and presentable. Every system has common things and that is-

- They are independent and inter-related.
- They work for common objectives.

This in order to carry out of the project successfully it should be analysis is properly. Purpose of preliminary system analysis is to find that whether the project will be successful or not. The project would be possible with all available resources like cost, time, human, resources, current business, environment and technology. System analysis is the method where the whole system is studied very extremely and as the basic this analysis a complete in front of the customer. The phases which should be studied in the preliminary system analysis as follows:

- Identification of need.
- Preliminary Investigation.
- Feasibility study.
- Need of new system.

IDENTIFICATION OF **NEED**

IDENTIFICATION OF NEED

Identification of need is referring to the finding out valid reason for developing a project. The success of depends largely on how accurately a problem is defined thoroughly investigate and properly carried out through the choice of solution.

When I start to develop this project "freedom fighters of India" in web page designing opted to gather information by visiting several website regarding this need of new system there are many website providing freedom information. May be there are some websites regarding freedom fighters of India but there is lots of modification user friendliness required.

It is informative: -

Now a day's many websites about nature but there are only a few websites that are completely informative in nature. If we take a book also, they are found to be short of information due to information of size. So the website of "freedom fighters of India" is also an informative website.

It is non-commercial website: -

Many websites are available on internet are commercial in nature and the user has to make a donation of some kind of other to get actual information out of it. Hence, the need of a non-commercial website is arising.

PRELIMINARY INVESTIGATION

PRELIMINARY INVESTIGATION

This "freedom fighters of India" website implementation used for annual system into a digital or computerized system. This all system are using the manual which computerized the system. Journal and converting this manual system into the coding of an HTML and CSS. Using such language make the website easy handle for the user in a computerized system.

The first step in the system development lifecycle is the identification of need. This is a user's request change, improve or enhance an existing system. The Initial Investigation is one way to handle this. The objectives is to determine whether the request is valid and feasible before a recommendation is reached to do nothing, improve or modify existing system or build a new one. The preliminary investigation of our project revealed that the user has to visit multiple different website to gain information and have to go through goggle images related to a particular place.

The users have to go through multiple websites as he has to search each of them differently which increase the load of the system and it is a very time consuming and a hectic task to perform as the user have to switch from one tab to another. We have also found that the present websites are not so attractive and accurate in case of information which means that the visitors are not interested in gaining the information as the website seems boring without any images.

FEASIBILITY STYDY

FEASIBILITY STYDY

In the website is the stage where the feasibility is being studied by the developer for the project. The study is useful to evaluate the benefits of the new website requested.

The feasibility study is basically the test of the proposed website in the light of workability meeting user's requirements of effective use of resources and of course the effectiveness the main goal of feasibility study, benefits and the limitations with greater accuracy. It evaluates the benefits of new website. Its objective tot defines the problem clearly and effective use of resources are also important in website.

□ Technical Feasibility: -

Technical feasibility means to solve the problem as related the software and hardware technical feasibility means refers to the technical resources need to develop the new website the analysis must find out whether current technologies are sufficient to proposed system which includes. We can strongly say that the technically feasible.

Since there is no difficulty in getting the required resources for the development of the project. All the resources needed for the development of the software as well as maintenance of the same is available in the organization from where we utilizing the resources. The system project is considered as technically feasible if the internal technical capability is sufficient to system.

□ Economic Feasibility:-

Economic feasibility is a way to determining the cost of resources determination compare the project benefits of the proposed website. Economic analysis could also be referred to as benefit analysis. It is the most frequently used method forevaluating the effectiveness of the website.

□ Operational Feasibility: -

Operational feasibility means that the website will be use effectively after it has been developed. The operational feasibility depends upon the determining human resources for the website they will put all efforts to see that it become operational. Operational feasibility is a measure of how well a proposed website solves the problem. This website is operational feasible as it developed in accordance with rules and regulations, laws and organizational culture etc. this an operational feasibility is measure of how well a proposed website solves the problem and satisfies the requirement while taking the advantages of oppportunities have been identified during scope definition in relation to website development.

Essentials of operational feasibility are:

- Is the project feasible within the limits of current technology?
- Does the technology have the capacity to handle the solution?
- Can the technology be easily applied to current problem?

NEED OF NEW SYSTEM

NEED OF NEW SYSTEM

System is the organized working of all its units and sub-units. In order to drive the objective of the project, the system is selected in such a way so that it would satisfy all the requirements of project. It also helps to get output.

In today's world of computer where every aspects of the life is computerized so that the system used should be efficient and accurate. As per the old system like books and journals or any other media, it is very difficult to view a lot of featured contents as we can see using modern techniques such as reading E-books or getting information directly from the informative website. If we use the old techniques, we can access only limited amount of data and if we are in search of popular topics the nit is becoming very difficult to search that content. A website which is completely designed for giving information to users and it is also non-commercial in nature is the need of the user because this kind of website will facilitate user all over the world accessing the topic of interest. The need of new system arises from the webpage that exist in the present manual system. The new system is required to save resources such as time and manpower, which are valuable in the present scenario of the system. The new system helps to handle large database in a smooth and also makes the updating data very easy.

- This project will be user-friendly.
- This project will provide performance application.
- This is informative website.
- Accuracy and efficiency of the project is better ordinary function to the project

PROJECT CATEGORY

PROJECT CATEGORY :

HTML: -

HTML stands for Hyper Text Markup Language. HTML is use to create a web pages. With the help of that user design the web pages as per requirement.

HTML describes the structure of webpages using Markup.

HTML elements are the buildings blocks of HTML pages.

HTML elements are represented by tags.

HTML tags label pieces of content such as heading, paragraph, table and so on.

CSS: -

CSS stands for Cascading Style Sheet is a simple mechanism for adding style (e.g. fonts, color, spacing) to web document.

CSS is use to make attractive webpage.

CSS is a language that describes the style of the HTML document.

- **HTMLTAG** : `<html>.... </html>`

- **HEAD TAG** : The html <head> tag represents the head section of the HTML document. <head>.... </head>
- **TITLE TAG** : The HTML <title>tag is use for title, name of the HTML document. <title>.... </title>
- **BODY TAG**: An HTML body tag is a basic kind of marker for a portion of an HTML documents. <body>.... </body>
- **ANCHOR TAG**: This tag is use to create hyperlink by using <a>.... tag. This tag is mainly used for creating links to other web pages or within the same webpage.
- **HREF TAG**: HREF is an attribute of anchor element. The HREF attribute is use to specify the path and file name of HTML page that we need to access by using the Hyperlink.
- **BREAKTAG**: The
 tag is use to give single line break.
- **IMAGE TAG**: Image are essential to design of a webpage, as they give visual appeal and also communicate the idea or connect easily. Generally, GIF and JGEG format files are used in webpage.
- **HEIGHT & WIDTH TAG** : The height and width attribute is used to specify the height and width of the image.

- **FORM TAG** : The HTML `<form>` tag represents form in an HTML document. It is used for conjunction with form associated elements. To create a form, you typically nest form associated elements inside the opening/closing form tag.
- **FONT TAG** : The font tag is used to specify the size, face and color of text.
``

REQUIREMENT & SPECIFICATIONS

REQUIREMENT & SPECIFICATIONS

Tools & plat form language to be used: -

FRONT END:-

The front-end is used to display the website. The use of HTML (Hyper text Markup Language) and CSS (Cascading Style Sheet) for developing a website with an easy to understand the language for creating a website. Improve the appearance of the website respectively.

HTML document are composed entirely of HTML element. Their most general form has three contents i.e. "pair of element tag", a "start tag" and "endtag".

Some element attribute within the "start tag" and finally any textual and graphical content between the start and end tag. The HTML element is everything between and including the tag. Each tag is enclosed in angular brackets.

HARDWARE: -

Hardware contains how much processor & how much RAM will be used for better performance of the website.

RAM

HARDDISK

MOUSE

PROCESSOR

SOFTWARE: -

Software is considered as under it contains in which Operating System & web browser has supported for the performance of the website.

- **BROWSER**

INTERNET EXPLORER

GOOGLECHROME

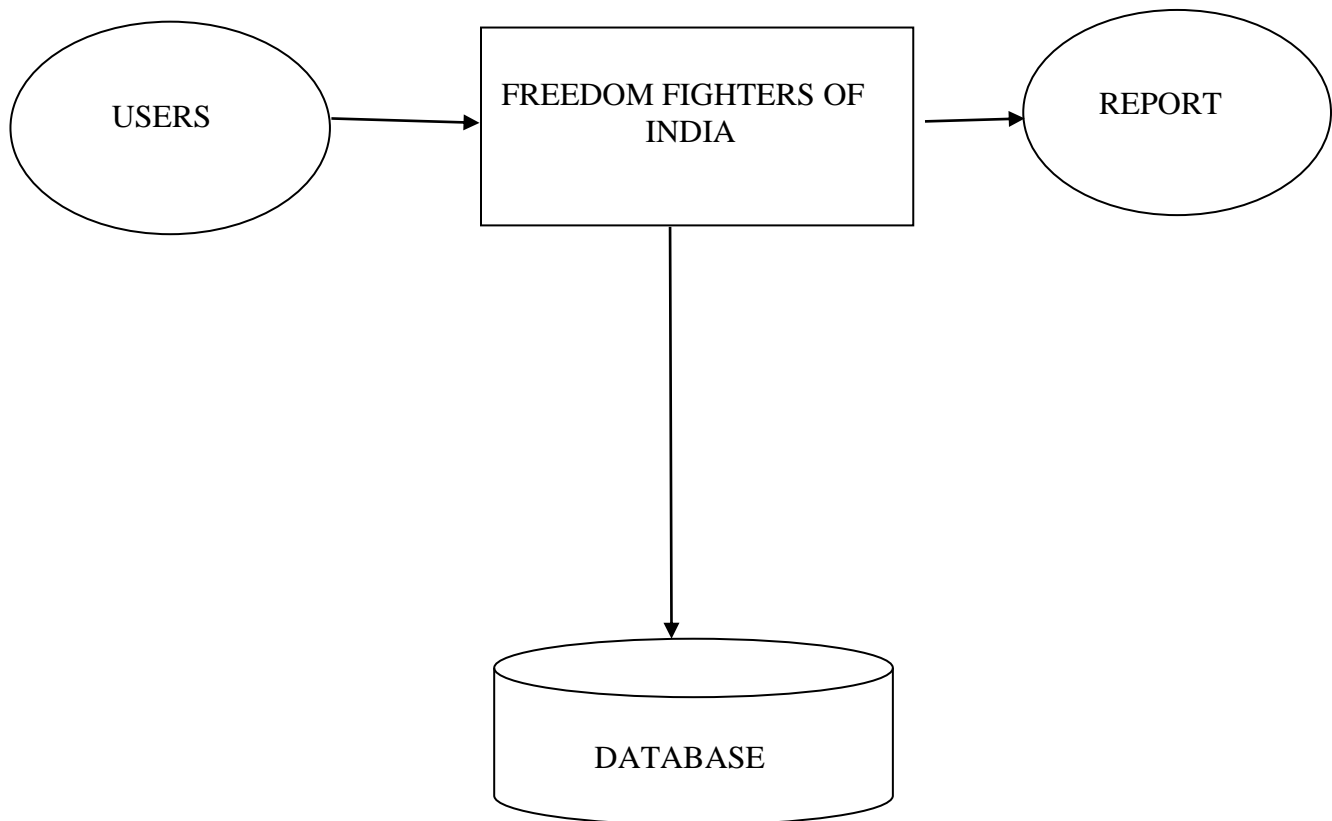
- **TEXT EDITOR**

Visual studio code

DETAILED SYSTEM ANALYSIS

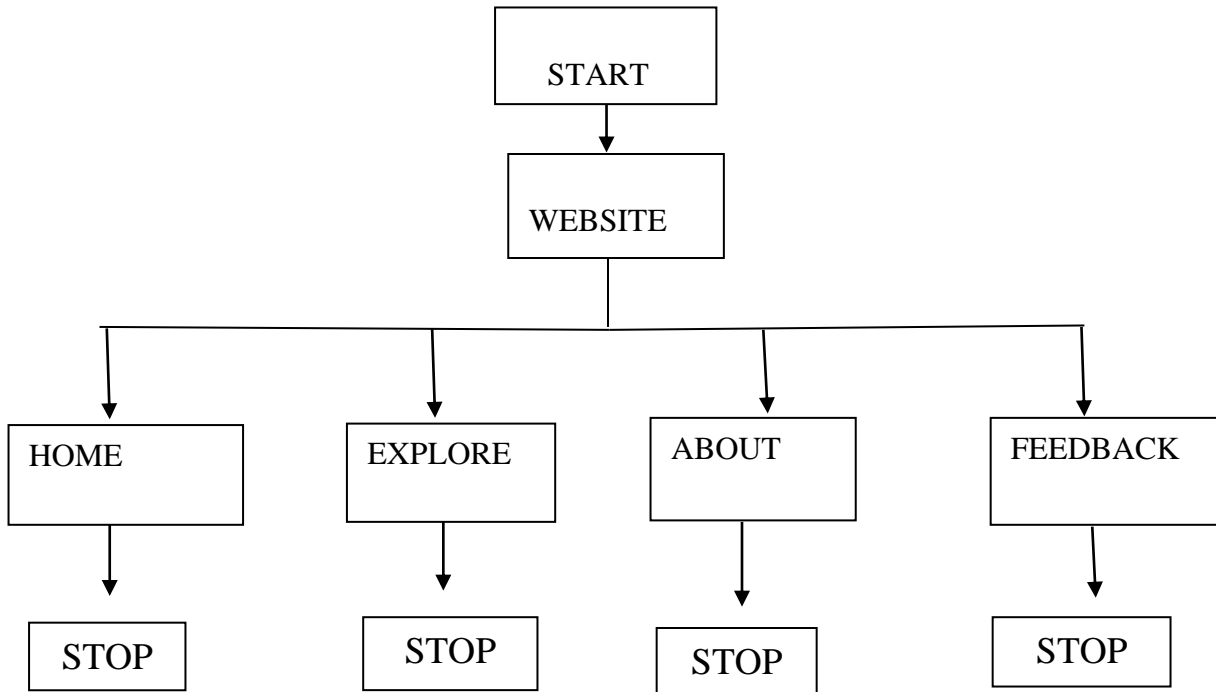
DETAILED SYSTEM ANALYSIS

Data flow Diagram:



**STRUCTURE
OF
WEBSITE**

Structure of website:



SYSTEM DESIGN

SYSTEM DESIGN

SOURCE CODE:

Index Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <link rel="preconnect" href="https://fonts.googleapis.com">
<link rel="preconnect" href="https://fonts.gstatic.com" crossorigin>
<link
href="https://fonts.googleapis.com/css2?family=Anybody:wght@50
0&display=swap" rel="stylesheet">
  <title>Document</title>
  <style>
    .container{
      position: relative;
      width: 100%;
    }
    .container img{
      height: 900px;
      width: 1900px;
    }
    .container .btn {
      position: absolute;
      top: 80%;
      left: 47%;
      height: 40px;
```



```
width: 230px;
text-align: center;
font-size: 25px;
font-family: Cambria, Cochin, Georgia, Times, 'Times New
Roman', serif;
background-color: transparent;
}
.container .btn:hover {
background-color: yellow;

}
.container .anchor1 {
font-size: 30px;
position: absolute;
bottom: 95%;
left: 70%;
color: white
}
.container .anchor1:hover {
background-color: aqua;

}
.container .anchor2 {
font-size: 30px;
position: absolute;
bottom: 95%;
left: 75%;
color: white
}
.container .anchor2:hover {
background-color: aqua;
}
.container .anchor3 {
```

```
    font-size: 30px;
    position: absolute;
    bottom: 95%;
    left: 81%;
    color: white
  }
  .container .anchor3:hover{
background-color: aqua;
}
  .container .anchor4{
font-size: 30px;
position: absolute;
bottom: 95%;
left: 86%;
color: white
}
  .container .anchor4:hover{
background-color: aqua;
}
h1{
font-size: 70px;
font-family: 'Anybody', cursive;

position: absolute;
bottom: 70%;
color: bisque;
margin: 30px;

}
</style>
</head>
<body>
```

```
<div class="container" >
  
  <a href="home.HTML"> <button class="btn" >LEARN
MORE</button></a>
  <a class="anchor1" href="">Home</a>
  <a class="anchor2" href="explore.html">Explore</a>
  <a class="anchor3" href="About.html">About</a>
  <a class="anchor4" href="">Feedback</a>
  <h1>Freedom Fighters <br> Of India</h1>
  <!-- <h1>India</h1> -->
</div>
</body>
</html>
```

Home Page:

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    #main-heading{
      font-family: 'Times New Roman', Times, serif;
      font-size: 50px;
      color: white;
      height: 50px;
      width: 1500px;
      background-color: black;
    }
    .heading1{
      width: 1050px;
      height: 30px;
      background-color: aquamarine;
    }
    .main-img{
      height: 500px;
      width: 1000px;
    }
    .div1{
      position: absolute;
      left: 200px;
    }
    img{
      height: 100px;
```

```
width: 150px;

}

body{
padding:1%;
margin: 0;
background-color:#FFF9B6
}
p{
font-size:25px;
}

</style>
```

```
</head>
```

```
<body>
```

```
<center><h1 id="main-heading">FREEDOM FIGHTERS OF
INDIA</h1></center>
```

```
<center> 
</center>
```

<p>India, the largest democratic nation in the world got independence from foreign rule in 1947. It was a momentous year in the history of India when it gained freedom from the British rule that lasted for about 100 years. In 1857, the powers of British East India Company was transferred to the British Crown but the Company which was started as early as in 1600 to build colonisation and trade which gradually imposed its rule in many parts of the country, both economically and politically. Prior to that many parts of India were under the control of the Portuguese, French and the Dutch. As the Indian subcontinent had no political unity or unifying force since ancient times, many have come and controlled parts of the country. Prominent and long lasting among them were the Mughals, who

ruled most parts of the present country from the 16th century through 18th century.

The freedom of India is result of long and consistent struggle in many parts of the country in different forms. It was neither easy for the country to fight and expel foreign rulers from the country nor easy to unify different princely states, tribes, people fo different languages and cultures in to the idea of one nation. Many people have played significant roles in raising the national movement. Struggles lasted for decades, which finally resulted in independence of the country.</p>

<div class="heading1" >

<h1>The Role of Freedom Fighter</h1>

</div>

<p>The freedom fighters of India played an extensive role in getting independence for the country. The 'Revolt of 1857' was the first war of independence of India. The revolt started as a mutiny by the sepoys of the East India Company. The Muslim and the Hindu sepoys together began this revolt. Rani Lakshmibai, Mangal Pandey, Bahadur Shah Zafar, Nana Sahib and Taty a Tope were some of the active leaders and freedom fighters who fought in the revolt. Mangal Pandey is considered as the hero in the modern India because he had played a pivotal role in beginning the revolt against the British. Rani Lakshmibai is considered as the symbol of resistance to the British rule and was one of the leading figures of the rebels in 1857.

In 1876, another movement started against the British rule. It was the foundation of the Indian National Congress (INC). Surendranath Banerjee laid the foundation of the party. Bal Gangadhar Tilak, Dadabhai Naoroji, Chittaranjan Das and Jawaharlal Nehru were active leaders of the INC. It was Mohandas Karamchand Gandhi who gave a push to the party and raised the struggle for freedom in a non-violent way. His Non-Cooperation Movement was a great success and a stepping stone for Indian freedom struggle

While on one side Gandhi was following the ideologies of non-violence and peace, on the other there was a group of youth who wanted to attain independence by hook or by crook. These revolutionaries were quite influential in the nation and inspired many. Chandra Shekhar Azad, Ram Prasad Bismil, Ashfaqulla Khan and Jogesh Chandra Chatterjee were some of the revolutionaries who executed the Kakori conspiracy. Bhagat Singh, Batukeshwar Dutt, Sukhdev Thapar and Shivaram Rajguru threw bomb in the assembly house. After the incident, Bhagat Singh, Sukhdev and Rajguru were hanged to death and are considered as martyrs today. These young men got ignited after the death of Lala Lajpat Rai who died after protesting against the Simon Commission.

Subhash Chandra Bose was also a dynamic leader in the freedom struggle of the country. He founded the Indian National Army (INA) which fought against British rulers from within the country and in exile, with the help of Japan and Axis forces during the World War II. He formed the Forward Bloc, a political extension of Indian National Congress when Mahatma Gandhi did not recognize him as Congress President despite he defeated Alladi Krishna Iyer, Gandhiji's nominee in 1939 Congress election held at Tripuri session.

There were many other freedom fighters who had fought for the nation and sacrificed their lives. </p>

<div class="heading1" >

<h1>Role after Independence</h1>

</div>

<p>With the contribution of these freedom fighters and their freedom struggles and movements, India attained independence on 15 August 1947. The hardships they faced and the sacrifices they made (which even include many lives) led to the freedom of the country. Mahatma Gandhi, who is considered to have played a very important role in the struggle, is known as the 'Father of the Nation'.

Dr. Rajendra Prasad became the first President of the Republic of India. Jawaharlal Nehru became the first Prime Minister of independent India and Sardar Vallabhbhai Patel became the first Deputy Prime Minister. B. R. Ambedkar became the principle architect of the Constitution of India

<div class="heading1" >

<h1>India at Present </h1>

</div>

<p>It has been almost seven decades since India gained independence and the country has progressed at a faster pace. The nation has been growing economically and socially and is heading towards development. If these freedom fighters had not contributed in the freedom struggle, the current situation of the country would have been different. India, the democratic republic, might not have headed for success. We are independent and free today only because of the efforts and sacrifices made by our country's freedom fighters.</p>

</body>

</html>

Explore page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>

  .div1{
    position: absolute;
    left: 200px;
  }
  img{
    height: 120px;
    width: 170px;

  }

  a{
    font-size: 30px;
    font-family: Cambria, Cochin, Georgia, Times, 'Times New
Roman', serif;
    color: crimson;
  }
  table{
    background-color: #FDF6EC;
    margin-bottom: 40px;
    border-radius: 10px;

  }
```

```
body{
  padding:1%;
  margin: 0;
  background-color: #3E8E7E;
}
p{
  font-size:18px;
}
.main{
  margin-top: -200px;
}

.head{
  height: 50px;
  width: 1850px;
  background-color: black;
  text-align: center;
  font-size: 20px;
  color:whitesmoke
}

</style>

</head>
<body><div class="head" >
  <h1 class="heading">Some Famous Freedom Fighters </h1>
</div>
  <center class="main">
    <table cellpadding="50" >

      <tr>
        <td></td> <br>
```

```

        <td><a href="Gandhi.html">Mahatma Gandhi</a></td>
        <td></td> <br>
        <td><a href="Nehru.html">Nehru</a></td>
    </tr>

    <tr>
        <td></td> <br>
        <td><a href="Bose.html">Subhas Chandra Bose</a></td>
        <td></td> <br>
        <td><a href="patel.html">Sadar Vallabhbai Patel</a></td>
    </tr>

    <tr>
        <td></td> <br>
        <td><a href="lal.html"> Lal Bahadur Shastri </a></td>
        <td></td> <br>
        <td><a href="bhagat.html">Bhagat Singh </a></td>
    </tr>

    <tr>
        <td></td> <br>
        <td><a href="nana.htm">Nana Sahib</a></td>
        <td></td>
        <td><a href="dada.html">Dadabhai naoroji</a></td>
    </tr> <tr>
        <td></td> <br>

```

```

        <td><a href="tope.html">Tantia Tope</a></td>
        <td></td> <br>
        <td><a href="pal.html">Bipin Pal</a></td>
    </tr>

    <tr>
        <td></td> <br>
        <td><a href="rai.html">Lala Lajpat Rai</a></td>
        <td></td> <br>
        <td><a href="bal.html">Bal Gangadhar Talik</a></td>
    </tr>

    <tr>
        <td></td> <br>
        <td><a href="khan.html">Ashfaqulla Khan</a></td>
        <td></td> <br>
        <td><a href="sukhdev.html">Sukhdev</a></td>
    </tr>

    <tr>
        <td></td> <br>
        <td><a href="azad.html">Chandra Shekhae Azad</a></td>
    </tr>
</table>
</center>
</body>
</html>

```

About Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    body{
      text-align: center;
      font-family: Arial, Helvetica, sans-serif;
      font-size: 20px;
      background-color: darkkhaki;
    }
    .main ul li{
      text-align: center;
      font-family: Arial, Helvetica, sans-serif;
      font-size: 20px;
    }
  </style>
</head>
<body>
  <div class="main">
    <h1>About Project</h1>
    <p>Freedom fighters is a concept of building a Website on
famous 15 freedom fighters of india</p>
    <p>This project is about life 15 freedom fighters and their
journey for independence of india </p>
    <p>Their simple living and great thinking attitude</p>
    <h1>15 Freedom fighters are</h1>
```

- Mahatma Gandhi
- Subhash Chandra Bose
- Sardar Vallabhbhai Patel
- Jawaharlal Nehru
- Lal Bahadur Shastri
- Bhagat Singh
- Dadabahi Naoriji
- Tantia Tope
- Bipin Chandra Pal
- Lala Lajpat Rai
- Bal Gangadhar Tilak
- Ashfaqulla Khan
- Nana Sahib
- Sukdev
- Chandra Shekhar Azad

<h1>About Team</h1>

<h3>Memebers</h3>

<p>Kunal Chandankhede</p>

<p> Email Id:kunalchandankhede@gmail.com</p>

<p>Saurabh Chaudhary</p>

<p>Email id:saurabhchaudhary3105@gmail.com</p>

</div>

</body>

</html>

Feedback Page:

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    body{
      position: absolute;
      right: 50%;
      bottom: 50%;
      font-size: 30px;
      background-color: bisque;
    }
    button{
      height: 30px;
      width: 100px;
    }
  </style>
</head>
```

```
<center>
<body>
  <table>

<form action="">
  <tr>Name:<input type="text"></tr>
  <br><br>
  <tr> E-mail:<input type="text"></tr>
  <br><br>
  <tr> Message:</tr>
  <br><br>
  <tr> <textarea rows="7" cols="25"></textarea> </tr>
  <br>
  <tr></td><button>Submit</button></tr>
</form>

</table>
</body>
</center>
</html>
```


Gandhi page :

```
<!DOCTYPE html>
<html lang="en">
<head>
<meta charset="UTF-8">
<meta http-equiv="X-UA-Compatible" content="IE=edge">
<meta name="viewport" content="width=device-width, initial-
scale=1.0">
<title>Document</title>
<style>
p{
font-size: 20px;
}
h1{
background-color: cornsilk;
height: 30px;
width:1050px ;
}
table{
background-color: cadetblue;
}
body{
padding: 2%;
}
```

</style>

</head>

<body>

<h1>Mahatma Gandhi's Biography</h1>

<p>Mahatma Gandhi's life and methods of struggle impact people now also. The greatness of a man is realised when his life influences people to change for the better, and so was Mahatma Gandhi's life. After decades of his death, on reading about him, people drastically changed their lives for the better. Let's have a look at Mahatma Gandhi's life, movements, famous quotations written by him, etc.</p>

<center></center>

<p>Martyr's Day is observed in India on several dates. On 30 January, Martyrs' Day is commemorated to honour Mahatma Gandhi. The day is also known as Shaheed Diwas.

Mahatma Gandhi, the Father of Nation, was assassinated at Gandhi Smriti in the Birla House on 30 January. Also, on 23rd March, Bhagat Singh, Shivaram Rajguru, and Sukhdev Thapar were hanged to death by the British.</p>

<p>Mohandas Karamchand Gandhi or Mahatma Gandhi was a renowned freedom activist and an authoritative or powerful political leader who had played an important role in India's struggle for Independence against the British rule of India. He was also considered as the father of the country. No doubt, he had also improved the lives of India's poor people. His birthday is celebrated every year as Gandhi

Jayanti. His ideology of truth and non-violence influenced many and was also adopted by Martin Luther and Nelson Mandela for their struggle movement.

On 30 January Mahatma Gandhi was assassinated by Nathuram Godse and so, this day is observed as Martyr's Day or Shaheed Diwas.

</p>

<h1>Mahatma Gandhi Biography</h1>

<center>

<table>

<tr><td>Full Name: Mohandas Karamchand Gandhi</td></tr>

<tr><td> Born: 2 October, 1869</td></tr>

<td></tr> Place of Birth: Porbandar, Gujarat</td></tr>

<tr> <td> Death: 30 January, 1948</td></tr>

<tr><td> Place of Death: Delhi, India</td></tr>

<tr><td> Cause of Death: Shot by Gun or assassination</td></tr>

<tr><td> Father: Karamchand Gandhi</td></tr>

<tr><td> Mother: Putlibai Gandhi</td></tr>

<tr><td> Nationality: Indian</td></tr>

<tr> <td> Spouse: Kasturba Gandhi</td></tr>

<tr><td> Children: Harilal Gandhi, Manilal Gandhi, Ramdas Gandhi and</tr> Devdas Gandhi</td></tr>

<tr><td> Professions: Lawyer, Politician, Activist, Writer </td></tr>

</table>

</center>

In South Africa for about 20 years, Mahatma Gandhi protested against injustices and racial discrimination using the non-violent method of protests. His simplistic lifestyle won him, admirers, both in India and the outside world. He was popularly known as Bapu (Father).

"The best way to find yourself is to lose yourself in the service of others." - Mahatma Gandhi

Mahatma Gandhi: Early Life and Family Background

He was born on 2 October, 1869 in Porbandar, Gujarat. His father's name was Karamchand Gandhi and his mother's name was Putlibai. At the age of 13, Mahatma Gandhi was married to Kasturba which is an arranged marriage. They had four sons namely Harilal, Manilal, Ramdas and Devdas. She supported all the endeavors of her husband until her death in 1944.

His father was Dewan or Chief Minister of Porbandar, the capital of a small principality in Western British India (Now Gujarat State). Mahatma Gandhi was the son of his father's fourth wife Putlibai, who belonged to an affluent Vaishnava family. Let us tell you that in his earlier days, he was deeply influenced by the stories of Shravana and Harishchandra as they reflected the importance of truth.

Mahatma Gandhi: Education

When Gandhi was 9 years old he went to a local school at Rajkot and studied the basics of arithmetic, history, geography, and languages. At the age of 11, he went to a high school in Rajkot. Because of his wedding, at least about one year, his studies were

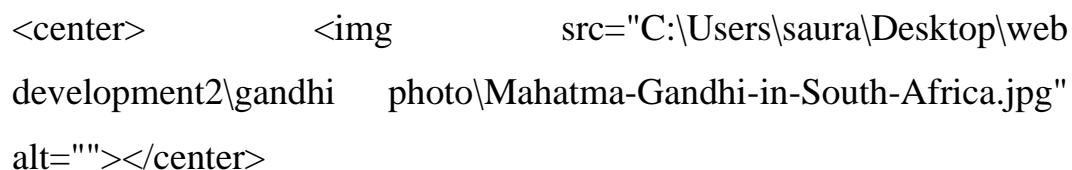
disturbed and later he joined and completed his schooling. He joined Samaldas college in Bhavnagar in 1888 at Gujarat. Later, one of his family friends Mavji Dave Joshi pursued further studies i.e. law in London. Gandhiji was not satisfied with his studies at Samaldas College and so he became excited by the London proposal and managed to convince his mother and wife that he will not touch non-veg, wine, or women.

"First they ignore you, then they laugh at you, then they fight with you, then you win." - Mahatma Gandhi

Off to London

In the year 1888, Mahatma Gandhi left for London to study law. Thereafter 10 days of arrival, he joined the Inner Temple, one of the four London law colleges, and studied and practiced law. In London, he also joined a Vegetarian Society and was introduced to Bhagavad Gita by some of his vegetarian friends. Later, Bhagavad Gita set an impression and influenced his life.

Mahatma Gandhi: At South Africa



In May, 1893 he went to South Africa to work as a lawyer. There he had the first-hand experience of racial discrimination when he was thrown out of the first-class apartment of the train despite holding the first-class ticket because it was reserved for white people only and no Indian or black was allowed to travel in the first class. This incident

had a serious effect on him and he decided to protest against racial discrimination. He further observed that this type of incident was quite common against his fellow Indians who were derogatorily referred to as coolies.</p>

<p>On 22 May, 1894 Gandhi established the Natal Indian Congress (NIC) and worked hard to improve the rights of Indians in South Africa. In a short period, Gandhi became a leader of the Indian community in South Africa. Tirukkural ancient Indian literature, originally written in Tamil and later translated into various languages. Gandhiji was also influenced by this ancient book. He was influenced by the idea of Satyagraha which is a devotion of truth and in 1906 implemented a non-violent protest. He returned to India in 1915, after spending 21 years of his life in South Africa, and no doubt, there he fought for civil rights and at this time he was transformed into a new person.</p>

<h1>Mahatma Gandhi: Role in Indian Independence Movement</h1>

<p>HOME

GENERAL KNOWLEDGE

GK FACTS

Mahatma Gandhi Biography: Family, Education, History, Movements, and Facts

Mahatma Gandhi's life and methods of struggle impact people now also. The greatness of a man is realised when his life influences people to change for the better, and so was Mahatma Gandhi's life. After decades of his death, on reading about him, people drastically

changed their lives for the better. Let's have a look at Mahatma Gandhi's life, movements, famous quotations written by him, etc.

SHIKHA GOYAL

CREATED ON: JAN 30, 2022 04:16 IST

MODIFIED ON: JAN 30, 2022 04:16 IST

Mahatma Gandhi

Mahatma Gandhi

Martyr's Day is observed in India on several dates. On 30 January, Martyrs' Day is commemorated to honour Mahatma Gandhi. The day is also known as Shaheed Diwas.

Mahatma Gandhi, the Father of Nation, was assassinated at Gandhi Smriti in the Birla House on 30 January. Also, on 23rd March, Bhagat Singh, Shivaram Rajguru, and Sukhdev Thapar were hanged to death by the British.

Mohandas Karamchand Gandhi or Mahatma Gandhi was a renowned freedom activist and an authoritative or powerful political leader who had played an important role in India's struggle for Independence against the British rule of India. He was also considered as the father of the country. No doubt, he had also improved the lives of India's poor people. His birthday is celebrated every year as Gandhi Jayanti. His ideology of truth and non-violence influenced many and was also adopted by Martin Luther and Nelson Mandela for their struggle movement.

On 30 January Mahatma Gandhi was assassinated by Nathuram Godse and so, this day is observed as Martyr's Day or Shaheed Diwas.

Mahatma Gandhi Biography

Full Name: Mohandas Karamchand Gandhi

Born: 2 October, 1869

Place of Birth: Porbandar, Gujarat

Death: 30 January, 1948

Place of Death: Delhi, India

Cause of Death: Shot by Gun or assassination

Father: Karamchand Gandhi

Mother: Putlibai Gandhi

Nationality: Indian

Spouse: Kasturba Gandhi

Children: Harilal Gandhi, Manilal Gandhi, Ramdas Gandhi and Devdas Gandhi

Professions: Lawyer, Politician, Activist, Writer

READ|[Martyrs' Day \(Shaheed Diwas\) in India 2022: Know History, Significance and Facts here](#)

In South Africa for about 20 years, Mahatma Gandhi protested against injustices and racial discrimination using the non-violent method of protests. His simplistic lifestyle won him, admirers, both in India and the outside world. He was popularly known as Bapu (Father).

"The best way to find yourself is to lose yourself in the service of others." - Mahatma Gandhi

Mahatma Gandhi: Early Life and Family Background

He was born on 2 October, 1869 in Porbandar, Gujarat. His father's name was Karamchand Gandhi and his mother's name was Putlibai. At the age of 13, Mahatma Gandhi was married to Kasturba which is an arranged marriage. They had four sons namely Harilal, Manilal, Ramdas and Devdas. She supported all the endeavors of her husband until her death in 1944.

PlayUnmute

Fullscreen

VDO.AI

His father was Dewan or Chief Minister of Porbandar, the capital of a small principality in Western British India (Now Gujarat State). Mahatma Gandhi was the son of his father's fourth wife Putlibai, who belonged to an affluent Vaishnava family. Let us tell you that in his earlier days, he was deeply influenced by the stories of Shravana and Harishchandra as they reflected the importance of truth.

READ| Why is Gandhi Jayanti celebrated on 2nd October?

Mahatma Gandhi: Education

When Gandhi was 9 years old he went to a local school at Rajkot and studied the basics of arithmetic, history, geography, and languages. At the age of 11, he went to a high school in Rajkot. Because of his wedding, at least about one year, his studies were disturbed and later he joined and completed his schooling. He joined Samaldas college in Bhavnagar in 1888 at Gujarat. Later, one of his family friends Mavji Dave Joshi pursued further studies i.e. law in London. Gandhiji was not satisfied with his studies at Samaldas College and so he became

excited by the London proposal and managed to convince his mother and wife that he will not touch non-veg, wine, or women.

"First they ignore you, then they laugh at you, then they fight with you, then you win." - Mahatma Gandhi

Off to London

In the year 1888, Mahatma Gandhi left for London to study law. Thereafter 10 days of arrival, he joined the Inner Temple, one of the four London law colleges, and studied and practiced law. In London, he also joined a Vegetarian Society and was introduced to Bhagavad Gita by some of his vegetarian friends. Later, Bhagavad Gita set an impression and influenced his life.

Mahatma Gandhi: At South Africa

Jagranjosh

In May, 1893 he went to South Africa to work as a lawyer. There he had the first-hand experience of racial discrimination when he was thrown out of the first-class apartment of the train despite holding the first-class ticket because it was reserved for white people only and no Indian or black was allowed to travel in the first class. This incident had a serious effect on him and he decided to protest against racial discrimination. He further observed that this type of incident was quite common against his fellow Indians who were derogatorily referred to as coolies.

READ| When and Why British first landed on Indian Territory

On 22 May, 1894 Gandhi established the Natal Indian Congress (NIC) and worked hard to improve the rights of Indians in South Africa. In a short period, Gandhi became a leader of the Indian community in

South Africa. Tirukkural ancient Indian literature, originally written in Tamil and later translated into various languages. Gandhiji was also influenced by this ancient book. He was influenced by the idea of Satyagraha which is a devotion of truth and in 1906 implemented a non-violent protest. He returned to India in 1915, after spending 21 years of his life in South Africa, and no doubt, there he fought for civil rights and at this time he was transformed into a new person.

Mahatma Gandhi: Role in Indian Independence Movement

In 1915, Gandhiji returned to India permanently and joined the Indian National Congress with Gopal Krishna Gokhale as his mentor.

Gandhi's first major achievement was in 1918 when he led the Champaran and Kheda agitations of Bihar and Gujarat. He also led Non-Cooperation Movement, Civil Disobedience Movement, Swaraj, and Quit-India movement against the British government.</p>

</body>

</html>

Jawaharla Nehru Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
<meta charset="UTF-8">
<meta http-equiv="X-UA-Compatible" content="IE=edge">
<meta name="viewport" content="width=device-width, initial-
scale=1.0">
<title>Document</title>
<style>
p{
font-size: 20px;
}
h1{
background-color: cornsilk;
height: 30px;
width:1050px ;
}
table{
background-color: cadetblue;
}
body{
padding: 2%;
}
```

</style>

</head>

<body>

<h1>Jawaharlal Nehru</h1>

<p>Jawaharlal Nehru, byname Pandit (Hindi: “Pundit” or “Teacher”) Nehru, (born November 14, 1889, Allahabad, India—died May 27, 1964, New Delhi), first prime minister of independent India (1947–64), who established parliamentary government and became noted for his neutralist (nonaligned) policies in foreign affairs. He was also one of the principal leaders of India’s independence movement in the 1930s and ’40s.</p>

<h1>Early years</h1>

<p>Nehru was born to a family of Kashmiri Brahmans, noted for their administrative aptitude and scholarship, who had migrated to Delhi early in the 18th century. He was a son of Motilal Nehru, a renowned lawyer and leader of the Indian independence movement, who became one of Mohandas (Mahatma) Gandhi’s prominent associates.

Jawaharlal was the eldest of four children, two of whom were girls. A sister, Vijaya Lakshmi Pandit, later became the first woman president of the United Nations General Assembly.

Until the age of 16, Nehru was educated at home by a series of English governesses and tutors. Only one of those—a part-Irish, part-

Belgian theosophist, Ferdinand Brooks—appears to have made any impression on him. Jawaharlal also had a venerable Indian tutor who taught him Hindi and Sanskrit. In 1905 he went to Harrow, a leading English school, where he stayed for two years. Nehru’s academic career was in no way outstanding. From Harrow he went to Trinity College, Cambridge, where he spent three years earning an honours degree in natural science. On leaving Cambridge he qualified as a barrister after two years at the Inner Temple, London, where in his own words he passed his examinations “with neither glory nor ignominy.”

The seven years Nehru spent in England left him in a hazy half-world, at home neither in England nor in India. Some years later he wrote, “I have become a queer mixture of East and West, out of place everywhere, at home nowhere.” He went back to India to discover India. The contending pulls and pressures that his experience abroad were to exert on his personality were never completely resolved.

Four years after his return to India, in March 1916, Nehru married Kamala Kaul, who also came from a Kashmiri family that had settled in Delhi. Their only child, Indira Priyadarshini, was born in 1917; she would later (under her married name of Indira Gandhi) also serve (1966–77 and 1980–84) as prime minister of India. In addition, Indira’s son Rajiv Gandhi succeeded his mother as prime minister (1984–89).

Political apprenticeship

On his return to India, Nehru at first had tried to settle down as a lawyer. Unlike his father, however, he had only a desultory interest in his profession and did not relish either the practice of law or the company of lawyers. For that time he might be described, like many of his generation, as an instinctive nationalist who yearned for his country's freedom, but, like most of his contemporaries, he had not formulated any precise ideas on how it could be achieved.

Nehru's autobiography discloses his lively interest in Indian politics during the time he was studying abroad. His letters to his father over the same period reveal their common interest in India's freedom. But not until father and son met Mahatma Gandhi and were persuaded to follow in his political footsteps did either of them develop any definite ideas on how freedom was to be attained. The quality in Gandhi that impressed the two Nehrus was his insistence on action. A wrong, Gandhi argued, should not only be condemned but be resisted. Earlier, Nehru and his father had been contemptuous of the run of contemporary Indian politicians, whose nationalism, with a few notable exceptions, consisted of interminable speeches and long-winded resolutions. Jawaharlal was also attracted by Gandhi's insistence on fighting against British rule of India without fear or hate. Nehru met Gandhi for the first time in 1916 at the annual meeting of the Indian National Congress (Congress Party) in Lucknow. Gandhi was 20 years his senior. Neither seems to have made any initially strong impression on the other. Gandhi makes no mention of Nehru in an autobiography he dictated while imprisoned in the early 1920s. The

omission is understandable, since Nehru's role in Indian politics was secondary until he was elected president of the Congress Party in 1929, when he presided over the historic session at Lahore (now in Pakistan) that proclaimed complete independence as India's political goal. Until then the party's objective had been dominion status.

Nehru's close association with the Congress Party dates from 1919 in the immediate aftermath of World War I. That period saw an early wave of nationalist activity and governmental repression, which culminated in the Massacre of Amritsar in April 1919; according to an official report, 379 persons were killed (though other estimates were considerably higher), and at least 1,200 were wounded when the local British military commander ordered his troops to fire on a crowd of unarmed Indians assembled in an almost completely enclosed space in the city.

When, late in 1921, the prominent leaders and workers of the Congress Party were outlawed in some provinces, Nehru went to prison for the first time. Over the next 24 years he was to serve another eight periods of detention, the last and longest ending in June 1945, after an imprisonment of almost three years. In all, Nehru spent more than nine years in jail. Characteristically, he described his terms of incarceration as normal interludes in a life of abnormal political activity.

</p>

<p>His political apprenticeship with the Congress Party lasted from 1919 to 1929. In 1923 he became general secretary of the party for two years, and he did so again in 1927 for another two years. His interests and duties took him on journeys over wide areas of India, particularly in his native United Provinces (now Uttar Pradesh state), where his first exposure to the overwhelming poverty and degradation of the peasantry had a profound influence on his basic ideas for solving those vital problems. Though vaguely inclined toward socialism, Nehru's radicalism had set in no definite mold. The watershed in his political and economic thinking was his tour of Europe and the Soviet Union during 1926–27. Nehru's real interest in Marxism and his socialist pattern of thought stemmed from that tour, even though it did not appreciably increase his knowledge of communist theory and practice. His subsequent sojourns in prison enabled him to study Marxism in more depth. Interested in its ideas but repelled by some of its methods—such as the regimentation and the heresy hunts of the communists—he could never bring himself to accept Karl Marx's writings as revealed scripture. Yet from then on, the yardstick of his economic thinking remained Marxist, adjusted, where necessary, to Indian conditions.</p>

<h1>Struggle for Indian independence</h1>

<p>After the Lahore session of 1929, Nehru emerged as the leader of the country's intellectuals and youth. Gandhi had shrewdly elevated him to the presidency of the Congress Party over the heads of some of his seniors, hoping that Nehru would draw India's youth—who at that time were gravitating toward extreme leftist causes—into the

mainstream of the Congress movement. Gandhi also correctly calculated that, with added responsibility, Nehru himself would be inclined to keep to the middle way.

After his father's death in 1931, Nehru moved into the inner councils of the Congress Party and became closer to Gandhi. Although Gandhi did not officially designate Nehru his political heir until 1942, the Indian populace as early as the mid-1930s saw in Nehru the natural successor to Gandhi. The Gandhi-Irwin Pact of March 1931, signed between Gandhi and the British viceroy, Lord Irwin (later Lord Halifax), signaled a truce between the two principal protagonists in India. It climaxed one of Gandhi's more-effective civil disobedience movements, launched the year before as the Salt March, in the course of which Nehru had been arrested.

</p>

<p>Hopes that the Gandhi-Irwin Pact would be the prelude to a more-relaxed period of Indo-British relations were not borne out; Lord Willingdon (who replaced Irwin as viceroy in 1931) jailed Gandhi in January 1932, shortly after Gandhi's return from the second Round Table Conference in London. He was charged with attempting to mount another civil disobedience movement; Nehru was also arrested and sentenced to two years' imprisonment.

The three Round Table Conferences in London, held to advance India's progress to self-government, eventually resulted in the Government of India Act of 1935, which gave the Indian provinces a system of popular autonomous government. Ultimately, it provided

for a federal system composed of the autonomous provinces and princely states. Although federation never came into being, provincial autonomy was implemented. During the mid-1930s Nehru was much concerned with developments in Europe, which seemed to be drifting toward another world war. He was in Europe early in 1936, visiting his ailing wife, shortly before she died in a sanitarium in Lausanne, Switzerland. Even at that time he emphasized that in the event of war India's place was alongside the democracies, though he insisted that India could fight in support of Great Britain and France only as a free country.

When the elections following the introduction of provincial autonomy brought the Congress Party to power in a majority of the provinces, Nehru was faced with a dilemma. The Muslim League under Mohammed Ali Jinnah (who was to become the creator of Pakistan) had fared badly at the polls. Congress, therefore, unwisely rejected Jinnah's plea for the formation of coalition Congress–Muslim League governments in some of the provinces, a decision that Nehru had supported. The subsequent clash between the Congress and the Muslim League hardened into a conflict between Hindus and Muslims that was ultimately to lead to the partition of India and the creation of Pakistan.

Achievements as prime minister

In the 35 years from 1929, when Gandhi chose Nehru as president of the Congress session at Lahore, until his death, as prime minister, in 1964, Nehru remained—despite the debacle of the brief conflict with China in 1962—the idol of his people. His secular approach to

politics contrasted with Gandhi's religious and traditionalist attitude, which during Gandhi's lifetime had given Indian politics a religious cast—misleadingly so, for, although Gandhi may have appeared to be a religious conservative, he was actually a social nonconformist trying to secularize Hinduism. The real difference between Nehru and Gandhi was not in their attitudes toward religion but in their attitudes toward civilization. Whereas Nehru talked in an increasingly modern idiom, Gandhi was harking back to the glories of ancient India.

</p>

<p>The importance of Nehru in the perspective of Indian history is that he imported and imparted modern values and ways of thinking, which he adapted to Indian conditions. Apart from his stress on secularism and on the basic unity of India, despite its ethnic and religious diversities, Nehru was deeply concerned with carrying India forward into the modern age of scientific discovery and technological development. In addition, he aroused in his people an awareness of the necessity of social concern with the poor and the outcast and of respect for democratic values. One of the achievements of which he was particularly proud was the reform of the ancient Hindu civil code that finally enabled Hindu widows to enjoy equality with men in matters of inheritance and property.</p>

</body>

</html>

Subhash Chandra Bose Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <table border="1">
    <tr>
      <td>
        <h1>Subhash Chandra Bose</h1>
      </td>
    </tr>
  </table>
</body>
</html>
```

</style>

</head>

<body>

<h1>Subhas Chandra Bose</h1>

<p>Subhas Chandra Bose, byname Netaji (Hindi: “Respected Leader”), (born c. January 23, 1897, Cuttack, Orissa [now Odisha], India—died August 18, 1945, Taipei, Taiwan?), Indian revolutionary prominent in the independence movement against British rule of India. He also led an Indian national force from abroad against the Western powers during World War II. He was a contemporary of Mohandas K. Gandhi, at times an ally and at other times an adversary. Bose was known in particular for his militant approach to</p>

<h1>Early life and political activity</h1>

<p>The son of a wealthy and prominent Bengali lawyer, Bose studied at Presidency College, Calcutta (Kolkata), from which he was expelled in 1916 for nationalist activities, and the Scottish Churches College (graduating in 1919). He then was sent by his parents to the University of Cambridge in England to prepare for the Indian Civil Service. In 1920 he passed the civil service examination, but in April 1921, after hearing of the nationalist turmoils in India, he resigned his candidacy and hurried back to India. Throughout his career, especially in its early stages, he was supported financially and emotionally by an elder brother, Sarat Chandra Bose (1889–1950), a wealthy Calcutta

lawyer and Indian National Congress (also known as the Congress Party) politician.

Bose joined the noncooperation movement started by Mohandas K. Gandhi, who had made the Indian National Congress a powerful nonviolent organization. Bose was advised by Gandhi to work under Chitta Ranjan Das, a politician in Bengal. There Bose became a youth educator, journalist, and commandant of the Bengal Congress volunteers. His activities led to his imprisonment in December 1921. In 1924 he was appointed chief executive officer of the Calcutta Municipal Corporation, with Das as mayor. Bose was soon after deported to Burma (Myanmar) because he was suspected of connections with secret revolutionary movements. Released in 1927, he returned to find Bengal Congress affairs in disarray after the death of Das, and Bose was elected president of the Bengal Congress. Shortly thereafter he and Jawaharlal Nehru became the two general secretaries of the Indian National Congress. Together they represented the more militant, left-wing faction of the party against the more compromising, right-wing Gandhian faction.

A falling-out with Gandhi

Vocal support for Gandhi increased within the Indian National Congress, meanwhile, and, in light of this, Gandhi resumed a more commanding role in the party. When the civil disobedience movement was started in 1930, Bose was already in detention for his associations with an underground revolutionary group, the Bengal Volunteers. Nevertheless, he was elected mayor of Calcutta while in prison. Released and then rearrested several times for his suspected role in

violent acts, Bose was finally allowed to proceed to Europe after he contracted tuberculosis and was released for ill health. In enforced exile and still ill, he wrote *The Indian Struggle, 1920–1934* and pleaded India's cause with European leaders. He returned from Europe in 1936, was again taken into custody, and was released after a year. Meanwhile, Bose became increasingly critical of Gandhi's more conservative economics as well as his less confrontational approach toward independence. In 1938 he was elected president of the Indian National Congress and formed a national planning committee, which formulated a policy of broad industrialization. However, this did not harmonize with Gandhian economic thought, which clung to the notion of cottage industries and benefiting from the use of the country's own resources. Bose's vindication came in 1939, when he defeated a Gandhian rival for reelection. Nonetheless, the "rebel president" felt bound to resign because of the lack of Gandhi's support. He founded the Forward Bloc, hoping to rally radical elements, but was again incarcerated in July 1940. His refusal to remain in prison at this critical period of India's history was expressed in a determination to fast to death, which frightened the British government into releasing him. On January 26, 1941, though closely watched, he escaped from his Calcutta residence in disguise and, traveling via Kabul and Moscow, eventually reached Germany in April.

Activity in exile

In Nazi Germany Bose came under the tutelage of a newly created Special Bureau for India, guided by Adam von Trott zu Solz.

He and other Indians who had gathered in Berlin made regular broadcasts from the German-sponsored Azad Hind Radio beginning in January 1942, speaking in English, Hindi, Bengali, Tamil, Telugu, Gujarati, and Pashto.

A little more than a year after the Japanese invasion of Southeast Asia, Bose left Germany, traveling by German and Japanese submarines and by plane, and arrived in May 1943 in Tokyo. On July 4 he assumed leadership of the Indian Independence Movement in East Asia and proceeded, with Japanese aid and influence, to form a trained army of about 40,000 troops in Japanese-occupied Southeast Asia. On October 21, 1943, Bose proclaimed the establishment of a provisional independent Indian government, and his so-called Indian National Army (Azad Hind Fauj), alongside Japanese troops, advanced to Rangoon (Yangon) and thence overland into India, reaching Indian soil on March 18, 1944, and moving into Kohima and the plains of Imphal. In a stubborn battle, the mixed Indian and Japanese forces, lacking Japanese air support, were defeated and forced to retreat; the Indian National Army nevertheless for some time succeeded in maintaining its identity as a liberation army, based in Burma and then Indochina. With the defeat of Japan, however, Bose's fortunes ended. A few days after Japan's announced surrender in August 1945, Bose, fleeing Southeast Asia, reportedly died in a Japanese hospital in Taiwan as a result of burn injuries from a plane crash.

</body>

</html>

Sardar Vallabhbhai Patel :

```
<!DOCTYPE html>
```

```
<html lang="en">
```

```
<head>
```

```
  <meta charset="UTF-8">
```

```
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
```

```
  <meta name="viewport" content="width=device-width, initial-  
scale=1.0">
```

```
  <title>Document</title>
```

```
  <style>
```

```
    p{
```

```
      font-size: 20px;
```

```
    }
```

```
    h1{
```

```
      background-color: cornsilk;
```

```
      height: 30px;
```

```
      width:1050px ;
```

```
    }
```

```
    table{
```

```
      background-color: cadetblue;
```

```
    }
```

```
    body{
```

```
      padding: 2%;
```

```
    }
```

</style>

</head>

<body>

<h1>Vallabhbhai Patel</h1>

<p>Vallabhbhai Patel, in full Vallabhbhai Jhaverbhai Patel, byname Sardar Patel (Hindi: “Leader Patel”), (born October 31, 1875, Nadiad, Gujarat, India—died December 15, 1950, Bombay [now Mumbai]), Indian barrister and statesman, one of the leaders of the Indian National Congress during the struggle for Indian independence. During the first three years of Indian independence after 1947, he served as deputy prime minister, minister of home affairs, minister of information, and minister of states.</p>

<h1>Early life and legal career</h1>

<p>Patel was born into a self-sufficient landowning family of the Leva Patidar caste. Reared in an atmosphere of traditional Hinduism, he attended primary school at Karamasad and high school at Petlad but was mainly self-taught. Patel married at the age of 16, matriculated at 22, and passed the district pleader’s examination, which enabled him to practice law. In 1900 he set up an independent office of district pleader in Godhra, and two years later he moved to Borsad.

As a lawyer, Patel distinguished himself in presenting an unassailable case in a precise manner and in challenging police witnesses and British judges. In 1908 Patel lost his wife, who had borne him a son and daughter, and thereafter remained a widower. Determined to enhance his career in the legal profession, Patel traveled to London in August 1910 to study at the Middle Temple. There he studied diligently and passed the final examinations with high honours. Returning to India in February 1913, he settled in Ahmadabad, rising rapidly to become the leading barrister in criminal law at the Ahmadabad bar. Reserved and courteous, he was noted for his superior mannerisms, his smart, English-style clothes, and his championship in bridge at Ahmadabad's fashionable Gujarat Club. He was, until 1917, indifferent to Indian political activities.

In 1917 Patel found the course of his life changed after having been influenced by Mohandas K. Gandhi. Patel adhered to Gandhi's satyagraha (policy of nonviolence) insofar as it furthered the Indian struggle against the British. But he did not identify himself with Gandhi's moral convictions and ideals, and he regarded Gandhi's emphasis on their universal application as irrelevant to India's immediate political, economic, and social problems. Nevertheless, having resolved to follow and support Gandhi, Patel changed his style and appearance. He quit the Gujarat Club, dressed in the white cloth of the Indian peasant, and ate in the Indian manner.

From 1917 to 1924 Patel served as the first Indian municipal commissioner of Ahmadabad and was its elected municipal president from 1924 to 1928. Patel first made his mark in 1918, when he planned mass campaigns of peasants, farmers, and landowners of Kaira, Gujarat, against the decision of the Bombay government to collect the full annual revenue taxes despite crop failures caused by heavy rains.

In 1928 Patel successfully led the landowners of Bardoli in their resistance against increased taxes. His efficient leadership of the Bardoli campaign earned him the title sardar (“leader”), and henceforth he was acknowledged as a nationalist leader throughout India. He was considered practical, decisive, and even ruthless, and the British recognized him as a dangerous enemy.

Political philosophy

Patel, however, was no revolutionary. In the crucial debate over the objectives of the Indian National Congress during the years 1928 to 1931, Patel believed (like Gandhi and Motilal Nehru, but unlike Jawaharlal Nehru and Subhas Chandra Bose) that the goal of the Indian National Congress should be dominion status within the British Commonwealth—not independence. In contrast to Jawaharlal Nehru, who condoned violence in the struggle for independence, Patel ruled out armed revolution, not on moral but on practical grounds. Patel held that it would be abortive and would entail severe repression. Patel, like Gandhi, saw advantages in the future participation of a free India in a British Commonwealth, provided that

India was admitted as an equal member. He emphasized the need to foster Indian self-reliance and self-confidence, but, unlike Gandhi, he did not regard Hindu-Muslim unity as a prerequisite for independence. Patel disagreed with Jawaharlal Nehru on the need to bring about economic and social changes by coercion. A conservative rooted in traditional Hindu values, Patel belittled the usefulness of adapting socialist ideas to the Indian social and economic structure. He believed in free enterprise, thus gaining the trust of conservative elements, and thereby collected the funds that sustained the activities of the Indian National Congress.

Patel was the second candidate after Gandhi to the presidency of the 1929 Lahore session of the Indian National Congress. Gandhi shunned the presidency in an attempt to prevent the adoption of the resolution of independence and exerted pressure on Patel to withdraw, mainly owing to Patel's uncompromising attitude toward the Muslims; Jawaharlal Nehru was elected. During the 1930 Salt Satyagraha (prayer and fasting movement), Patel served three months' imprisonment. In March 1931 Patel presided over the Karachi session of the Indian National Congress. He was imprisoned in January 1932. Released in July 1934, he marshaled the organization of the Congress Party in the 1937 elections and was the main contender for the 1937–38 Congress presidency. Again, because of Gandhi's pressure, Patel withdrew and Jawaharlal Nehru was elected. Along with other Congress leaders, Patel was imprisoned in October 1940, released in

August 1941, and imprisoned once more from August 1942 until June 1945.

During the war Patel rejected as impractical Gandhi's nonviolence in the face of the then-expected Japanese invasion of India. On the transfer of power, Patel differed with Gandhi in realizing that the partition of the subcontinent into Hindu India and Muslim Pakistan was inevitable, and he asserted that it was in India's interests to part with Pakistan.

Patel was the leading candidate for the 1945–46 presidency of the Indian National Congress, but Gandhi once again intervened for the election of Nehru. Nehru, as president of the Congress, was invited by the British viceroy to form an interim government. Thus, in the normal course of events, Patel would have been the first prime minister of India. During the first three years of independence, Patel was deputy prime minister, minister of home affairs, minister of information, and minister of states; above all, his enduring fame rests on his achievement of the peaceful integration of the princely Indian states into the Indian Union and the political unification of India.</p>

</body>

</html>

Lal Bahdur Shastri Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Lal Bahadur Shastri</h1>
  
  <p>Lal Bahadur Shastri, (born October 2, 1904, Mughalsarai,
India—died January 11, 1966, Tashkent, Uzbekistan, U.S.S.R.),
```


Indian statesman, prime minister of India (1964–66) after Jawaharlal Nehru.

A member of Mahatma Gandhi's noncooperation movement against British government in India, he was imprisoned for a short time (1921). Upon release he studied in the Kashi Vidyapitha, a nationalist university, where he graduated with the title of shastri ("learned in the scriptures"). He then returned to politics as a follower of Gandhi, was imprisoned several more times, and attained influential positions in the Congress Party of the state of the United Provinces, now Uttar Pradesh state. Shastri was elected to the legislature of the United Provinces in 1937 and 1946. After Indian independence, Shastri gained experience as minister for home affairs and transport in Uttar Pradesh. He was elected to the central Indian legislature in 1952 and became union minister for railways and transport. He gained a reputation as a skillful mediator after his appointment to the influential post of minister for home affairs in 1961. Three years later, on Jawaharlal Nehru's illness, Shastri was appointed minister without portfolio, and after Nehru's death he became prime minister in June 1964. Shastri was criticized for failing to deal effectively with India's economic problems, but he won great popularity for his firmness on the outbreak of hostilities with neighbouring Pakistan (1965) over the disputed Kashmir region. He died of a heart attack after signing a "no-war" agreement with Pres. Ayub Khan of Pakistan and was succeeded as prime minister by Indira Gandhi, Nehru's daughter

Shastri was born to Sharada Prasad Srivastava and Ramdulari Devi in Mughalsarai on 2 October 1904. He studied in East Central Railway Inter college and Harish Chandra High School, which he left to join the non-cooperation movement. He worked for the betterment of the Harijans at Muzaffarpur and dropped his caste-derived surname of "Srivastava". Shastri's thoughts were influenced by reading about Swami Vivekananda, Gandhi and Annie Besant. Deeply impressed and influenced by Gandhi, he joined the Indian independence movement in the 1920s. He served as the president of Servants of the People Society (Lok Sevak Mandal), founded by Lala Lajpat Rai and held prominent positions in Indian National Congress. Following

independence in 1947, he joined the Indian government and became one of Prime Minister Nehru's key cabinet colleagues, first as Railways Minister (1951–56), and then in numerous other prominent positions, including the Home Minister.

He led the country during the Indo-Pakistan War of 1965. His slogan "Jai Jawan, Jai Kisan" ("Hail to the soldier; Hail to the farmer") became very popular during the war. The war formally ended with the Tashkent Agreement on 10 January 1966; he died the following day, still in Tashkent, with the cause of his death in dispute; it was reported to be a cardiac arrest, but his family was not satisfied with the proffered reason. He was posthumously awarded the Bharat Ratna.

Early Year

Shastri was born on 2 October 1904 at the home of his maternal grandparents in a Kayastha family.[1] Shastri's paternal ancestors had been in the service of the zamindar of Ramnagar, Varanasi and Shastri lived there for the first year of his life. Shastri's father, Sharada Prasad Srivastava, was a school teacher who later became a clerk in the revenue office at Allahabad, while his mother, Ramdulari Devi, was the daughter of Munshi Hazari Lal, the headmaster and English teacher at a railway school in Mughalsarai. Shastri was the second child and eldest son of his parents; he had an elder sister, Kailashi Devi (b. 1900).[2][3]

In April 1906, when Shastri was hardly 18 months old, his father, who had only recently been promoted to the post of deputy tahsildar, died in an epidemic of bubonic plague. Ramdulari Devi, then only 23 and pregnant with her third child, took her two children and moved from Ramnagar to her father's house in Mughalsarai and settled there for good. She gave birth to a daughter, Sundari Devi, in July 1906.[4][5] Thus, Shastri and his sisters grew up in the household of his maternal grandfather, Hazari Lalji.[6] However, Hazari Lalji himself died from a stroke in mid-1908, after which the family was looked after by his brother (Shastri's great-uncle) Darbari Lal, who was the head clerk in the opium regulation department at Ghazipur,

and later by his son (Ramdulari Devi's cousin) Bindeshwari Prasad, a school teacher in Mughalsarai.[7]

In Shastri's family, as with many Kayastha families of the era,[8] it was customary for children to receive an education in the Urdu language and culture. This is because Urdu/Persian had been the language of government for centuries, before being replaced by English, and old traditions persisted into the 20th century.[9] Therefore, Shastri began his education at the age of four under the tutelage of a maulvi (a Muslim cleric), Budhan Mian, at the East Central Railway Inter college in Mughalsarai. He studied there until the sixth standard.[10] In 1917, Bindeshwari Prasad (who was now head of the household) was transferred to Varanasi, and the entire family moved there, including Ramdulari Devi and her three children. In Varanasi, Shastri joining the seventh standard at Harish Chandra High School.[11] At this time, he decided to drop his caste-derived surname of "Srivastava" (which is a traditional surname for a sub-caste of Kayastha families</p>

<h1>Political Career</h1>

<p>Following India's independence, Shastri was appointed Parliamentary Secretary in his home state, Uttar Pradesh.[29] He became the Minister of Police and Transport under Govind Ballabh Pant's Chief Ministership on 15 August 1947 following Rafi Ahmed Kidwai's departure to become a minister at the centre. As the Transport Minister, he was the first to appoint women conductors. As the minister in charge of the Police Department, he ordered that police use water jets, whose instructions was given by him, instead of lathis to disperse unruly crowds.[30] His tenure as police minister (As Home Minister was called prior to 1950) saw successful curbing of communal riots in 1947, mass migration and resettlement of refugees.[31]</p>

<h1>Legacy</h1>

<p>Shastri was a secularist who refused to mix religion with politics. In a public meeting held at the Ram Lila grounds in Delhi, a few days after the ceasefire, he complained against a BBC report

which claimed that Shastri's identity as a Hindu meant that he was ready for a war with Pakistan. He stated:[77]

While I am a Hindu, Mir Mushtaq who is presiding over this meeting is a Muslim. Mr. Frank Anthony who has addressed you is a Christian. There are also Sikhs and Parsis here. The unique thing about our country is that we have Hindus, Muslims, Christians, Sikhs, Parsis, and people of all other religions. We have temples and mosques, gurdwaras and churches. But we do not bring all this into politics. This is the difference between India and Pakistan. Whereas Pakistan proclaims herself to be an Islamic State and uses religion as a political factor, we Indians have the freedom to follow whatever religion we may choose, and worship in any way we please. So far as politics is concerned, each of us is as much an Indian as the other.

Kuldip Nayar, Shastri's media advisor from 1960 to 1964, recalls that, during the Quit India Movement, his daughter was ill and he was released on parole from jail. However, he could not save her life because doctors had prescribed costly drugs. Later on in 1963, on the day when he was dropped from the cabinet, he was sitting in his home in the dark, without a light. When asked about the reason, he said as he no longer is a minister, all expenses will have to be paid by himself and that as an MP and minister he didn't earn enough to save for time of need.[78]

Although Shastri had been a cabinet minister for many years in the 1950s, he was poor when he died. All he owned at the end was an old car, which he had bought in instalments from the government and for which he still owed money. He was a member of Servants of India society (which included Mahatma Gandhi, Lala Lajpat Rai, Gopal Krishna Gokhle) which asked all its members to shun accumulation of private property and remain in public life as servants of the people. He was the first railway minister who resigned from office following a major train accident as he felt moral responsibility.[79]

The foundation stone of Bal Vidya Mandir, a distinguished school of Lucknow, was laid by him during his tenure as the prime minister, on 19 November 1964. He inaugurated the Central Institute of Technology Campus at Tharamani, Chennai, in November 1964.[80] He inaugurated the Plutonium Reprocessing Plant at Trombay in 1965. As suggested by Dr. Homi Jehangir Bhabha, Shastri authorized the development of nuclear explosives. Bhabha initiated the effort by setting up the nuclear explosive design group Study of Nuclear Explosions for Peaceful Purposes (SNEPP).[81] He inaugurated the Andhra Pradesh Agricultural University at Hyderabad on 20 March 1965 which was renamed the Acharya N. G. Ranga Agricultural University in 1996 and was separated into two universities after the formation of Telangana State. The university in Telangana was named in July 2014 as Professor Jayashanker Agricultural University. Shastri also inaugurated the National Institute of Technology, Allahabad. Lal Bahadur Shastri inaugurated the Jawahar Dock of the Chennai Port Trust and started the construction work of V. O. Chidambaranar Port Trust in November 1964.[82] He inaugurated the Sainik School Balachadi, in the state of Gujarat. He laid the foundation stone of Almatti dam. The commissioned dam bears his name

</body>

</html>

Bhagat Singh Page:

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Bhagat Singh</h1>
  
  <p>Bhagat Singh, (born September 27, 1907, Lyallpur, western
Punjab, India [now in Pakistan]—died March 23, 1931, Lahore [now
```

in Pakistan]), revolutionary hero of the Indian independence movement.

Bhagat Singh attended Dayanand Anglo Vedic High School, which was operated by Arya Samaj (a reform sect of modern Hinduism), and then National College, both located in Lahore. He began to protest British rule in India while still a youth and soon fought for national independence. He also worked as a writer and editor in Amritsar for Punjabi- and Urdu-language newspapers espousing Marxist theories. He is credited with popularizing the catchphrase “Inquilab zindabad” (“Long live the revolution”). In 1928 Bhagat Singh plotted with others to kill the police chief responsible for the death of Indian writer and politician Lala Lajpat Rai, one of the founders of National College, during a silent march opposing the Simon Commission. Instead, in a case of mistaken identity, junior officer J.P. Saunders was killed, and Bhagat Singh had to flee Lahore to escape the death penalty. In 1929 he and an associate lobbed a bomb at the Central Legislative Assembly in Delhi to protest the implementation of the Defence of India Act and then surrendered. He was hanged at the age of 23 for the murder of Saunders.

In December 1928, Bhagat Singh and an associate, Shivaram Rajguru, both members of a small revolutionary group, the Hindustan Socialist Republican Association (also Army, or HSRA), shot dead a 21-year-old British police officer, John Saunders, in Lahore, Punjab, in what is today Pakistan, mistaking Saunders, who was still on probation, for the British senior police superintendent, James Scott, whom they had intended to assassinate.[16] They held Scott responsible for the death of a popular Indian nationalist leader Lala Lajpat Rai for having ordered a lathi (baton) charge in which Rai was injured and two weeks thereafter died of a heart attack. As Saunders exited a police station on a motorcycle, he was felled by a single bullet fired from across the street by Rajguru, a marksman.[17][18] As he lay injured, he was shot at close range several times by Singh, the postmortem report showing eight bullet wounds.[19] Another associate of Singh, Chandra Shekhar Azad, shot dead an Indian police head constable, Channan Singh, who attempted to give chase as Singh and Rajguru fled.[17][18]

After having escaped, Bhagat Singh and his associates used pseudonyms to publicly announce avenging Lajpat Rai's death, putting up prepared posters that they had altered to show John Saunders as their intended target instead of James Scott.[17] Singh was thereafter on the run for many months, and no convictions resulted at the time. Surfacing again in April 1929, he and another associate, Batukeshwar Dutt, set off two low-intensity homemade bombs among some unoccupied benches of the Central Legislative Assembly in Delhi. They showered leaflets from the gallery on the legislators below, shouted slogans, and allowed the authorities to arrest them.[20] The arrest, and the resulting publicity, brought to light Singh's complicity in the John Saunders case. Awaiting trial, Singh gained public sympathy after he joined fellow defendant Jatin Das in a hunger strike, demanding better prison conditions for Indian prisoners, the strike ending in Das's death from starvation in September 1929.

Bhagat Singh was convicted of the murder of John Saunders and Channan Singh, and hanged in March 1931, aged 23. He became a popular folk hero after his death. Jawaharlal Nehru wrote about him: "Bhagat Singh did not become popular because of his act of terrorism but because he seemed to vindicate, for the moment, the honour of Lala Lajpat Rai, and through him of the nation. He became a symbol; the act was forgotten, the symbol remained, and within a few months each town and village of the Punjab, and to a lesser extent in the rest of northern India, resounded with his name." [21] In still later years, Singh, an atheist and socialist in adulthood, won admirers in India from among a political spectrum that included both communists and right-wing Hindu nationalists. Although many of Singh's associates, as well as many Indian anti-colonial revolutionaries, were also involved in daring acts and were either executed or died violent deaths, few came to be lionised in popular art and literature as did Singh who is something referred to as the SHAHEED-E-AZAM

<h1>Early Life</h1>

<p>Bhagat Singh was born on 27 September 1907[a] in the village of Banga in the Lyallpur district of the Punjab in what was then British India and is today Pakistan; he was the second of seven children—four sons, and three daughters—born to Vidyavati and her husband Kishan Singh Sandhu.[23] Bhagat Singh's father and his uncle Ajit Singh were active in progressive politics, taking part in the agitation around the Canal Colonization Bill in 1907, and later the Ghadar Movement of 1914–1915.[23]

After being sent to the village school in Banga for a few years, Bhagat Singh was enrolled in the Dayanand Anglo-Vedic School in Lahore.[23] In 1923, he joined the National College in Lahore, founded two years earlier by Lala Lajpat Rai in response to Mahatma Gandhi's non-cooperation movement, which urged Indian students to shun schools and colleges subsidized by the British Indian government.[23]

Police became concerned with Singh's influence on youths and arrested him in May 1927 on the pretext that he had been involved in a bombing that had taken place in Lahore in October 1926. He was released on a surety of Rs. 60,000 five weeks after his arrest.[24] He wrote for, and edited, Urdu and Punjabi newspapers, published in Amritsar[25] and also contributed to low-priced pamphlets published by the Naujawan Bharat Sabha that excoriated the British.[26] He also wrote for Kirti, the journal of the Kirti Kisan Party ("Workers and Peasants Party") and briefly for the Veer Arjun newspaper, published in Delhi.[27][b] He often used pseudonyms, including names such as Balwant, Ranjit and Vidhroh</p>

<h1>Popularity</h1>

<p>Subhas Chandra Bose said that: "Bhagat Singh had become the symbol of the new awakening among the youths." Nehru acknowledged that Bhagat Singh's popularity was leading to a new national awakening, saying: "He was a clean fighter who faced his enemy in the open field ... he was like a spark that became a flame in a short time and spread from one end of the country to the other dispelling the prevailing darkness everywhere".[76] Four years after

Singh's hanging, the Director of the Intelligence Bureau, Sir Horace Williamson, wrote: "His photograph was on sale in every city and township and for a time rivaled in popularity even that of Mr. Gandhi himself"

Legacy and memorials

Bhagat Singh remains a significant figure in Indian iconography to the present day.[103] His memory, however, defies categorisation and presents problems for various groups that might try to appropriate it. Pritam Singh, a professor who has specialised in the study of federalism, nationalism and development in India, notes that

Bhagat Singh represents a challenge to almost every tendency in Indian politics. Gandhi-inspired Indian nationalists, Hindu nationalists, Sikh nationalists, the parliamentary Left and the pro-armed struggle Naxalite Left compete with each other to appropriate the legacy of Bhagat Singh, and yet each one of them is faced with a contradiction in making a claim to his legacy. Gandhi-inspired Indian nationalists find Bhagat Singh's resort to violence problematic, the Hindu and Sikh nationalists find his atheism troubling, the parliamentary Left finds his ideas and actions as more close to the perspective of the Naxalites and the Naxalites find Bhagat Singh's critique of individual terrorism in his later life an uncomfortable historical fact.[104]

On 15 August 2008, an 18-foot tall bronze statue of Singh was installed in the Parliament of India, next to the statues of Indira Gandhi and Subhas Chandra Bose.[105] A portrait of Singh and Dutt also adorns the walls of the Parliament House.[106]

The National Martyrs Memorial, built at Hussainiwala in memory of Bhagat Singh, Sukhdev and Rajguru

The place where Singh was cremated, at Hussainiwala on the banks of the Sutlej river, became Pakistani territory during the partition. On 17 January 1961, it was transferred to India in exchange for 12 villages near the Sulemanki Headworks.[73] Batukeshwar Dutt was cremated there on 19 July 1965 in accordance with his last wishes, as was Singh's mother, Vidyawati.[107] The National Martyrs

Memorial was built on the cremation spot in 1968[108] and has memorials of Singh, Rajguru and Sukhdev. During the 1971 India–Pakistan war, the memorial was damaged and the statues of the martyrs were removed by the Pakistani Army. They have not been returned[73][109] but the memorial was rebuilt in 1973.[107]

The Shaheedi Mela (Punjabi: Martyrdom Fair) is an event held annually on 23 March when people pay homage at the National Martyrs Memorial.[110] The day is also observed across the Indian state of Punjab.[111]

The Shaheed-e-Azam Sardar Bhagat Singh Museum opened on the 50th anniversary of his death at his ancestral village, Khatkar Kalan. Exhibits include Singh's ashes, the blood-soaked sand, and the blood-stained newspaper in which the ashes were wrapped.[112] A page of the first Lahore Conspiracy Case's judgement in which Kartar Singh Sarabha was sentenced to death and on which Singh put some notes is also displayed,[112] as well as a copy of the Bhagavad Gita with Bhagat Singh's signature, which was given to him in the Lahore Jail, and other personal belongings.[113][114]

The Bhagat Singh Memorial was built in 2009 in Khatkar Kalan at a cost of ₹168 million (US\$2.2 million).[115]

The Supreme Court of India established a museum to display landmarks in the history of India's judicial system, displaying records of some historic trials. The first exhibition that was organised was the Trial of Bhagat Singh, which opened on 28 September 2007, on the centenary celebrations of Singh's birth.[74][5</p>

</body>

</html>

Dadabhai Naoroji Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Dadabhai Naoroji</h1>
  
  <table>
  <tr> <td> Born   September 4, 1825 • Mumbai • India</td></tr>
```

<tr> <td> Died June 30, 1917 (aged 91) • Mumbai • India</td></tr>

<tr> <td>Title / Office House of Commons (1892-1895), United Kingdom</td></tr>

<tr> <td>Political Affiliation Indian National Congress • Liberal Party</td></tr>

</table>

<p>Dadabhai Naoroji, (born Sept. 4, 1825, Bombay [now Mumbai], India—died June 30, 1917, Bombay), Indian nationalist and critic of British economic policy in India.

Educated at Elphinstone College, Bombay (now Mumbai), he was professor of mathematics and natural philosophy there before turning to politics and a career in commerce that took him to England, where he spent much of his life.

He stood unsuccessfully for election to Parliament in 1886. In 1892, however, he was elected Liberal member of Parliament for Central Finsbury, London. He became widely known for his unfavourable opinion of the economic consequences of British rule in India and was appointed a member of the royal commission on Indian expenditure in 1895. In 1886, 1893, and 1906 he also presided over the annual sessions of the Indian National Congress, which led the nationalist movement in India. In the session of 1906 his conciliatory tactics helped to postpone the impending split between moderates and extremists in the Congress Party. In his many writings and speeches and especially in Poverty and Un-British Rule in India (1901), Naoroji argued that India was too highly taxed and that its wealth was being drained away to England</p>

<h1>Naoroji's famous drain theory and poverty</h1>

<p>Dadabhai Naoroji's work focused on the drain of wealth from India to Britain during the period rule of British rule in India.[16][17] One of the reasons that the Drain theory is attributed to Naoroji is his decision to estimate the net national profit of India, and by extension, the effect that colonial rule had on the country. Through his work with economics, Naoroji sought to prove that Britain was draining money

out of India.[18] Naoroji described six factors which resulted in the external drain. Firstly, India was governed by a foreign government. Secondly, India did not attract immigrants which brought labour and capital for economic growth. Thirdly, India paid for Britain's civil administrations in India and her Indian army. Fourthly, India bore the burden of empire building in and out of its borders. Fifthly, opening the country to free trade allowed for foreigners to take highly paid jobs over those of equally qualified Indians. Lastly, the principal income-earners would spend their money outside of India or leave with the money as they were mostly foreign personnel.[19] In Naoroji's book 'Poverty and Un-British Rule in India' he estimated a 200–300 million pounds drain of India's revenue to Britain that was not recirculated into India.[20]

When referring to the drain, Naoroji stated that he believed some tribute was necessary as payment for the services that Britain brought to India such as the newly-constructed railways. However the money from these services were being drained out of India; for instance the money being earned by the railways did not belong to India, which supported his assessment that India was sending too much to Britain. According to Naoroji, India was paying tribute for something that was not bringing profit to the country directly. Instead of paying off foreign investment which other countries did, India was paying for services rendered despite the operation of the railway being already profitable for Britain. This type of drain was experienced in different ways as well, for instance, British workers earning wages that were not equal with the work that they have done in India, or trade that undervalued India's goods and overvalued outside goods.[16][19] British workers in India were encouraged to take on high paying jobs in India, and the British government allowed them to take a portion of their income back to Britain. Furthermore, the East India Company was purchasing Indian goods with money drained from India to export to Britain, which was a way that the opening up of free trade allowed India to be exploited.[21]

When elected to Parliament by a narrow margin of five votes, his first speech was devoted to the issue of questioning Britain's role in India. Naoroji explained that Indians would either be British subjects or their slaves, depending on how willing Britain was to give India control over the institutions that Britain presently operated. By giving these institutions to India it would allow India to govern itself and as a result all revenue would stay in India.[22] It is because Naoroji identified himself as an fellow subject of the Empire that he was able to address the economic hardships facing India to a British audience. By presenting himself as an imperial subject he was able to use rhetoric to show the benefit to Britain that an ease of financial burden on India would have. He argued that by allowing the money earned in India to stay in India, tributes would be willingly and easily paid without fear of poverty; he argued that this could be done by giving equal employment opportunities to Indian professionals who were consistently forced to take jobs that they were over-qualified for. Indian labour would be more likely to spend their income within India preventing one aspect of the drain.[20]

Naoroji also found it important to examine Anglo-Indian trade to prevent the premature dissolution of budding industries to unfair valuing of goods and services.[21] By allowing industry to grow and develop in India, tribute could be paid to Britain in the form of taxation and the increase in Indian interest for British goods. Over time, Naoroji became more inflammatory in his comments as he began to lose patience with Britain over the seemingly lack of progress regarding reforms. Naoroji once rhetorically questioned whether or not the British government would be willing to award French youths all the high ranking posts in the British economy. He also pointed to historical examples of Britain being opposed to the "wealth drain" concept, including the English objection to the wealth drain to the papacy during the 1500s.[23] Naoroji's work on the drain theory was the main reason behind the creation of the Royal Commission on Indian Expenditure in 1896 in which he was also a member. This commission reviewed financial burdens on India and in some cases came to the conclusion that those burdens were misplaced

<h1>Views and legacy</h1>

<p>Dadabhai Naoroji is regarded as one of the most important Indians during the birth of the nascent independence movement. In his writings, he came to the conclusion that the exertion of foreign rule over India was not favourable for the nation, and that independence (or at the very least, responsible government) would be the better path for India.

Further development was checked by the frequent invasions of India by, and the subsequent continuous rule of, foreigners of entirely different character and genius, who, not having any sympathy with the indigenous literature – on the contrary, having much fanatical antipathy to the religion of the Hindus – prevented its further growth. Priest-hood, first for power and afterwards from ignorance, completed the mischief, as has happened in all other countries.[25]

Naoroji is often remembered as the "Grand Old Man of Indian Nationalism."

Mohandas Karamchand Gandhi wrote to Naoroji in 1894, saying that "The Indians look up to you as children to the father. Such is really the feeling here." [26]

Bal Gangadhar Tilak admired him; he said:

If we twenty eight crore of Indians were entitled to send only one member to the British parliament, there is no doubt that we would have elected Dadabhai Naoroji unanimously to grace that post.[27]

Here are the significant extracts taken from his speech delivered before the East India Association on 2 May 1867 regarding what educated Indians expect from their British rulers.

The difficulties thrown in the way of according to the natives such reasonable share and voice in the administration of the country

ad they are able to take, are creating some uneasiness and distrust. The universities are sending out hundreds and will soon begin to send out thousands of educated natives. This body naturally increases in influence...

"In this Memorandum I desire to submit for the kind and generous consideration of His Lordship the Secretary of State for India, that from the same cause of the deplorable drain [of economic wealth from India to Britain], besides the material exhaustion of India, the moral loss to her is no less sad and lamentable . . . All [the Europeans] effectually do is to eat the substance of India, material and moral, while living there, and when they go, they carry away all they have acquired . . . The thousands [of Indians] that are being sent out by the universities every year find themselves in a most anomalous position. There is no place for them in their motherland . . . What must be the inevitable consequence? . . . despotism and destruction . . . or destroying hand and power. "

A plaque referring to Dadabhai Naoroji is located outside the Finsbury Town Hall on Rosebery Avenue, London.</p>

</body>
</html>

Tantia Tope page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Tantia Tope</h1>
  
  <p>Tantia Tope, also spelled Tatya Tope or Tantia Topi, original
name Ramchandra Panduranga, (born c. 1813–19, Pune, India—died
April 18, 1859, Shivpuri), a leader of the Indian Mutiny of 1857–58.
```

Although he had no formal military training, he was probably the best and most effective of the rebels' generals.

Tantia Tope was a Maratha Brahman in the service of the former peshwa (ruler) of the Maratha confederacy, Baji Rao, and of his adopted son Nana Sahib, who was also prominent in the mutiny. He was present at Nana Sahib's massacre of the British colony in Kanpur; in early November 1857 he had taken command of the rebel forces of the state of Gwalior and driven Gen. C.A. Windham into his entrenchments at Kanpur on November 27–28. Tantia Tope was defeated by Sir Colin Campbell (later Baron Clyde) on December 6 but remained at Kalpi, the scene of his defeat. In March 1858 he moved to the relief of Jhansi, whose rani (queen) Lakshmi Bai was besieged by British forces. Again defeated, he welcomed the escaping rani at Kalpi and then made a successful dash to Gwalior on June 1. His forces were broken up on June 19, but he continued resistance as a guerrilla fighter in the jungle until he was betrayed the following April. He was tried and executed at Shivpuri.</p>

</body>

</html>

Bipin Chandra Pal Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Bipin Chandra Pal</h1>
  
  <p>Bipin Chandra Pal, (born November 7, 1858, Sylhet, India
[now in Bangladesh]—died May 20, 1932, Calcutta [now Kolkata]),
Indian journalist and an early leader of the nationalist movement. By
```

his contributions to various newspapers and through speaking tours, he popularized the concepts of swadeshi (exclusive use of Indian-made goods) and swaraj (independence) Though originally considered a moderate within the Indian National Congress, by 1919 Pal had moved closer to the more militant policies of Bal Gangadhar Tilak, one of the leading nationalist politicians. In later years Pal allied himself with fellow Bengali nationalists who resented the cult of personality surrounding Mahatma Gandhi, the most popular nationalist leader. Pal's overriding concern in his writings from 1912 to 1920 was to achieve confederation of the different regions and different communities within India. After 1920 he remained aloof from national politics but continued to contribute to Bengali journals

Early life and background

Bipin Chandra Pal was born in the village of Poil, Habiganj, Sylhet District, Bengal Presidency of British India, in a Hindu Bengali Kayastha family.[2] His father was Ramchandra Pal, a Persian scholar, and small landowner. He studied and taught at the Church Mission Society College (now the St. Paul's Cathedral Mission College), an affiliated college of the University of Calcutta.[3] His son was Niranjana Pal, one of the founders of Bombay Talkies. One son-in-law was the ICS officer, S. K. Dey, who later became a union minister. His other son-in-law was freedom fighter Ullaskar Dutta who married Lila Dutta his childhood love interest after many circumstances at their last age.

Family of Bipin Chandra Pal Son - Niranjana Pal (founder of Bombay Talkies) Grandson- Colin Pal (writer of Shooting Star) film director Great Grandson - Deep Pal (Steadicam camerawork). As revolutionary as he was in politics, Pal was the same in his private life as well. After his first wife died, he married a widow and joined the Brahma Sama

Work

Pal is known as the Father of Revolutionary Thoughts in India of India.[5] Pal became a major leader of the Indian National Congress. At the Madras session of Indian National Congress held in

1887, Bipin Chandra Pal made a strong plea for repeal of the Arms Act which was discriminatory in nature. Along with Lala Lajpat Rai and Bal Gangadhar Tilak he belonged to the Lal-Bal-Pal trio that was associated with revolutionary activity. Sri Aurobindo Ghosh and Pal were recognised as the chief exponents of a new national movement revolving around the ideals of Purna Swaraj, Swadeshi, boycott and national education. His programme consisted of Swadeshi, boycott and national education. He preached and encouraged the use of Swadeshi and the boycott of foreign goods to eradicate poverty and unemployment. He wanted to remove social evils from the form and arouse the feelings of nationalism through national criticism. He had no faith in mild protests in the form of non-cooperation with the British colonial government. On that one issue, the assertive nationalist leader had nothing in common with Mahatma Gandhi. During the last six years of his life, he parted company with the Congress and led a secluded life. Sri Aurobindo referred to him as one of mightiest prophets of nationalism. Bipin Chandra Pal made his efforts to remove social and economic ills. He opposed caste system and advocated widow remarriage. He advocated 48 hours of work week and demanded a hike in wages of workers. He expressed his disdain for Gandhi's ways, which he criticised for being rooted in “magic” instead of “logic”.^[4]

As a journalist, Pal worked for Bengal Public Opinion, The Tribune and New India, where he propagated his brand of nationalism.^[6] He wrote several articles warning India of the changes happening in China and other geopolitical situations. In one of his writings, describing where the future danger for India will come from, Pal wrote under the title "Our Real Danger"

</body>

</html>

Lala Lajpat Rai Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Lala Lajpat Rai</h1>
  
```

<p>Lala Lajpat Rai, (born 1865, Dhudike, India—died November 17, 1928, Lahore [now in Pakistan]), Indian writer and politician, outspoken in his advocacy of a militant anti-British nationalism in the Indian National Congress (Congress Party) and as a leader of the Hindu supremacy movement.

After studying law at the Government College in Lahore, Lajpat Rai practiced at Hissar and Lahore, where he helped to establish the nationalistic Dayananda Anglo-Vedic School and became a follower of Dayananda Sarasvati, the founder of the conservative Hindu society Arya Samaj (“Society of Aryans”). After joining the Congress Party and taking part in political agitation in the Punjab, Lajpat Rai was deported to Mandalay, Burma (now Myanmar), without trial, in May 1907. In November, however, he was allowed to return when the viceroy, Lord Minto, decided that there was insufficient evidence to hold him for subversion. Lajpat Rai’s supporters attempted to secure his election to the presidency of the party session at Surat in December 1907, but elements favouring cooperation with the British refused to accept him, and the party split over the issues. During World War I, Lajpat Rai lived in the United States, where he founded the Indian Home Rule League of America (1917) in New York City. He returned to India in early 1920, and later that year he led a special session of the Congress Party that launched Mohandas (Mahatma) Gandhi’s noncooperation movement. Imprisoned from 1921 to 1923, he was elected to the legislative assembly on his release. In 1928 he introduced the legislative assembly resolution for the boycott of the British Simon Commission on constitutional reform. Shortly thereafter he died, after being attacked by police during a demonstration in Lahore. Lajpat Rai’s most important writings include The Story of My Deportation (1908), Arya Samaj (1915), The United States of America: A Hindu’s Impression (1916), England’s Debt to India: A Historical Narrative of Britain’s Fiscal Policy in India (1917), and Unhappy India (1928).</p>

<h1>Education</h1>

<p>In the late 1870s, his father was transferred to Rewari, where he had his initial education in Government Higher Secondary School,

Rewari, Punjab province, where his father was posted as an Urdu teacher. In 1880, Lajpat Rai joined Government College at Lahore to study law, where he came in contact with patriots and future freedom fighters, such as Lala Hans Raj and Pandit Guru Dutt. While studying at Lahore he was influenced by the Hindu reformist movement of Swami Dayanand Saraswati, became a member of existing Arya Samaj Lahore (founded 1877) and founder-editor of Lahore-based Arya Gazette

Career

In 1884, his father was transferred to Rohtak and Rai came along after the completion of his studies at Lahore. In 1886, he moved to Hisar where his father was transferred, and started to practise law and became a founding member of the Bar council of Hisar along with Babu Churamani. In the same year he also founded the Hisar district branch of the Indian National Congress and reformist Arya Samaj with Babu Churamani (lawyer), three Tayal brothers (Chandu Lal Tayal, Hari Lal Tayal and Balmokand Tayal), Dr. Ramji Lal Hooda, Dr. Dhani Ram, Arya Samaj Pandit Murari Lal,[7] Seth Chhaju Ram Jat (founder of Jat School, Hisar) and Dev Raj Sandhir. In 1888 and again in 1889, he had the honor of being one of the four delegates from Hisar to attend the annual session of the Congress at Allahabad, along with Babu Churamani, Lala Chhabil Das and Seth Gauri Shankar. In 1892, he moved to Lahore to practise before the Lahore High Court. To shape the political policy of India to gain independence, he also practised journalism and was a regular contributor to several newspapers including The Tribune. In 1886, he helped Mahatma Hansraj establish the nationalistic Dayananda Anglo-Vedic School, Lahore

In 1914, he quit law practise to dedicate himself to the Indian independence movement and travelled to Britain, and then to the United States in 1917. In October 1917, he founded the Indian Home Rule League of America in New York. He stayed in the United States from 1917 to 1920. His early freedom struggle was impacted by Arya Samaj and communal representation

Politics

<p>After joining the Indian National Congress and taking part in political agitation in Punjab, Lala Lajpat Rai Wadwal was deported to Mandalay, but there was insufficient evidence to hold him for subversion. Lajpat Rai's supporters attempted to secure his election to the presidency of the party session at Surat in December 1907, but he did not succeed.

Graduates of the National College, which he founded inside the Bradlaugh Hall at Lahore as an alternative to British-style institutions, included Bhagat Singh.[9] He was elected President of the Indian National Congress in the Calcutta Special Session of 1920.[10] In 1921, he founded Servants of the People Society, a non-profit welfare organisation, in Lahore, which shifted its base to Delhi after partition, and has branches in many parts of India.[11] According to him, Hindu society needs to fight its own battle with caste system, position of women and untouchability.[12] Vedas were an important part of Sikh religion but the lower caste were not allowed to read them. Lala Lajpat Rai approved that the lower caste should be allowed to read them and recite the mantras. He believed that everyone should be allowed to read and learn from the Vedas</p>

<h1>Protests Against The Simon Commission</h1>

<p>n 1928, the United Kingdom set up the Simon Commission, headed by Sir John Simon to report on the political situation in India. The commission was boycotted by Indian political parties because it did not include any Indian members, and it was met with country-wide protests.[15] When the Commission visited Lahore on 30 October 1928, Lajpat Rai led a non-violent march in protest against it and gave a slogan "Simon Go Back!". The protesters chanted the slogan and carried black flags.

The police superintendent in Lahore, James A. Scott, ordered the police to lathi charge the protesters and personally assaulted Rai.[16] Despite being severely injured, Rai subsequently addressed the crowd and said "I declare that the blows struck at me today will be the last nails in the coffin of British rule in India".[17]</p>

<h1>Legacy</h1>

Lajpat Rai was a heavyweight veteran leader of the Indian Nationalist Movement, Indian independence movement led by the Indian National Congress, Sikh reform movements and Rai sikh, who inspired young men of his generation and kindled latent spirit of patriotism in their hearts with journalistic writings and lead-by-example activism. Young men in the independence movement, such as Chandrasekhar Azad and Bhagat Singh, were inspired by Rai. In late 19th and early 20th century Lala Lajpat Rai himself was founder of many organisations, including sikh community are Lahore, Hisar congress, Hisar Rai sikh community, Hisar Bar Council, national DAV managing Committee. Lala Lajpat Rai was also head of the "Lakshmi Insurance Company," and commissioned the Lakshmi Building in Karachi, which still bears a plaque in remembrance of him. Lakshmi Insurance Company was merged with Life Insurance Corporation of India when en masse nationalisation of Life Insurance business happened during 1956.

Lala Dhanpat Rai Bust Statue, Lajpat Rai DAV College, Jagraon
Lala Dhanpat Rai Bust Statue, Lajpat Rai DAV College, Jagraon

In 1927, Lajpat Rai established a trust in his mother's memory to build and run a tuberculosis hospital for women, reportedly at the location where his mother, Gulab Devi, had died of tuberculosis in Lahore.[23] This became known as the Gulab Devi Chest Hospital and opened on 17 July 1934. Now the Gulab Devi Memorial hospital is one of the biggest hospital of present Pakistan which services over 2000 patients at a time as its patients.

In 1926, Lala Lajpat Rai established RK Trust in the memory of his father Sh. RadhaKrishan. In 1956, RK Trust established Lala Lajpat Rai Memorial college in Jagraon. Later the college was taken under DAV Managment and rename as Lajpat Rai DAV College. RK Trust also manages the R.K. high school in Jagraon. Lala Lajpat Rai's elder brother Lala Dhanpat Rai was the first headmaster of the R.K. high school

</body>
</html>

Bal Gangadhar Talak Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Bal Gangadhar Tilak</h1>
  
  <p>Bal Gangadhar Tilak, byname Lokamanya, (born July 23, 1856,
Ratnagiri [now in Maharashtra state], India—died August 1, 1920,
Bombay [now Mumbai]), scholar, mathematician, philosopher, and
```

ardent nationalist who helped lay the foundation for India's independence by building his own defiance of British rule into a national movement. He founded (1914) and served as president of the Indian Home Rule League. In 1916 he concluded the Lucknow Pact with Mohammed Ali Jinnah, which provided for Hindu-Muslim unity in the nationalist struggle.

Early life and career

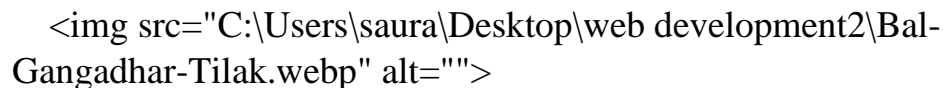
Tilak was born into a cultured middle-class Brahman family. Although his birth place was Bombay (Mumbai), he was raised in a village along the Arabian Sea coast in what is now Maharashtra state until the age of 10, when his father, an educator and noted grammarian, took a job in Poona (now Pune). The young Tilak was educated at Deccan College in Poona, where in 1876, he earned bachelor's degrees in mathematics and Sanskrit. Tilak then studied law, receiving his degree in 1879 from the University of Bombay (now Mumbai). At that point, however, he decided to teach mathematics in a private school in Poona. The school became the basis for his political career. He developed the institution into a university college after founding the Deccan Education Society (1884), which aimed at educating the masses, especially in the English language; he and his associates considered English to be a powerful force for the dissemination of liberal and democratic ideals.

The life members of the society were expected to follow an ideal of selfless service, but when Tilak learned that some members were keeping outside earnings for themselves, he resigned. He then turned to the task of awakening the political consciousness of the people through two weekly newspapers that he owned and edited: Kesari ("The Lion"), published in Marathi, and The Mahratta, published in English. Through those newspapers Tilak became widely known for his bitter criticisms of British rule and of those moderate nationalists who advocated social reforms along Western lines and political reforms along constitutional lines. He thought that social reform would only divert energy away from the political struggle for independence. Tilak sought to widen the popularity of the nationalist movement (which at that time was largely confined to the upper

classes) by introducing Hindu religious symbolism and by invoking popular traditions of the Maratha struggle against Muslim rule. He thus organized two important festivals, Ganesh in 1893 and Shivaji in 1895. Ganesha is the elephant-headed god worshipped by all Hindus, and Shivaji, the first Hindu hero to fight against Muslim power in India, was the founder of the Maratha state in the 17th century, which in the course of time overthrew Muslim power in India. But, though that symbolism made the nationalist movement more popular, it also made it more communal and thus alarmed the Muslims.

Rise to national prominence

Tilak's activities aroused the Indian populace, but they soon also brought him into conflict with the British government, which prosecuted him for sedition and sent him to jail in 1897. The trial and sentence earned him the title Lokamanya ("Beloved Leader of the People"). He was released after 18 months



When Lord Curzon, viceroy of India, partitioned Bengal in 1905, Tilak strongly supported the Bengali demand for the annulment of the partition and advocated a boycott of British goods, which soon became a movement that swept the nation. The following year he set forth a program of passive resistance, known as the Tenets of the New Party, that he hoped would destroy the hypnotic influence of British rule and prepare the people for sacrifice in order to gain independence. Those forms of political action initiated by Tilak—the boycotting of goods and passive resistance—were later adopted by Mohandas (Mahatma) Gandhi in his program of nonviolent noncooperation with the British (satyagraha). Tilak's approach was strong fare for the moderate Indian National Congress (Congress Party), which believed in making "loyal" representations to the government for small reforms. Tilak aimed at swarajya (independence), not piecemeal reforms, and attempted to persuade the Congress Party to adopt his militant program. On that issue, he clashed with the moderates during the party's session (meeting) at Surat (now in Gujarat state) in 1907, and the party split. Taking advantage of the division in the nationalist forces, the government

again prosecuted Tilak on a charge of sedition and inciting terrorism and deported him to Mandalay, Burma (Myanmar), to serve a six-year prison sentence.

In the Mandalay jail, Tilak settled down to write his magnum opus, the Śrīmad Bhagavadgītā Rahasya (“Secret of the Bhagavadgita”)—also known as Bhagavad Gita or Gita Rahasya—an original exposition of the most-sacred book of the Hindus. Tilak discarded the orthodox interpretation that the Bhagavadgita (a component of the Mahabharata epic poem) taught the ideal of renunciation; in his view it taught selfless service to humanity. Earlier, in 1893, he had published *The Orion; or, Researches into the Antiquity of the Vedas*, and, a decade later, *The Arctic Home in the Vedas*. Both works were intended to promote Hindu culture as the successor to the Vedic religion and his belief that its roots were in the so-called Aryans from the north. On his release in 1914, on the eve of World War I, Tilak once more plunged into politics. He launched the Home Rule League with the rousing slogan “Swarajya is my birthright and I will have it.” (Activist Annie Besant also established an organization with the same name at about that time.) In 1916 he rejoined the Congress Party and signed the historic Lucknow Pact, a Hindu-Muslim accord, with Mohammed Ali Jinnah, the future founder of Pakistan. Tilak visited England in 1918 as president of the Indian Home Rule League. He realized that the Labour Party was a growing force in British politics, and he established firm relationships with its leaders. His foresight was justified: it was a Labour government that granted independence to India in 1947. Tilak was one of the first to maintain that Indians should cease to cooperate with foreign rule, but he always denied that he had ever encouraged the use of violence.

By the time Tilak returned home in late 1919 to attend the meeting of the Congress Party at Amritsar, he had mellowed sufficiently to oppose Gandhi’s policy of boycotting the elections to the legislative councils established as part of the reforms that followed from the Montagu-Chelmsford Report to Parliament in 1918. Instead,

Tilak advised the delegates to follow his policy of “responsive cooperation” in carrying out the reforms, which introduced a certain degree of Indian participation in regional government. He died, however, before he could give the new reforms a decisive direction. In tributes, Gandhi called him “the Maker of Modern India,” and Jawaharlal Nehru, independent India’s first prime minister, described him as “the Father of the Indian Revolution.”</p>

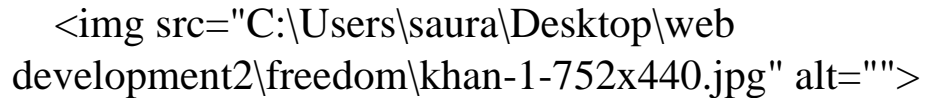
</body>

</html>

Ashfaulla Khan Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible"
content="IE=edge">
  <meta name="viewport" content="width=device-width,
initial-scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
```

Ashfaqulla Khan



born on 22nd October 1900, in the district of Shahjahanpur, Uttar Pradesh, Ashfaqulla Khan grew up with the non-cooperation movement going on at the forefront, led by Mahatma Gandhi. Just when he was a young gentleman, Ashfaqulla Khan became acquainted with Ram Prasad Bismil. He was one of the main conspirators in the Chauri Chaura incident, which took place in Gorakhpur. He was a strong advocate of independence and wanted the British to leave India at any cost. Ashfaqulla Khan was a popular freedom fighter, known for his true friendship with Bismil, was sentenced to death for the Kakori train robbery. It was popularly known as the Kakori Conspiracy of 1925.

- Born: 22 October 1900, Shahjahanpur
- Died: 19 December 1927, Faizabad
- Organization: Hindustan Socialist Republican Association

- Famously Known As: Ashfaq Ulla Khan

Early life

Khan was born in Shahjahanpur, India to Shafiq Ullah Khan and Mazharunissa. He was born in a Muslim Pathan family of Khyber tribe. He was the youngest among his five siblings.

In 1920, Mahatma Gandhi launched his Non-cooperation movement against British rule in India. After the Chauri Chaura incident in 1922, Gandhi decided to withdraw the call for this movement.

At that point, many young people, including Khan, felt depressed. That is when Khan decided to form an organization with like-minded freedom fighters which resulted in the formation of Hindustan Republican Association in 1924. This association's purpose was to organize armed revolutions to achieve a free India

Involvement in the Kakori train robbery

To give a boost to their movement and buy arms and ammunition to carry out their activities, the revolutionaries of the HRA organised a meeting on 8 August 1925 in Shahjahanpur. After much deliberation, it was decided to loot the government treasury carried in the trains. On 9 August 1925, Khan and other revolutionaries, namely Ram Prasad Bismil, Rajendra Lahiri, Thakur Roshan Singh, Sachindra Bakshi, Chandrashekhara Azad, Keshab Chakravarty, Banwari Lal, Murari Lal Gupta, Mukundi Lal, and Manmathnath Gupta attacked and robbed a government train in Kakori near Lucknow.[7][9][10]

A month passed after the train action, and yet none of the train robbers were arrested, even though the British government had spread a large investigative net.[7] On the morning of 26 October 1925, Bismil was caught by the police. Khan was, however, the only one of the group untraced by the police. He went into hiding and moved to Banaras from Bihar, where he worked in an engineering company for ten months.

He wanted to move abroad to learn engineering to further help the freedom struggle and so he went to Delhi to find ways to move out of the country. He took the help of one of his Pathan friends who was also his classmate in the past.

This friend, in turn, betrayed him by informing the police about his whereabouts[8][7] and on the morning of 7 December 1926, Delhi Police came to his house and arrested him.

Khan was detained in the Faizabad Jail and a case was filed against him. His brother Riyasat Ullah Khan was his legal counsel. While in prison, Khan recited the Quran and started saying his prayers regularly and strictly fasted during the Islamic month of Ramadan. The case for the Kakori dacoity was concluded by imposing the death sentence on Bismil, Khan, Lahiri and Roshan. The others were given life sentences</p>

<h1>Death</h1>

<p>Khan was sentenced to death by hanging in the Kakori conspiracy case as a capital punishment on 19 December 1927 at the Faizabad Jail.[8] He is considered a martyr for the cause of India's independence</p>

</body>

</html>

Nana Sahib Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Nana Sahib</h1>
  
  <p>Nana Sahib, byname of Dhondu Pant, also spelled Nana Saheb,
(born c. 1820—died c. 1859?, Nepal?), a prominent leader in the
```

Indian Mutiny of 1857–58. Although he did not plan the outbreak, he assumed leadership of the sepoys (British-employed Indian soldiers).

Adopted in 1827 by Baji Rao II, the last Maratha peshwa (ruler), Nana Sahib was educated as a Hindu nobleman. On the death of the exiled Baji Rao in 1852, he inherited the peshwa's home in Bithur (now in Uttar Pradesh state). Although Nana Sahib's adoptive father had pleaded that his £80,000-a-year life pension be extended to Nana Sahib, the British governor-general of India, Lord Dalhousie, refused. Nana Sahib sent an agent, Azimullah Khan, to London to push his claims, but without success. On his return Azimullah told Nana Sahib he was unimpressed by the supposed British military strength in the Crimean War.

That report, the refusal of his claim, and threats of the sepoys led him to join the sepoy battalions at Kanpur in rebellion in June 1857. He had sent Sir Hugh Wheeler, commander of British forces at Kanpur, a letter warning of the attack—a sardonic gesture to his former friends. A safe conduct given to the British under General Wheeler by Nana Sahib was broken on June 27, and British women and children were massacred at Nana Sahib's palace. Lacking military knowledge, he could not command the mutinous sepoys, though he had the satisfaction of being declared peshwa in July 1857 by the rebel leader Tantia Tope and his followers after the capture of Gwalior. Defeated by General Henry Havelock and in December 1857 by Sir Colin Campbell (later Baron Clyde), he appointed a nephew, Rao Sahib, to give orders to Tantia. In 1859 Nana Sahib was driven into the Nepal hills, where he is thought to have died.

Early life

Nana was born on 19 May 1824 as Nana Govind Dhondu Pant, to Narayan Bhat and Ganga Bai.

After the Maratha defeat in the Third Maratha War, the East India Company had exiled Peshwa Baji Rao II to Bithoor (near Kanpur), where he maintained a large establishment paid for in part out of a British pension. Nana's father, a well-educated Deccani Brahmin, had travelled with his family from the Western Ghats to become a court official of the former Peshwa at Bithoor. Lacking

sons, Bajji Rao adopted Nana Saheb and his younger brother in 1827. The mother of both children was a sister of one of the Peshwa's wives. Nana Saheb's childhood associates included Tatya Tope, Azimullah Khan and Manikarnika Tambe. Tatya Tope was the son of Pandurang Rao Tope, an important noble at the court of the Peshwa Bajji Rao II. After Bajji Rao II was exiled to Bithoor, Pandurang Rao and his family also shifted there. Tatya Tope was the fencing master to Nana Saheb. Azimullah Khan joined the court of Nana Saheb as Secretary, after the death of Bajji Rao II in 1851. He later became the dewan in Nana Saheb's court.

Inheritance

The Doctrine of lapse was an annexation policy devised by Lord Dalhousie, who was the British Governor-General of India between 1848 and 1856. According to the Doctrine, any princely state or territory under the direct influence (paramountcy) of the British East India Company (the dominant imperial power in the subcontinent), as a vassal state under the British Subsidiary System, would automatically be annexed if the ruler was either "manifestly incompetent or died without a direct heir". [1] The latter supplanted the long-established legal right of an Indian sovereign without an heir to choose a successor. In addition, the British were to decide whether potential rulers were competent enough. The doctrine and its application were widely regarded by Indians as illegitimate. At that time, the Company had absolute, imperial administrative jurisdiction over many regions spread over the subcontinent. The company took over the princely states of Satara (1848), Jaitpur and Sambalpur (1849), Baghat (1850), Nagpur (1853), and Jhansi (1854) using this doctrine. The British took over Awadh (Oudh) (1856) claiming that the local ruler was not ruling properly. The Company added about four million pounds sterling to its annual revenue by the use of this doctrine. [2] With the increasing power of the East India Company, discontent simmered amongst sections of Indian society and the largely indigenous armed Jhansi forces; these joined with members of the deposed dynasties during the Indian rebellion of 1857.

Under the Peshwa's will Nana Saheb was, through his adoption, heir-presumptive to the Maratha's throne, and eligible for his adoptive father's continuing annual pension of £80,000 from the East India Company. However, after the death of Bajji Rao II, the Company stopped the pension on the grounds that the Nana was not a natural born heir and that the kingdom no longer existed. The Nana, while still wealthy, was greatly offended by both the termination of the pension and by the suspension of various titles and grants that had been retained by Bajji Rao in exile. Accordingly, Nana Saheb sent an envoy (Azimullah Khan) to England in 1853 to plead his case with the British Government. However, Azimullah Khan was unable to convince the British to resume the pension, and he returned to India in 1855.

Role in the 1857 uprising

Nana Saheb won the confidence of Charles Hillersdon, the Collector of Kanpur.[3] It was planned that Nana Saheb would assemble a force of 1,500 soldiers to support the British, in case the rebellion spread to Kanpur.[4]

On 6 June 1857, at the time of the rebellion by forces of the East India Company at Kanpur, the British contingent had taken refuge at an entrenchment in the northern part of the town. Amid the prevailing chaos in Kanpur, Nana and his forces entered the British magazine situated in the northern part of the town. The soldiers of the 53rd vassal of Bahadur Shah II.[5]

After taking possession of the Company treasury, Nana advanced up the Grand Trunk Road stating that he wanted to restore the Maratha confederacy under the Peshwa tradition, and decided to capture Kanpur. On his way, Nana met the rebel Company soldiers at Kalyanpur. The soldiers were on their way to Delhi, to meet Bahadur Shah II. Nana wanted them to go back to Kanpur, and help him defeat the British. The soldiers were reluctant at first, but decided to join Nana when he promised to double their pay and reward them with gold, if they were to destroy the British entrenchment.

Sukhdev Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <H1>Sukhdev</H1>
  
  <p>Sukhdev, who was born in 1907, was a brave revolutionary and a
key member of the Hindustan Socialist Republican Association.
```

Without a doubt, he was one of the most revered figures of the Indian freedom struggle. He collaborated closely with his colleagues Bhagat Singh and Shivram Rajguru. He was accused of being involved in the assassination of British officer John Saunders. Unfortunately, at the age of 24, he was caught and hanged with Bhagat Singh and Shivaram Rajguru on March 23, 1931, in Punjab's Hussainwala (now in Pakistan)

Sukhdev Biography

In today's edition of This Day in History, you can read about the life and role of Sukhdev Thapar in the freedom struggle of the country.

Sukhdev was born to Ramlal and Ralli Devi Thapar in Ludhiana, Punjab.

He showed a defiant spirit from an early age itself. During his school days, he would refuse to salute the British officers who visited his school.

Having lost his father at an early age, Sukhdev was raised by his uncle. It was the arrest of his uncle that led him to revolutionary activities for freedom from colonial rule.

Sukhdev joined the Naujawan Bharat Seva, which had been started by Bhagat Singh in 1926. The two became close friends and associates.

He participated in many activities to promote national consciousness among the country's young people in the Punjab area.

He was also an active member of the Hindustan Socialist Republican Association (HSRA). The HSRA was a radical organisation actively involved in revolutionary activities against the British government.

Sukhdev, while in college, studied the various revolutions of the world, particularly the Russian Revolution.

In an anti-Simon Commission rally in 1928, veteran Congress leader Lala Lajpat Rai was cruelly beaten by a lathi by a British police officer named James A Scott. Lajpat Rai succumbed to injuries sustained a few days later.

The young revolutionaries including Sukhdev decided to avenge Lajpat Rai's death. As per Bhagat Singh's biographer, it was Sukhdev who chose Bhagat Singh to assassinate Scott.

However, on 17th December 1928, Bhagat Singh and his accomplices Sukhdev and Rajguru killed an Assistant Superintendent of Police, John P. Saunders in a case of mistaken identity.

They still declared that Lajpat Rai's death had been avenged. After committing the act, the trio escaped.

They fled from Lahore by rail to Lucknow. Rajguru went on to Benares from Lucknow. He returned to Lahore a few days later.

The British government managed to capture all the people involved in the assassination. Rajguru was arrested while he was in a bomb factory in Lahore in March 1929. All three were sentenced to death by hanging in the trial that ensued.

While lodged in prison, Rajguru and his friends went on a hunger strike demanding improved conditions for political prisoners.

He also wrote and sent a letter to Mahatma Gandhi while in prison.

Despite tremendous pressure on the government to spare the youngsters, the trio was executed by hanging on 23rd March 1931.

Rajguru was just 23 years old. He will always be remembered for his patriotism and courage. His story, as that of his accomplices, continues to inspire Indian

Early life

Sukhdev Thapar was born in Ludhiana, Punjab, British Raj on 15 May 1907 to Ramlal Thapar and Ralli Devi.[1]

He belonged to a Punjabi Khatri family of Hindu community and he was brought up by his uncle Lala Achintram after the death of his father.

Hindustan Socialist republican association

Sukhdev Thapar was a member of the Hindustan Socialist Republican Association (HSRA) and Naujawan Bharat Sabha (NJSB), and organised revolutionary cells in Punjab and other areas of North India.[3] He was the chief of Punjab unit of HSRA and instrumental in taking decisions.

Sukhdev participated in numerous revolutionary activities such as a prison hunger strike in 1929; he is best known for his assaults in the Lahore Conspiracy Case (1929–1930).[4] He is best remembered for his involvement in the assassination of Assistant Superintendent of Police, J. P. Saunders, on 17 December 1928, by Bhagat Singh and Shivaram Rajguru,[3] undertaken in response to the violent death of the veteran leader Lala Lajpat Rai

Lahore Conspiracy Case

Sukhdev was the prime accused in the Lahore Conspiracy Case of 1929, whose official title was "Crown versus Sukhdev and others." The first information report (FIR) of the case, filed by Hamilton Harding, Senior Superintendent of police, in the court of R.S. Pandit, the Special Magistrate in April 1929, mentions Sukhdev as accused number 1. It describes him as Swami alias villager, son of Ram Lal, caste Thapar Khatri.[1] After the Central Assembly Hall bombings in New Delhi (8 April 1929), Sukhdev and his accomplices were arrested, convicted, and sentenced to death.[citation needed]

Front page of The Tribune announcing the executions

On 23 March 1931, Thapar was hanged in Lahore Central Jail, along with Bhagat Singh and Shivaram Rajguru.[3][4] Their bodies were secretly cremated at the banks of the River Sutle

Chandra Shekhar Azad Page :

```
<!DOCTYPE html>
<html lang="en">
<head>
  <meta charset="UTF-8">
  <meta http-equiv="X-UA-Compatible" content="IE=edge">
  <meta name="viewport" content="width=device-width, initial-
scale=1.0">
  <title>Document</title>
  <style>
    p{
      font-size: 20px;
    }
    h1{
      background-color: cornsilk;
      height: 30px;
      width:1050px ;
    }
    table{
      background-color: cadetblue;
    }
    body{
      padding: 2%;
    }
  </style>
</head>
<body>
  <h1>Chandrashekhar Azad : One of the greatest freedom
fighters</h1>
  
```

<p>Chandrashekhhar Azad was a great Indian freedom fighter. His fierce patriotism and courage inspired others of his generation to enter freedom struggle. He was the mentor of Bhagat Singh, another great freedom fighter, and along with Bhagat Singh he is considered as one of the greatest revolutionaries that India has produced.</p>

Chandrashekhhar Azad was a Bharatiya revolutionary from Allahabad, Uttar Pradesh. He believed that his Dharma was to fight for the Nation. He said a soldier never relinquishes his weapon. He was involved in the Kakori Train Robbery (1926), in the attempt to blow up the Viceroy's train (1926), and in the shooting of Saunders at Lahore (1928) to avenge the killing of Lala Lajpat Rai. He formed the 'Hindustan Socialist Republican Association'. He was an ideal for revolutionaries such as Bhagat Singh, Sukhdev, Batukeshwar Dutt and Rajguru.</p>

<h1>Chandrashekhhar Azad enters in freedom struggle</h1>

<p>Chandrashekhhar Azad was born on July 23,1906 in Badarka village of Unnao district in Uttar Pradesh. His parents were Pandit Sitaram Tiwari and Jagarani Devi. Pandit Sitaram Tiwari was serving in erstwhile estate of Alirajpur (situated in present day Madhya Pradesh) and Chandrashekhhar Azad's childhood was spent in the village Bhabra. On the insistence of his mother Jagrani Devi, Chandrashekhhar Azad went to Kashi Vidyapeeth, Benaras for studying Sanskrit.</p>

Chandrashekhhar Azad was deeply troubled by the Jallianwala Bagh Massacre in Amritsar in 1919. In 1921, when Mahatma Gandhi launched Non-Cooperation movement, he actively participated in revolutionary activities. He received his first punishment at the age of fifteen. He was caught while indulging in revolutionary activities. When the magistrate asked him his name, he said "Azad" (meaning free). He was sentenced to fifteen lashes. With each stroke of the whip the young Chandrasekhhar shouted "Bharat Mata ki Jai !". From then on Chandrashekhhar assumed the title of Azad and came to known as Chandrashekhhar Azad. He vowed that he would never be arrested by the British police and would die as free man.</p>

<h1>Chandrashekhar Azad as a revolutionary</h1>

<p>Chandrashekhar Azad was then attracted towards more aggressive and revolutionary ideals. He committed himself to complete independence by any means. Azad and his compatriots would target British officials known for their oppressive actions against ordinary people and freedom fighters.</p>

Azad was a terror for British police. He was on their hit list and the British police badly wanted to capture him dead or alive. On February 27, 1931 Azad met two of his comrades at the Alfred Park Allahabad. He was betrayed by an informer who had informed the British police. The police surrounded the park and ordered Azad to surrender. Azad fought alone valiantly and killed three policemen. But finding himself surrounded and seeing no route for escape, he shot himself. Thus he kept his pledge of not being caught alive.

Azad lived only for 25 years, but inspired thousands of Indians to take part in freedom struggle.</p>

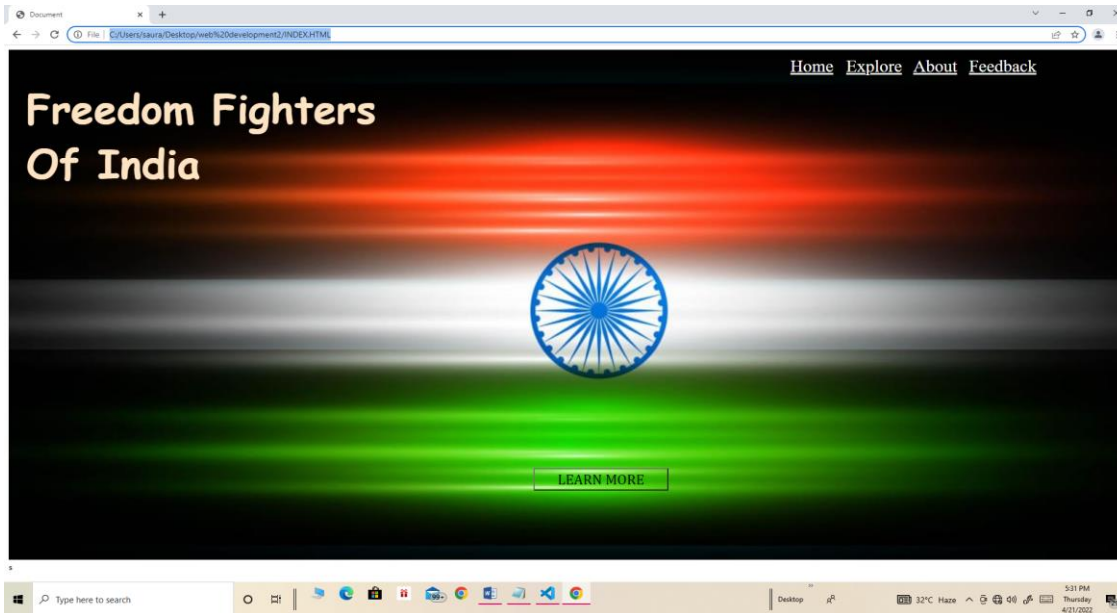
</body>

</html>

OUTPUT SCREEN

OUTPUT SCREEN :

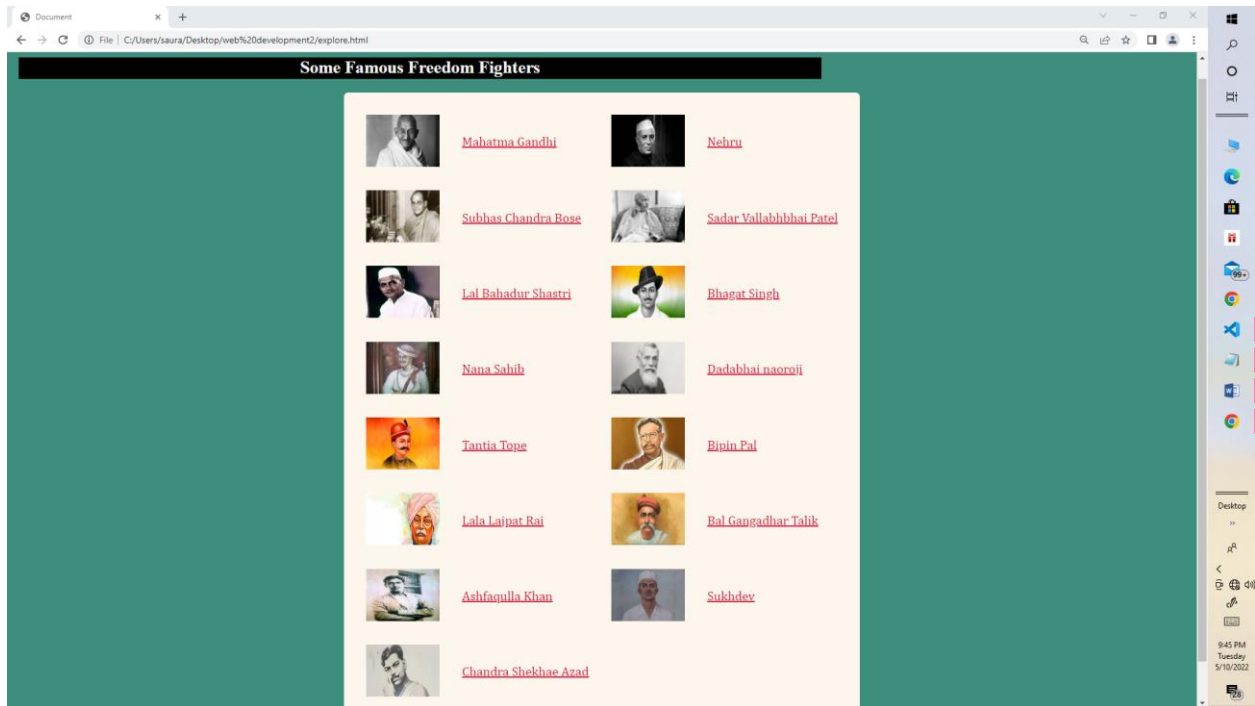
Index page :



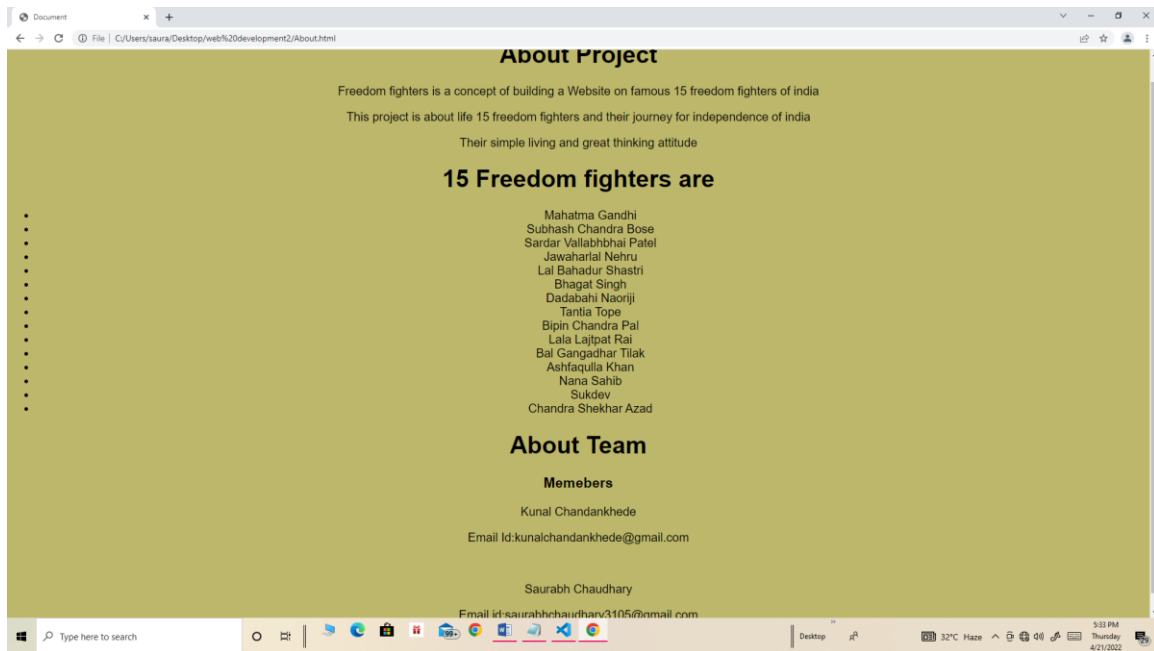
Home page :



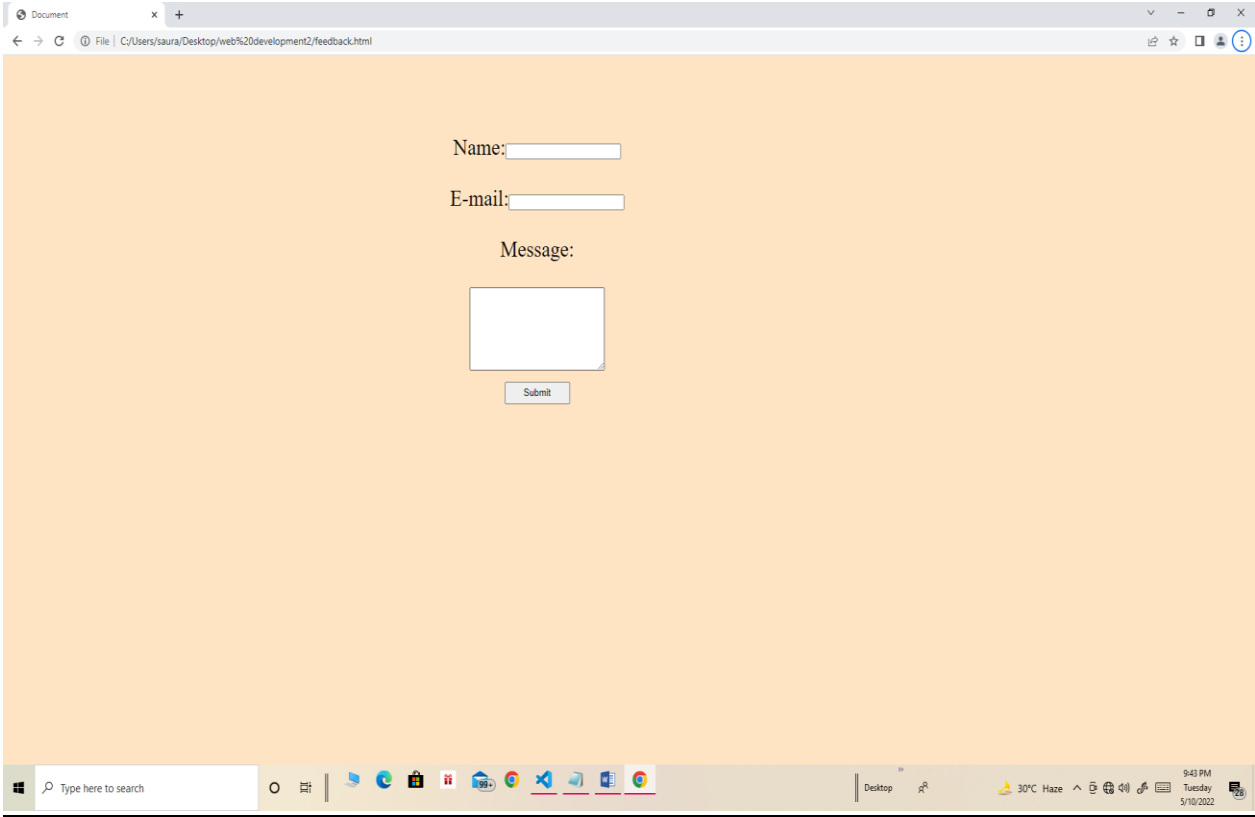
Explore Page :



About Page :



Feedback Page:



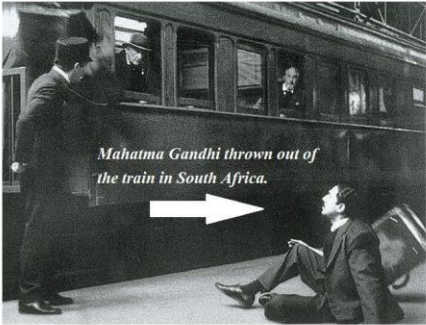
Mahatma Gandhi Page:

Document

C:/Users/saura/Desktop/web%20development2/Gandhi.html

Vegetarian Society and was introduced to Bhagavad Gita by some of his vegetarian friends. Later, Bhagavad Gita set an impression and influenced his life.

Mahatma Gandhi: At South Africa



In May, 1893 he went to South Africa to work as a lawyer. There he had the first-hand experience of racial discrimination when he was thrown out of the first-class apartment of the train despite holding the first-class ticket because it was reserved for white people only and no Indian or black was allowed to travel in the first class. This incident had a serious effect on him and he decided to protest against racial discrimination. He further observed that this type of incident was quite common against his fellow Indians who were derogatorily referred to as coolies.

On 22 May, 1894 Gandhi established the Natal Indian Congress (NIC) and worked hard to improve the rights of Indians in South Africa. In a short period, Gandhi became a leader of the Indian community in South Africa. Tirukkural ancient Indian literature, originally written in Tamil and later translated into various languages. Gandhiji was also influenced by this ancient book. He was influenced by the idea of Satyagraha which is a devotion of truth and in 1906 implemented a non-violent protest. He returned to India in 1915, after spending 21 years of his life in South Africa, and no doubt, there he fought for civil rights and at this time he was transformed into a new person.

Mahatma Gandhi: Role in Indian Independence Movement

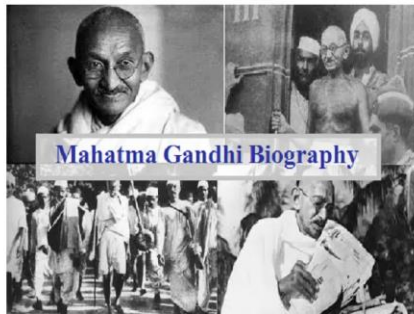
HOME GENERAL KNOWLEDGE GK FACTS Mahatma Gandhi Biography: Family, Education, History, Movements, and Facts Mahatma Gandhi's life and methods of struggle impact people now also. The greatness of a man is realized when his life influences people to change for the better, and so was Mahatma Gandhi's life. After decades of his death, on reading about him, people drastically changed their lives for the better. Let's have a look at Mahatma Gandhi's life, movements, famous quotations written by him, etc. SHIKHA GOYAL CREATED ON: JAN 30, 2022 04:16 IST MODIFIED ON: JAN 30, 2022 04:16 IST Mahatma Gandhi Mahatma Gandhi

12:42 AM Sunday 5/8/2022

39°C Haze

Mahatma Gandhi's Biography

Mahatma Gandhi's life and methods of struggle impact people now also. The greatness of a man is realized when his life influences people to change for the better, and so was Mahatma Gandhi's life. After decades of his death, on reading about him, people drastically changed their lives for the better. Let's have a look at Mahatma Gandhi's life, movements, famous quotations written by him, etc.



Martyr's Day is observed in India on several dates. On 30 January, Martyrs' Day is commemorated to honour Mahatma Gandhi. The day is also known as Shaheed Diwas. Mahatma Gandhi, the Father of Nation, was assassinated at Gandhi Smriti in the Birla House on 30 January. Also, on 23rd March, Bhagat Singh, Shivaram Rajguru, and Sukhdev Thapar were hanged to death by the British.

Mohandas Karamchand Gandhi or Mahatma Gandhi was a renowned freedom activist and an authoritative or powerful political leader who had played an important role in India's struggle for Independence against the British rule of India. He was also considered as the father of the country. No doubt, he had also improved the lives of India's poor people. His birthday is celebrated every year as Gandhi Jayanti. His ideology of truth and non-violence influenced many and was also adopted by Martin Luther and Nelson Mandela for their struggle movement. On 30 January Mahatma Gandhi was assassinated by Nathuram Godse and so, this day is observed as Martyr's Day or Shaheed Diwas.

Mahatma Gandhi Biography

Place of Birth: Porbandar, Gujarat Devas Gandhi
Full Name: Mohandas Karamchand Gandhi
Born: 2 October, 1869
Death: 30 January, 1948
Place of Death: Delhi, India
Cause of Death: Shot by Gun or assassination
Father: Karamchand Gandhi
Mother: Putlibai Gandhi
Nationality: Indian
Spouse: Kasturba Gandhi
Children: Harilal Gandhi, Manilal Gandhi, Ramdas Gandhi and
Professions: Lawyer, Politician, Activist, Writer

In South Africa for about 20 years, Mahatma Gandhi protested against injustices and racial discrimination using the non-violent method of protests. His simplistic lifestyle won him, admirers, both in India and the outside world. He was popularly known as Bapu (Father). "The best way to find yourself is to lose yourself in the service of others." - Mahatma Gandhi

Mahatma Gandhi: Early Life and Family Background

He was born on 2 October, 1869 in Porbandar, Gujarat. His father's name was Karamchand Gandhi and his mother's name was Putlibai. At the age of 13, Mahatma Gandhi was married to Kasturba which is an arranged marriage. They had four sons namely Harilal, Manilal, Ramdas and Devas. She supported all the endeavors of her husband until her death in 1944.

His father was Dewan or Chief Minister of Porbandar, the capital of a small principality in Western British India (Now Gujarat State). Mahatma Gandhi was the son of his father's fourth wife Putlibai, who belonged to an affluent Vaishnava family. Let us tell you that in his earlier days, he was deeply influenced by the stories of Shrivana and Harishchandra as they reflected the importance of truth.

Mahatma Gandhi: Education

When Gandhi was 9 years old he went to a local school at Rajkot and studied the basics of arithmetic, history, geography, and languages. At the age of 11, he went to a high school in Rajkot. Because of his wedding, at least about one year, his studies were disturbed and later he joined and completed his schooling. He joined Samaldas college in Bhavnagar in 1888 at Gujarat. Later, one of his family friends Mavji Dave Joshi pursued further studies i.e. law in London. Gandhiji was not satisfied with his studies at Samaldas College and so he became excited by the London proposal and managed to convince his mother and wife that he will not touch non-veg, wine, or women. "First they ignore you, then they laugh at you, then they fight with you, then you win." - Mahatma Gandhi

Off to London

In the year 1888, Mahatma Gandhi left for London to study law. Thereafter 10 days of arrival, he joined the Inner Temple, one of the four London law colleges, and studied and practiced law. In London, he also joined a Vegetarian Society and was introduced to Bhagavad Gita by some of his vegetarian friends. Later, Bhagavad Gita set an impression and influenced his life.

person.

Mahatma Gandhi: Role in Indian Independence Movement

HOME GENERAL KNOWLEDGE GK FACTS Mahatma Gandhi Biography: Family, Education, History, Movements, and Facts Mahatma Gandhi's life and methods of struggle impact people now also. The greatness of a man is realized when his life influences people to change for the better, and so was Mahatma Gandhi's life. After decades of his death, on reading about him, people drastically changed their lives for the better. Let's have a look at Mahatma Gandhi's life, movements, famous quotations written by him, etc. SHIKHA GOYAL CREATED ON: JAN 30, 2022 04:16 IST MODIFIED ON: JAN 30, 2022 04:16 IST Mahatma Gandhi Mahatma Gandhi Martyr's Day is observed in India on several dates. On 30 January, Martyrs' Day is commemorated to honour Mahatma Gandhi. The day is also known as Shaheed Diwas. Mahatma Gandhi, the Father of Nation, was assassinated at Gandhi Smriti in the Birla House on 30 January. Also, on 23rd March, Bhagat Singh, Shivaram Rajguru, and Sukhdev Thapar were hanged to death by the British. Mohandas Karamchand Gandhi or Mahatma Gandhi was a renowned freedom activist and an authoritative or powerful political leader who had played an important role in India's struggle for Independence against the British rule of India. He was also considered as the father of the country. No doubt, he had also improved the lives of India's poor people. His birthday is celebrated every year as Gandhi Jayanti. His ideology of truth and non-violence influenced many and was also adopted by Martin Luther and Nelson Mandela for their struggle movement. On 30 January Mahatma Gandhi was assassinated by Nathuram Godse and so, this day is observed as Martyr's Day or Shaheed Diwas. Mahatma Gandhi Biography Full Name: Mohandas Karamchand Gandhi Born: 2 October, 1869 Place of Birth: Porbandar, Gujarat Death: 30 January, 1948 Place of Death: Delhi, India Cause of Death: Shot by Gun or assassination Father: Karamchand Gandhi Mother: Putlibai Gandhi Nationality: Indian Spouse: Kasturba Gandhi Children: Harilal Gandhi, Manilal Gandhi, Ramdas Gandhi and Devas Gandhi Professions: Lawyer, Politician, Activist, Writer READ/Martyrs' Day (Shaheed Diwas) in India 2022: Know History, Significance and Facts here In South Africa for about 20 years, Mahatma Gandhi protested against injustices and racial discrimination using the non-violent method of protests. His simplistic lifestyle won him, admirers, both in India and the outside world. He was popularly known as Bapu (Father). "The best way to find yourself is to lose yourself in the service of others." - Mahatma Gandhi Mahatma Gandhi: Early Life and Family Background He was born on 2 October, 1869 in Porbandar, Gujarat. His father's name was Karamchand Gandhi and his mother's name was Putlibai. At the age of 13, Mahatma Gandhi was married to Kasturba which is an arranged marriage. They had four sons namely Harilal, Manilal, Ramdas and Devas. She supported all the endeavors of her husband until her death in 1944. PlayUnmute Fullscreen VDO.AI His father was Dewan or Chief Minister of Porbandar, the capital of a small principality in Western British India (Now Gujarat State). Mahatma Gandhi was the son of his father's fourth wife Putlibai, who belonged to an affluent Vaishnava family. Let us tell you that in his earlier days, he was deeply influenced by the stories of Shrivana and Harishchandra as they reflected the importance of truth. READ Why is Gandhi Jayanti celebrated on 2nd October? Mahatma Gandhi: Education When Gandhi was 9 years old he went to a local school at Rajkot and studied the basics of arithmetic, history, geography, and languages. At the age of 11, he went to a high school in Rajkot. Because of his wedding, at least about one year, his studies were disturbed and later he joined and completed his schooling. He joined Samaldas college in Bhavnagar in 1888 at Gujarat. Later, one of his family friends Mavji Dave Joshi pursued further studies i.e. law in London. Gandhiji was not satisfied with his studies at Samaldas College and so he became excited by the London proposal and managed to convince his mother and wife that he will not touch non-veg, wine, or women. "First they ignore you, then they laugh at you, then they fight with you, then you win." - Mahatma Gandhi Off to London In the year 1888, Mahatma Gandhi left for London to study law. Thereafter 10 days of arrival, he joined the Inner Temple, one of the four London law colleges, and studied and practiced law. In London, he also joined a Vegetarian Society and was introduced to Bhagavad Gita by some of his vegetarian friends. Later, Bhagavad Gita set an impression and influenced his life. Mahatma Gandhi: At South Africa Jagranjosh In May, 1893 he went to South Africa to work as a lawyer. There he had the first-hand experience of racial discrimination when he was thrown out of the first-class apartment of the train despite holding the first-class ticket because it was reserved for white people only and no Indian or black was allowed to travel in the first class. This incident had a serious effect on him and he decided to protest against racial discrimination. He further observed that this type of incident was quite common against his fellow Indians who were derogatorily referred to as coolies. READ When and Why British first landed on Indian Territory On 22 May, 1894 Gandhi established the Natal Indian Congress (NIC) and worked hard to improve the rights of Indians in South Africa. In a short period, Gandhi became a leader of the Indian community in South Africa. Tirukkural ancient Indian literature, originally written in Tamil and later translated into various languages. Gandhiji was also influenced by this ancient book. He was influenced by the idea of Satyagraha which is a devotion of truth and in 1906 implemented a non-violent protest. He returned to India in 1915, after spending 21 years of his life in South Africa, and no doubt, there he fought for civil rights and at this time he was transformed into a new person. Mahatma Gandhi: Role in Indian Independence Movement In 1915, Gandhiji returned to India permanently and joined the Indian National Congress with Gopal Krishna Gokhale as his mentor. Gandhi's first major achievement was in 1918 when he led the Champaran and Kheda agitations of Bihar and Gujarat. He also led Non-Cooperation Movement, Civil Disobedience Movement, Swaraj, and Quit-India movement against the British government.



Jawaharlal Nehru Page :



Jawaharlal Nehru



Jawaharlal Nehru, byname Pandit (Hindi: "Pundit" or "Teacher") Nehru, (born November 14, 1889, Allahabad, India—died May 27, 1964, New Delhi), first prime minister of independent India (1947–64), who established parliamentary government and became noted for his neutralist (nonaligned) policies in foreign affairs. He was also one of the principal leaders of India's independence movement in the 1930s and '40s.

Early years

Nehru was born to a family of Kashmiri Brahmins, noted for their administrative aptitude and scholarship, who had migrated to Delhi early in the 18th century. He was a son of Motilal Nehru, a renowned lawyer and leader of the Indian independence movement, who became one of Mohandas (Mahatma) Gandhi's prominent associates. Jawaharlal was the eldest of four children, two of whom were girls. A sister, Vijaya Lakshmi Pandit, later became the first woman president of the United Nations General Assembly. Until the age of 16, Nehru was educated at home by a series of English governesses and tutors. Only one of those—a part-Irish, part-Belgian theosophist, Ferdinand Brooks—appears to have made any impression on him. Jawaharlal also had a venerable Indian tutor who taught him Hindi and Sanskrit. In 1905 he went to Harrow, a leading English school, where he stayed for two years. Nehru's academic career was in no way outstanding. From Harrow he went to Trinity College, Cambridge, where he spent three years earning an honours degree in natural science. On leaving Cambridge he qualified as a barrister after two years at the Inner Temple, London, where in his own words he passed his examinations "with neither glory nor ignominy."

The seven years Nehru spent in England left him in a hazy half-world, at home neither in England nor in India. Some years later he wrote, "I have become a queer mixture of East and West, out of place everywhere, at home nowhere." He went back to India to discover India. The contending pulls and pressures that his experience abroad were to exert on his personality were never completely resolved. Four years after his return to India, in March 1916, Nehru married Kamala Kaul, who also came from a Kashmiri family that had settled in Delhi. Their only child, Indira Priyadarshini, was born in 1917; she would later (under her married name of Indira Gandhi) also serve (1966–77 and 1980–84) as prime minister of India. In addition, Indira's son Rajiv Gandhi succeeded his mother as prime minister (1984–89).

Political apprenticeship

On his return to India, Nehru at first had tried to settle down as a lawyer. Unlike his father, however, he had only a desultory interest in his profession and did not relish either the practice of law or the company of lawyers. For that time he might be described, like many of his generation, as an instinctive nationalist who yearned for his country's freedom, but, like most of his contemporaries, he had not formulated any precise ideas on how it could be achieved. Nehru's autobiography discloses his lively interest in Indian politics during the time he was studying abroad. His letters to his father over the same period reveal their common interest in India's freedom. But not until father and son met Mahatma Gandhi and were persuaded to follow in his political footsteps did either of them develop any definite ideas on how freedom was to be attained. The quality in Gandhi that impressed the two was his insistence on action. A wrong, Gandhi argued, should not only be condemned but be resisted. Earlier, Nehru and his father had been contemptuous of the run of contemporary Indian politicians, whose nationalism, with a few notable exceptions, consisted of interminable speeches and long-winded resolutions. Jawaharlal was also attracted by Gandhi's insistence on fighting against British rule of India without fear or hate. Nehru met Gandhi for the first time in 1916 at the annual meeting of the Indian National Congress (Congress Party) in Lucknow. Gandhi was 20 years his senior. Neither seems to have made any initially strong impression on the other. Gandhi makes no mention of Nehru in an autobiography he dictated while imprisoned in the early 1920s. The omission is understandable, since Nehru's role in Indian politics was secondary until he was elected president of the Congress Party in 1929, when he presided over the historic session at Lahore (now in Pakistan) that proclaimed complete independence as India's political goal. Until then the party's objective had been dominion status. Nehru's close association with the Congress Party dates from 1919 in the immediate aftermath of World War I. That period saw an early wave of nationalist activity and governmental repression, which culminated in the Massacre of Amritsar in April 1919; according to an official report, 379 persons were killed (though other estimates were considerably higher), and at least 1,200 were wounded when the local British military commander ordered his troops to fire on a crowd of unarmed Indians assembled in an almost completely enclosed space in the city. When, late in 1921, the prominent leaders and workers of the Congress Party were outlawed in some provinces, Nehru went to prison for the first time. Over the next 24 years he was to serve another eight periods of detention, the last and longest ending in June 1945, after an imprisonment of almost three years. In all, Nehru spent more than nine years in jail. Characteristically, he described his terms of incarceration as normal interludes in a life of abnormal political activity.

His political apprenticeship with the Congress Party lasted from 1919 to 1929. In 1923 he became general secretary of the party for two years, and he did so again in 1927 for another two years. His interests and duties took him on journeys over wide areas of India, particularly in his native United Provinces (now Uttar Pradesh state), where his first exposure to the overwhelming poverty and degradation of the peasantry had a profound influence on his basic ideas for solving those vital problems. Though vaguely inclined toward socialism, Nehru's radicalism had set in no definite mold. The watershed in his political and economic thinking was his tour of Europe and the Soviet Union during 1926–27. Nehru's real interest in Marxism and his socialist pattern of thought stemmed from that tour, even though it did not appreciably increase his knowledge of communist theory and practice. His subsequent sojourns in prison enabled him to study Marxism in more depth. Interested in its ideas but repelled by some of its methods—such as the regimentation and the heresy hunts of the communists—he could never bring himself to accept Karl Marx's writings as revealed scripture. Yet from then on, the yardstick of his economic thinking remained Marxist, adjusted, where necessary, to Indian conditions.

Struggle for Indian independence

After the Lahore session of 1929, Nehru emerged as the leader of the country's intellectuals and youth. Gandhi had shrewdly elevated him to the presidency of the Congress Party over the heads of some of his seniors, hoping that Nehru would draw India's youth—who at that time were gravitating toward extreme leftist causes—into the mainstream of the Congress movement. Gandhi also correctly calculated that, with added responsibility, Nehru himself would be inclined to keep to the middle way. After his father's death in 1931, Nehru moved into the inner councils of the Congress Party and became closer to Gandhi. Although Gandhi did not officially designate Nehru his political heir until 1942, the Indian populace as early as the mid-1930s saw in Nehru the natural successor to Gandhi. The Gandhi-Irwin Pact of March 1931, signed between Gandhi and the British viceroy, Lord Irwin (later Lord Halifax), signaled a truce between the two principal protagonists in India. It climaxed one of Gandhi's more-effective civil disobedience movements, launched the year before as the Salt March, in the course of which Nehru had been arrested.

Hopes that the Gandhi-Irwin Pact would be the prelude to a more-relaxed period of Indo-British relations were not borne out; Lord Willingdon (who replaced Irwin as viceroy in 1931) jailed Gandhi in January 1932, shortly after Gandhi's return from the second Round Table Conference in London. He was charged with attempting to mount another civil disobedience movement; Nehru was also arrested and sentenced to two years' imprisonment. The three Round Table Conferences in London, held to advance India's progress to self-government, eventually resulted in the Government of India Act of 1935, which gave the Indian provinces a system of popular autonomous government. Ultimately, it provided for a federal system composed of the autonomous provinces and princely states. Although federation never came into being, provincial autonomy was implemented. During the mid-1930s Nehru was much concerned with developments in Europe, which seemed to be drifting toward another world war. He was in Europe early in 1936, visiting his ailing wife, shortly before she died in a sanitarium in Lausanne, Switzerland. Even at that time he emphasized that in the event of war India's place was alongside the democracies, though he insisted that India could fight in support of Great Britain and France only as a free country.

When the elections following the introduction of provincial autonomy brought the Congress Party to power in a majority of the provinces, Nehru was faced with a dilemma. The Muslim League under Mohammed Ali Jinnah (who was to become the creator of Pakistan) had fared badly at the polls. Congress, therefore, unwisely rejected Jinnah's plea for the formation of coalition Congress-Muslim League governments in some of the provinces, a decision that Nehru had supported. The subsequent clash between the Congress and the Muslim League hardened into a conflict between Hindus and Muslims that was ultimately to lead to the partition of India and the creation of Pakistan.

Achievements as prime minister

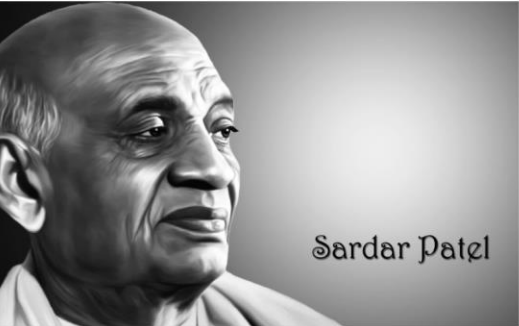
In the 35 years from 1929, when Gandhi chose Nehru as president of the Congress session at Lahore, until his death, as prime minister, in 1964, Nehru remained—despite the debacle of the brief conflict with China in 1962—the idol of his people. His secular approach to politics contrasted with Gandhi's religious and traditionalist attitude, which during Gandhi's lifetime had given Indian politics a religious cast—misleadingly so, for, although Gandhi may have appeared to be a religious conservative, he was actually a social nonconformist trying to secularize Hinduism. The real difference between Nehru and Gandhi was not in their attitudes toward religion but in their attitudes toward civilization. Whereas Nehru talked in an increasingly modern idiom, Gandhi was harking back to the glories of ancient India.



The importance of Nehru in the perspective of Indian history is that he imported and imparted modern values and ways of thinking, which he adapted to Indian conditions. Apart from his stress on secularism and on the basic unity of India, despite its ethnic and religious diversities, Nehru was deeply concerned with carrying India forward into the modern age of scientific discovery and technological development. In addition, he aroused in his people an awareness of the necessity of social concern with the poor and the outcast and of respect for democratic values. One of the achievements of which he was particularly proud was the reform of the ancient Hindu civil code that finally enabled Hindu widows to enjoy equality with men in matters of inheritance and property.

Sardar Vallabhbhai Patel Page :

Vallabhbhai Patel



Vallabhbhai Patel, in full Vallabhbhai Jhaverbhai Patel, byname Sardar Patel (Hindi: "Leader Patel"), (born October 31, 1875, Nadiad, Gujarat, India—died December 15, 1950, Bombay [now Mumbai]), Indian barrister and statesman, one of the leaders of the Indian National Congress during the struggle for Indian independence. During the first three years of Indian independence after 1947, he served as deputy prime minister, minister of home affairs, minister of information, and minister of states.

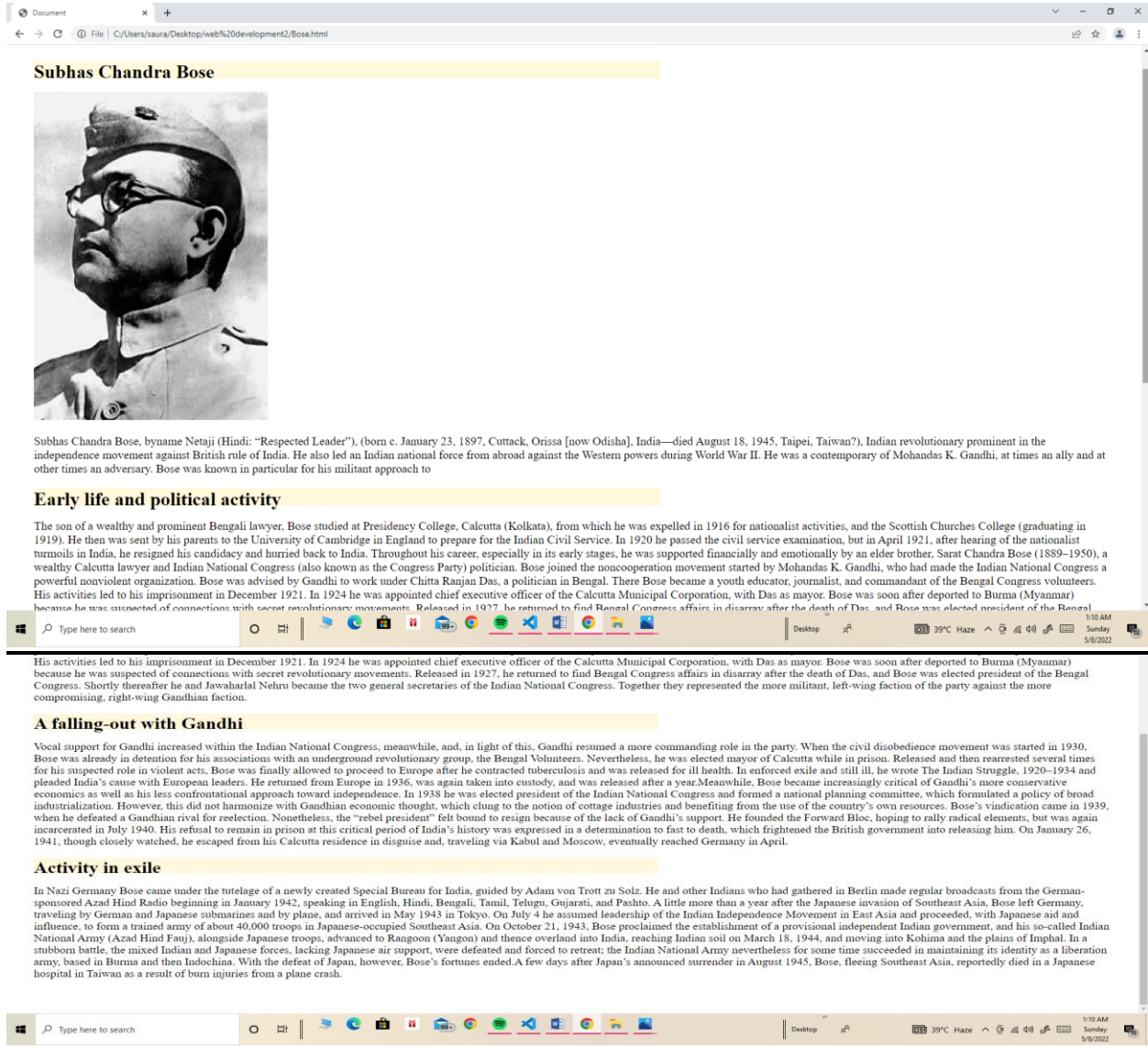
Early life and legal career

Patel was born into a self-sufficient landowning family of the Leva Patidar caste. Reared in an atmosphere of traditional Hinduism, he attended primary school at Karamasad and high school at Petlad but was mainly self-taught. Patel married at the age of 16, matriculated at 22, and passed the district pleader's examination, which enabled him to practice law. In 1900 he set up an independent office of district pleader in Godhra, and two years later he moved to Borsad. As a lawyer, Patel distinguished himself in presenting an unassailable case in a precise manner and in challenging police witnesses and British judges. In 1908 Patel lost his wife, who had borne him a son and daughter, and thereafter remained a widower. Determined to enhance his career in the legal profession, Patel traveled to London in August 1910 to study at the Middle Temple. There he studied diligently and passed the final examinations with high honours. Returning to India in February 1913, he settled in Ahmadabad, rising rapidly to become the leading barrister in criminal law at the Ahmadabad bar. Reserved and courteous, he was noted for his superior mannerisms, his smart, English-style clothes, and his championship in bridge at Ahmadabad's fashionable Gujarat Club. He was, until 1917, indifferent to Indian political activities. In 1917 Patel found the course of his life changed after having been influenced by Mohandas K. Gandhi. Patel adhered to Gandhi's satyagraha (policy of nonviolence) insofar as it furthered the Indian struggle against the British. But he did not identify himself with Gandhi's moral convictions and ideals, and he regarded Gandhi's emphasis on their universal application as irrelevant to India's immediate political, economic, and social problems. Nevertheless, having resolved to follow and support Gandhi, Patel changed his style and appearance. He quit the Gujarat Club, dressed in the white cloth of the Indian peasant, and ate in the Indian manner. From 1917 to 1924 Patel served as the first Indian municipal commissioner of Ahmadabad and was its elected municipal president from 1924 to 1928. Patel first made his mark in 1918, when he planned mass campaigns of peasants, farmers, and landowners of Kaira, Gujarat, against the decision of the Bombay government to collect the full annual revenue taxes despite crop failures caused by heavy rains. In 1928 Patel successfully led the landowners of Bardoli in their resistance against increased taxes. His efficient leadership of the Bardoli campaign earned him the title sardar ("leader"), and henceforth he was acknowledged as a nationalist leader throughout India. He was considered practical, decisive, and even ruthless, and the British recognized him as a dangerous enemy.


Political philosophy

Patel, however, was no revolutionary. In the crucial debate over the objectives of the Indian National Congress during the years 1928 to 1931, Patel believed (like Gandhi and Motilal Nehru, but unlike Jawaharlal Nehru and Subhas Chandra Bose) that the goal of the Indian National Congress should be dominion status within the British Commonwealth—not independence. In contrast to Jawaharlal Nehru, who condoned violence in the struggle for independence, Patel ruled out armed revolution, not on moral but on practical grounds. Patel held that it would be abortive and would entail severe repression. Patel, like Gandhi, saw advantages in the future participation of a free India in a British Commonwealth, provided that India was admitted as an equal member. He emphasized the need to foster Indian self-reliance and self-confidence, but, unlike Gandhi, he did not regard Hindu-Muslim unity as a prerequisite for independence. Patel disagreed with Jawaharlal Nehru on the need to bring about economic and social changes by coercion. A conservative rooted in traditional Hindu values, Patel belittled the usefulness of adapting socialist ideas to the Indian social and economic structure. He believed in free enterprise, thus gaining the trust of conservative elements, and thereby collected the funds that sustained the activities of the Indian National Congress. Patel was the second candidate after Gandhi to the presidency of the 1929 Lahore session of the Indian National Congress. Gandhi shunned the presidency in an attempt to prevent the adoption of the resolution of independence and exerted pressure on Patel to withdraw, mainly owing to Patel's uncompromising attitude toward the Muslims; Jawaharlal Nehru was elected. During the 1930 Salt Satyagraha (prayer and fasting movement), Patel served three months' imprisonment. In March 1931 Patel presided over the Karachi session of the Indian National Congress. He was imprisoned in January 1932. Released in July 1934, he marshaled the organization of the Congress Party in the 1937 elections and was the main contender for the 1937–38 Congress presidency. Again, because of Gandhi's pressure, Patel withdrew and Jawaharlal Nehru was elected. Along with other Congress leaders, Patel was imprisoned in October 1940, released in August 1941, and imprisoned once more from August 1942 until June 1945. During the war Patel rejected as impractical Gandhi's nonviolence in the face of the then-expected Japanese invasion of India. On the transfer of power, Patel differed with Gandhi in realizing that the partition of the subcontinent into Hindu India and Muslim Pakistan was inevitable, and he asserted that it was in India's interests to part with Pakistan. Patel was the leading candidate for the 1945–46 presidency of the Indian National Congress, but Gandhi once again intervened for the election of Nehru. Nehru, as president of the Congress, was invited by the British viceroy to form an interim government. Thus, in the normal course of events, Patel would have been the first prime minister of India. During the first three years of independence, Patel was deputy prime minister, minister of home affairs, minister of information, and minister of states; above all, his enduring fame rests on his achievement of the peaceful integration of the princely Indian states into the Indian Union and the political unification of India.

Subhash Chandra Bose Page :



Subhas Chandra Bose



Subhas Chandra Bose, byname Netaji (Hindi: "Respected Leader"), (born c. January 23, 1897, Cuttack, Orissa [now Odisha], India—died August 18, 1945, Taipei, Taiwan?), Indian revolutionary prominent in the independence movement against British rule of India. He also led an Indian national force from abroad against the Western powers during World War II. He was a contemporary of Mohandas K. Gandhi, at times an ally and at other times an adversary. Bose was known in particular for his militant approach to

Early life and political activity

The son of a wealthy and prominent Bengali lawyer, Bose studied at Presidency College, Calcutta (Kolkata), from which he was expelled in 1916 for nationalist activities, and the Scottish Churches College (graduating in 1919). He then was sent by his parents to the University of Cambridge in England to prepare for the Indian Civil Service. In 1920 he passed the civil service examination, but in April 1921, after hearing of the nationalist turmoil in India, he resigned his candidacy and hurried back to India. Throughout his career, especially in its early stages, he was supported financially and emotionally by an elder brother, Sarat Chandra Bose (1859–1950), a wealthy Calcutta lawyer and Indian National Congress (also known as the Congress Party) politician. Bose joined the noncooperation movement started by Mohandas K. Gandhi, who had made the Indian National Congress a powerful nonviolent organization. Bose was advised by Gandhi to work under Chitta Ranjan Das, a politician in Bengal. There Bose became a youth educator, journalist, and commandant of the Bengal Congress volunteers. His activities led to his imprisonment in December 1921. In 1924 he was appointed chief executive officer of the Calcutta Municipal Corporation, with Das as mayor. Bose was soon after deported to Burma (Myanmar) because he was suspected of connections with secret revolutionary movements. Released in 1927, he returned to find Bengal Congress affairs in disarray after the death of Das, and Bose was elected president of the Bengal Congress. Shortly thereafter he and Jawaharlal Nehru became the two general secretaries of the Indian National Congress. Together they represented the more militant, left-wing faction of the party against the more compromising, right-wing Gandhian faction.

A falling-out with Gandhi

Vocal support for Gandhi increased within the Indian National Congress, meanwhile, and, in light of this, Gandhi resumed a more commanding role in the party. When the civil disobedience movement was started in 1930, Bose was already in detention for his associations with an underground revolutionary group, the Bengal Volunteers. Nevertheless, he was elected mayor of Calcutta while in prison. Released and then rearrested several times for his suspected role in violent acts, Bose was finally allowed to proceed to Europe after he contracted tuberculosis and was released for ill health. In enforced exile and still ill, he wrote *The Indian Struggle, 1920–1934* and pleaded India's cause with European leaders. He returned from Europe in 1936, was again taken into custody, and was released after a year. Meanwhile, Bose became increasingly critical of Gandhi's more conservative economics as well as his less confrontational approach toward independence. In 1938 he was elected president of the Indian National Congress and formed a national planning committee, which formulated a policy of broad industrialization. However, this did not harmonize with Gandhian economic thought, which clung to the notion of cottage industries and benefiting from the use of the country's own resources. Bose's vindication came in 1939, when he defeated a Gandhian rival for reelection. Nonetheless, the "rebel president" felt bound to resign because of the lack of Gandhi's support. He founded the Forward Bloc, hoping to rally radical elements, but was again incarcerated in July 1940. His refusal to remain in prison at this critical period of India's history was expressed in a determination to fast to death, which frightened the British government into releasing him. On January 26, 1941, though closely watched, he escaped from his Calcutta residence in disguise and, traveling via Kabul and Moscow, eventually reached Germany in April.

Activity in exile

In Nazi Germany Bose came under the tutelage of a newly created Special Bureau for India, guided by Adam von Trott zu Solz. He and other Indians who had gathered in Berlin made regular broadcasts from the German-sponsored Azad Hind Radio beginning in January 1942, speaking in English, Hindi, Bengali, Tamil, Telugu, Gujarati, and Pashto. A little more than a year after the Japanese invasion of Southeast Asia, Bose left Germany, traveling by German and Japanese submarines and by plane, and arrived in May 1943 in Tokyo. On July 4 he assumed leadership of the Indian Independence Movement in East Asia and proceeded, with Japanese aid and influence, to form a trained army of about 40,000 troops in Japanese-occupied Southeast Asia. On October 21, 1943, Bose proclaimed the establishment of a provisional independent Indian government, and his so-called Indian National Army (Azad Hind Fauj), alongside Japanese troops, advanced to Rangoon (Yangon) and thence overland into India, reaching Indian soil on March 18, 1944, and moving into Kohima and the plains of Imphal. In a stubborn battle, the mixed Indian and Japanese forces, lacking Japanese air support, were defeated and forced to retreat; the Indian National Army nevertheless for some time succeeded in maintaining its identity as a liberation army, based in Burma and then Indochina. With the defeat of Japan, however, Bose's fortunes ended. A few days after Japan's announced surrender in August 1945, Bose, fleeing Southeast Asia, reportedly died in a Japanese hospital in Taiwan as a result of burn injuries from a plane crash.

Lala Bahadur Shastri Page :

Lal Bahadur Shastri, (born October 2, 1904, Mughalsarai, India—died January 11, 1966, Tashkent, Uzbekistan, U.S.S.R.), Indian statesman, prime minister of India (1964–66) after Jawaharlal Nehru. A member of Mahatma Gandhi's noncooperation movement against British government in India, he was imprisoned for a short time (1921). Upon release he studied in the Kashi Vidyapeeth, a nationalist university, where he graduated with the title of shastri ("learned in the scriptures"). He then returned to politics as a follower of Gandhi, was imprisoned several more times, and attained influential positions in the Congress Party of the state of the United Provinces, now Uttar Pradesh state. Shastri was elected to the legislature of the United Provinces in 1937 and 1946. After Indian independence, Shastri gained experience as minister for home affairs and transport in Uttar Pradesh. He was elected to the central Indian legislature in 1952 and became union minister for railways and transport. He gained a reputation as a skillful mediator after his appointment to the influential post of minister for home affairs in 1961. Three years later, on Jawaharlal Nehru's illness, Shastri was appointed minister without portfolio, and after Nehru's death he became prime minister in June 1964. Shastri was criticized for failing to deal effectively with India's economic problems, but he won great popularity for his firmness on the outbreak of hostilities with neighbouring Pakistan (1965) over the disputed Kashmir region. He died of a heart attack after signing a "no-war" agreement with Pres. Ayub Khan of Pakistan and was succeeded as prime minister by Indira Gandhi, Nehru's daughter.

Shastri was born to Sharada Prasad Srivastava and Ramdulari Devi in Mughalsarai on 2 October 1904. He studied in East Central Railway Inter college and Harish Chandra High School, which he left to join the non-cooperation movement. He worked for the betterment of the Harijans at Muzaffarpur and dropped his caste-derived surname of "Srivastava". Shastri's thoughts were influenced by reading about Swami Vivekananda, Gandhi and Annie Besant. Deeply impressed and influenced by Gandhi, he joined the Indian independence movement in the 1920s. He served as the president of Servants of the People Society (Lok Sevak Mandal), founded by Lala Lajpat Rai and held prominent positions in Indian National Congress. Following independence in 1947, he joined the Indian government and became one of Prime Minister Nehru's key cabinet colleagues, first as Railways Minister (1951–56), and then in numerous other prominent positions, including the Home Minister. He led the country during the Indo-Pakistan War of 1965. His slogan "Jai Jawan, Jai Kisan" ("Hail to the soldier; Hail to the farmer") became very popular during the war. The war formally ended with the Tashkent Agreement on 10 January 1966; he died the following day, still in Tashkent, with the cause of his death in dispute; it was reported to be a cardiac arrest, but his family was not satisfied with the proffered reason. He was posthumously awarded the Bharat Ratna.

Early Year

Shastri was born on 2 October 1904 at the home of his maternal grandparents in a Kayastha family.[1] Shastri's paternal ancestors had been in the service of the zamindar of Ramnagar, Varanasi and Shastri lived there for the first year of his life. Shastri's father, Sharada Prasad Srivastava, was a school teacher who later became a clerk in the revenue office at Allahabad, while his mother, Ramdulari Devi, was the daughter of Munshi Hazari Lal, the headmaster and English teacher at a railway school in Mughalsarai. Shastri was the second child and eldest son of his parents; he had an elder sister, Kailashi Devi (b. 1900).[2][3] In April 1906, when Shastri was hardly 18 months old, his father, who had only recently been promoted to the post of deputy tahsilidar, died in an epidemic of bubonic plague. Ramdulari Devi, then only 23 and pregnant with her third child, took her two children and moved from Ramnagar to her father's house in Mughalsarai and settled there for good. She gave birth to a daughter, Sundari Devi, in July 1906.[4][5] Thus, Shastri and his sisters grew up in the household of his maternal grandfather, Hazari Lalji.[6] However, Hazari Lalji himself died from a stroke in mid-1908, after which the family was looked after by his brother (Shastri's great-uncle) Darbari Lal, who was the head clerk in the opium regulation department at Ghazipur, and later by his son (Ramdulari Devi's cousin) Bineshwari Prasad, a school teacher in Mughalsarai.[7] In Shastri's family, as with many Kayastha families of the era,[8] it was customary for children to receive an education in the Urdu language and culture. This is because Urdu/Persian had been the language of government for centuries, before being replaced by English, and old traditions persisted into the 20th century.[9] Therefore, Shastri began his education at the age of four under the tutelage of a maulvi (a Muslim cleric), Budhan Mian, at the East Central Railway Inter college in Mughalsarai. He studied there until the sixth standard.[10] In 1917, Bineshwari Prasad (who was now head of the household) was transferred to Varanasi, and the entire family moved there, including Ramdulari Devi and her three children. In Varanasi, Shastri joining the seventh standard at Harish Chandra High School.[11] At this time, he decided to drop his caste-derived surname of "Srivastava" (which is a traditional surname for a sub-caste of Kayastha families).

Political Career

Following India's independence, Shastri was appointed Parliamentary Secretary in his home state, Uttar Pradesh.[29] He became the Minister of Police and Transport under Govind Ballabh Pant's Chief Ministership on 15 August 1947 following Rafi Ahmed Kidwai's departure to become a minister at the centre. As the Transport Minister, he was the first to appoint women conductors. As the minister in charge of the Police Department, he ordered that police use water jets, whose instructions was given by him, instead of lathis to disperse unruly crowds.[30] His tenure as police minister (As Home Minister was called prior to 1950) saw successful curbing of communal riots in 1947, mass migration and resettlement of refugees.[31]

Legacy

Shastri was a secularist who refused to mix religion with politics. In a public meeting held at the Ram Lila grounds in Delhi, a few days after the ceasefire, he complained against a BBC report which claimed that Shastri's identity as a Hindu meant that he was ready for a war with Pakistan. He stated:[77] While I am a Hindu, Mir Mushtaq who is presiding over this meeting is a Muslim. Mr. Frank Anthony who has addressed you is a Christian. There are also Sikhs and Parsis here. The unique thing about our country is that we have Hindus, Muslims, Christians, Sikhs, Parsis, and people of all other religions. We have temples and mosques, gurdwaras and churches. But we do not bring all this into politics. This is the difference between India and Pakistan. Whereas Pakistan proclaims herself to be an Islamic State and uses religion as a political factor, we Indians have the freedom to follow whatever religion we may choose, and worship in any way we please. So far as politics is concerned, each of us is as much an Indian as the other. Kuldip Nayar, Shastri's media advisor from 1960 to 1964, recalls that, during the Quit India Movement, his daughter was ill and he was released on parole from jail. However, he could not save her life because doctors had prescribed costly drugs. Later on in 1963, on the day when he was dropped from the cabinet, he was sitting in his home in the dark, without a light. When asked about the reason, he said as he no longer is a minister, all expenses will have to be paid by himself and that as an MP and minister he didn't earn enough to save for time of need.[78] Although Shastri had been a cabinet minister for many years in the 1950s, he was poor when he died. All he owned at the end was an old car, which he had bought in instalments from the government and for which he still owed money. He was a member of Servants of India society (which included Mahatma Gandhi, Lala Lajpat Rai, Gopal Krishna Gokhle) which asked all its members to shun accumulation of private property and remain in public life as servants of the people. He was the first railway minister who resigned from office following a major train accident as he felt moral responsibility.[79] The foundation stone of Bal Vidya Mandir, a distinguished school of Lucknow, was laid by him during his tenure as the prime minister, on 19 November 1964. He inaugurated the Central Institute of Technology Campus at Tharamani, Chennai, in November 1964.[80] He inaugurated the Plutonium Reprocessing Plant at Trombay in 1965. As suggested by Dr. Homi Jehangir Bhabha, Shastri authorized the development of nuclear explosives. Bhabha initiated the effort by setting up the nuclear explosive design group Study of Nuclear Explosions for Peaceful Purposes (SNPEP).[81] He inaugurated the Andhra Pradesh Agricultural University at Hyderabad on 29 March 1965 which was renamed the Acharya N. G. Ranga Agricultural University in 1996 and was separated into two universities after the formation of Telangana State. The university in Telangana was named in July 2014 as Professor Jayashanker Agricultural University. Shastri also inaugurated the National Institute of Technology, Allahabad. Lal Bahadur Shastri inaugurated the Jawahar Dock of the Chennai Port Trust and started the construction work of V. O. Chidambaram Port Trust in November 1964.[82] He inaugurated the Sainik School Balachadi, in the state of Gujarat. He laid the foundation stone of Almatti dam. The commissioned dam bears his name

Bhaghat Singh Page :



Bhaghat Singh



Bhaghat Singh, (born September 27, 1907, Lyallpur, western Punjab, India [now in Pakistan]—died March 23, 1931, Lahore [now in Pakistan]), revolutionary hero of the Indian independence movement. Bhaghat Singh attended Dayanand Anglo Vedic High School, which was operated by Arya Samaj (a reform sect of modern Hinduism), and then National College, both located in Lahore. He began to protest British rule in India while still a youth and soon fought for national independence. He also worked as a writer and editor in Amritsar for Punjabi- and Urdu-language newspapers espousing Marxist theories. He is credited with popularizing the catchphrase "Inquilab zindabad" ("Long live the revolution"). In 1928 Bhaghat Singh plotted with others to kill the police chief responsible for the death of Indian writer and politician Lala Lajpat Rai, one of the founders of National College, during a silent march opposing the Simon Commission. Instead, in a case of mistaken identity, junior officer J.P. Saunders was killed, and Bhaghat Singh had to flee Lahore to escape the death penalty. In 1929 he and an associate lobbed a bomb at the Central Legislative Assembly in Delhi to protest the implementation of the Defence of India Act and then surrendered. He was hanged at the age of 23 for the murder of Saunders.

In December 1928, Bhaghat Singh and an associate, Shivaram Rajguru, both members of a small revolutionary group, the Hindustan Socialist Republican Association (also Army, or HSRA), shot dead a 21-year-old British police officer, John Saunders, in Lahore, Punjab, in what is today Pakistan, mistaking Saunders, who was still on probation, for the British senior police superintendent, James Scott, whom they had intended to assassinate.[16] They held Scott responsible for the death of a popular Indian nationalist leader Lala Lajpat Rai for having ordered a lathi (baton) charge in which Rai was injured and two weeks thereafter died of a heart attack. As Saunders exited a police station on a motorcycle, he was felled by a single bullet fired from across the street by Rajguru, a marksman.[17][18] As he lay injured, he was shot at close range several times by Singh, the postmortem report showing eight bullet wounds.[19] Another associate of Singh, Chandra Shekhar Azad, shot dead an Indian police head constable, Channan Singh, who attempted to give chase as Singh and Rajguru fled.[17][18] After having escaped, Bhaghat Singh and his associates used pseudonyms to publicly announce avenging Lajpat Rai's death, putting up prepared posters that they had altered to show John Saunders as their intended target instead of James Scott.[17] Singh was thereafter on the run for many months, and no convictions resulted at the time. Surfacing again in April 1929, he and another associate, Batukeshwar Dutt, set off two low-intensity homemade bombs among some unoccupied benches of the Central Legislative Assembly in Delhi. They showered leaflets from the gallery on the legislators below, shouted slogans, and allowed the authorities to arrest them.[20] The arrest, and the resulting publicity, brought to light Singh's complicity in the John Saunders case. Awaiting trial, Singh gained public sympathy after he joined fellow defendant Jatin Das in a hunger strike, demanding better prison conditions for Indian prisoners, the strike ending in Das's death from starvation in September 1929. Bhaghat Singh was convicted of the murder of John Saunders and Channan Singh, and hanged in March 1931, aged 23. He became a popular folk hero after his death. Jawaharlal Nehru wrote about him: "Bhaghat Singh did not become popular because of his act of terrorism but because he seemed to vindicate, for the moment, the honour of Lala Lajpat Rai, and through him of the nation. He became a symbol: the act was forgotten, the symbol remained, and within a few months each town and village of the Punjab, and to a lesser extent in the rest of northern India, resounded with his name." [21] In still later years, Singh, an atheist and socialist in adulthood, won admirers in India from among a political spectrum that included both communists and right-wing Hindu nationalists. Although many of Singh's associates, as well as many Indian anti-colonial revolutionaries, were also involved in daring acts and were either executed or died violent deaths, few came to be lionised in popular art and literature as did Singh who is something referred to as the SHAHEED-E-AZAM

Early Life

Bhaghat Singh was born on 27 September 1907[a] in the village of Banga in the Lyallpur district of the Punjab in what was then British India and is today Pakistan; he was the second of seven children—four sons, and three daughters—born to Vidyavati and her husband Kishan Singh Sandhu.[23] Bhaghat Singh's father and his uncle Ajit Singh were active in progressive politics, taking part in the agitation around the Canal Colonization Bill in 1907, and later the Ghadar Movement of 1914–1915.[23] After being sent to the village school in Banga for a few years, Bhaghat Singh was enrolled in the Dayanand Anglo-Vedic School in Lahore. [23] In 1923, he joined the National College in Lahore, founded two years earlier by Lala Lajpat Rai in response to Mahatma Gandhi's non-cooperation movement, which urged Indian students to shun schools and colleges subsidized by the British Indian government.[23] Police became concerned with Singh's influence on youths and arrested him in May 1927 on the pretext that he had been involved in a bombing that had taken place in Lahore in October 1926. He was released on a surety of Rs. 60,000 five weeks after his arrest.[24] He wrote for, and edited, Urdu and Punjabi newspapers, published in Amritsar[25] and also contributed to low-priced pamphlets published by the Naujawan Bharat Sabha that excoriated the British.[26] He also wrote for Kirti, the journal of the Kirti Kisan Party ("Workers and Peasants Party") and briefly for the Veer Arjun newspaper, published in Delhi.[27][b] He often used pseudonyms, including names such as Balwant, Ranjit and Vidhroh

Popularity

Subhas Chandra Bose said that: "Bhaghat Singh had become the symbol of the new awakening among the youths." Nehru acknowledged that Bhaghat Singh's popularity was leading to a new national awakening, saying: "He was a clean fighter who faced his enemy in the open field ... he was like a spark that became a flame in a short time and spread from one end of the country to the other dispelling the prevailing darkness everywhere".[76] Four years after Singh's hanging, the Director of the Intelligence Bureau, Sir Horace Williamson, wrote: "His photograph was on sale in every city and township and for a time rivaled in popularity even that of Mr. Gandhi himself

Legacy and memorials

Bhaghat Singh remains a significant figure in Indian iconography to the present day.[103] His memory, however, defies categorisation and presents problems for various groups that might try to appropriate it. Pritam Singh, a professor who has specialised in the study of federalism, nationalism and development in India, notes that Bhaghat Singh represents a challenge to almost every tendency in Indian politics. Gandhi-inspired Indian nationalists, Hindu nationalists, Sikh nationalists, the parliamentary Left and the pro-armed struggle Naxalite Left compete with each other to appropriate the legacy of Bhaghat Singh, and yet each one of them is faced with a contradiction in making a claim to his legacy. Gandhi-inspired Indian nationalists find Bhaghat Singh's resort to violence problematic, the Hindu and Sikh nationalists find his atheism troubling, the parliamentary Left finds his ideas and actions as more close to the perspective of the Naxalites and the Naxalites find Bhaghat Singh's critique of individual terrorism in his later life an uncomfortable historical fact. [104] On 15 August 2008, an 18-foot tall bronze statue of Singh was installed in the Parliament of India, next to the statues of Indira Gandhi and Subhas Chandra Bose.[105] A portrait of Singh and Dutt also adorns the walls of the Parliament House.[106] The National Martyrs Memorial, built at Hussainiwala in memory of Bhaghat Singh, Sukhdev and Rajguru The place where Singh was cremated, at Hussainiwala on the banks of the Sutlej river, became Pakistani territory during the partition. On 17 January 1961, it was transferred to India in exchange for 12 villages near the Sulemanki Headworks.[73] Batukeshwar Dutt was cremated there on 19 July 1965 in accordance with his last wishes, as was Singh's mother, Vidyawati.[107] The National Martyrs Memorial was built on the cremation spot in 1968[108] and has memorials of Singh, Rajguru and Sukhdev. During the 1971 India–Pakistan war, the memorial was damaged and the statues of the martyrs were removed by the Pakistani Army. They have not been returned[73][109] but the memorial was rebuilt in 1973.[107] The Shaheed-e-Azam Sardar Bhaghat Singh Museum opened on the 50th anniversary of his death at his ancestral village, Khatkar Kalan. Exhibits include Singh's ashes, the blood-soaked sand, and the blood-stained newspaper in which the ashes were wrapped.[112] A page of the first Lahore Conspiracy Case's judgement in which Kartar Singh Sarabha was sentenced to death and on which Singh put some notes is also displayed, [112] as well as a copy of the Bhagavad Gita with Bhaghat Singh's signature, which was given to him in the Lahore Jail, and other personal belongings.[113][114] The Bhaghat Singh Memorial was built in 2009 in Khatkar Kalan at a cost of ₹168 million (US\$2.2 million).[115] The Supreme Court of India established a museum to display landmarks in the history of India's judicial system, displaying records of some historic trials. The first exhibition that was organised was the Trial of Bhaghat Singh, which opened on 28 September 2007, on the centenary celebrations of Singh's birth.[74][5]

Dadabhai Naoroji Page :



Dadabhai Naoroji



Born September 4, 1825 • Mumbai • India
Died June 30, 1917 (aged 91) • Mumbai • India
Title • Office House of Commons (1892-1895) • United Kingdom
Political Affiliation Indian National Congress • Liberal Party

Dadabhai Naoroji, (born Sept. 4, 1825, Bombay [now Mumbai], India—died June 30, 1917, Bombay), Indian nationalist and critic of British economic policy in India. Educated at Elphinstone College, Bombay (now Mumbai), he was professor of mathematics and natural philosophy there before turning to politics and a career in commerce that took him to England, where he spent much of his life. He stood unsuccessfully for election to Parliament in 1886. In 1892, however, he was elected Liberal member of Parliament for Central Finsbury, London. He became widely known for his unfavourable opinion of the economic consequences of British rule in India and was appointed a member of the royal commission on Indian expenditure in 1895. In 1886, 1893, and 1906 he also presided over the annual sessions of the Indian National Congress, which led the nationalist movement in India. In the session of 1906 his conciliatory tactics helped to postpone the impending split between moderates and extremists in the Congress Party. In his many writings and speeches and especially in *Poverty and Un-British Rule in India* (1901), Naoroji argued that India was too highly taxed and that its wealth was being drained away to England.

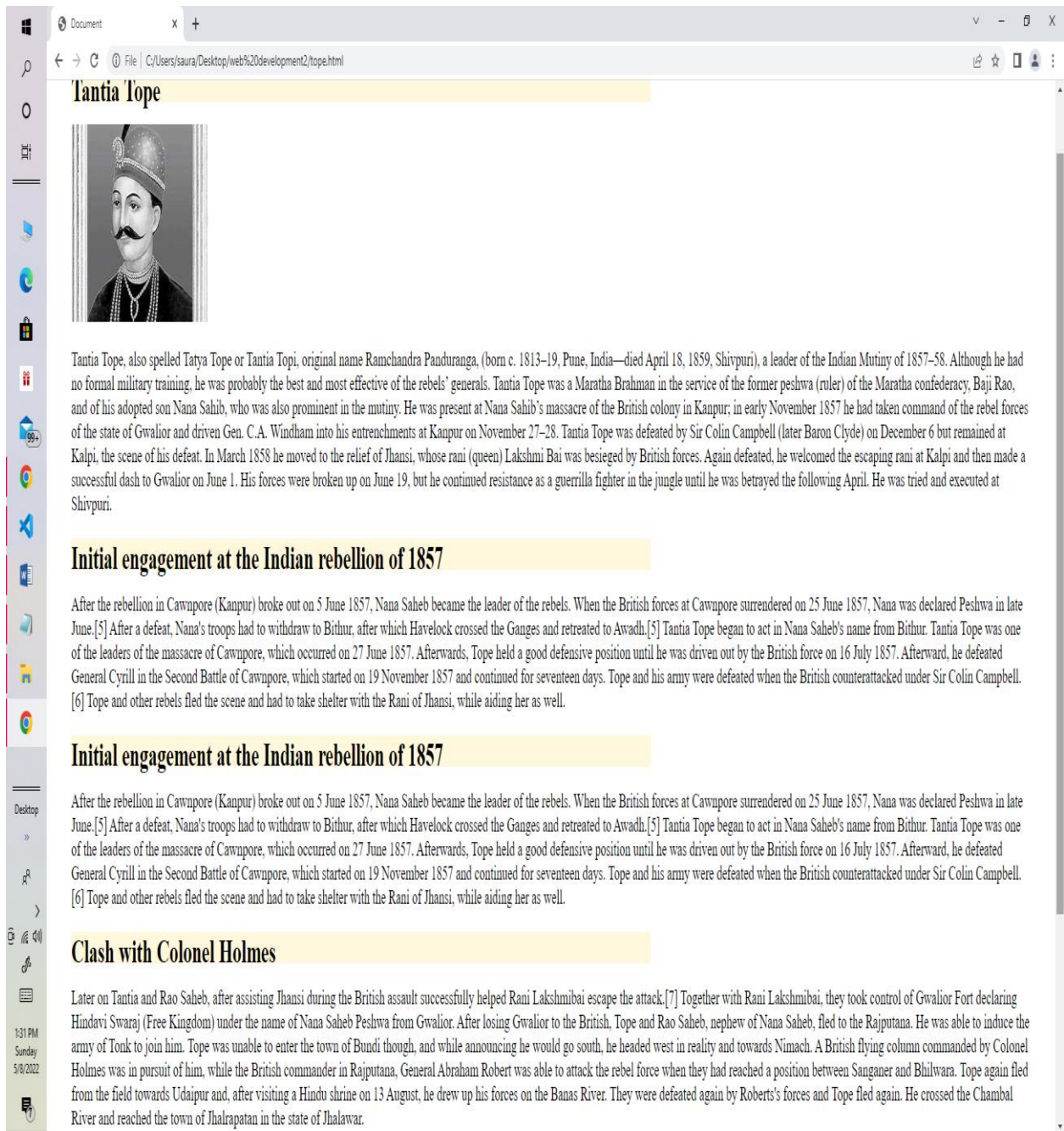
Naoroji's famous drain theory and poverty

Dadabhai Naoroji's work focused on the drain of wealth from India to Britain during the period rule of British rule in India.[16][17] One of the reasons that the Drain theory is attributed to Naoroji is his decision to estimate the net national profit of India, and by extension, the effect that colonial rule had on the country. Through his work with economics, Naoroji sought to prove that Britain was draining money out of India.[18] Naoroji described six factors which resulted in the external drain. Firstly, India was governed by a foreign government. Secondly, India did not attract immigrants which brought labour and capital for economic growth. Thirdly, India paid for Britain's civil administrations in India and her Indian army. Fourthly, India bore the burden of empire building in and out of its borders. Fifthly, opening the country to free trade allowed for foreigners to take highly paid jobs over those of equally qualified Indians. Lastly, the principal income-earners would spend their money outside of India or leave with the money as they were mostly foreign personnel.[19] In Naoroji's book *Poverty and Un-British Rule in India* he estimated a 200–300 million pounds drain of India's revenue to Britain that was not recirculated into India.[20] When referring to the drain, Naoroji stated that he believed some tribute was necessary as payment for the services that Britain brought to India such as the newly-constructed railways. However the money from these services were being drained out of India; for instance the money being earned by the railways did not belong to India, which supported his assessment that India was sending too much to Britain. According to Naoroji, India was paying tribute for something that was not bringing profit to the country directly. Instead of paying off foreign investment which other countries did, India was paying for services rendered despite the operation of the railway being already profitable for Britain. This type of drain was experienced in different ways as well, for instance, British workers earning wages that were not equal with the work that they have done in India, or trade that undervalued India's goods and overvalued outside goods.[16][19] British workers in India were encouraged to take on high paying jobs in India, and the British government allowed them to take a portion of their income back to Britain. Furthermore, the East India Company was purchasing Indian goods with money drained from India to export to Britain, which was a way that the opening up of free trade allowed India to be exploited.[21] When elected to Parliament by a narrow margin of five votes, his first speech was devoted to the issue of questioning Britain's role in India. Naoroji explained that Indians would either be British subjects or their slaves, depending on how willing Britain was to give India control over the institutions that Britain presently operated. By giving these institutions to India it would allow India to govern itself and as a result all revenue would stay in India.[22] It is because Naoroji identified himself as a fellow subject of the Empire that he was able to address the economic hardships facing India to a British audience. By presenting himself as an imperial subject he was able to use rhetoric to show the benefit to Britain that an ease of financial burden on India would have. He argued that by allowing the money earned in India to stay in India, tributes would be willingly and easily paid without fear of poverty; he argued that this could be done by giving equal employment opportunities to Indian professionals who were consistently forced to take jobs that they were over-qualified for. Indian labour would be more likely to spend their income within India preventing one aspect of the drain.[20] Naoroji also found it important to examine Anglo-Indian trade to prevent the premature dissolution of budding industries to unfair valuing of goods and services.[21] By allowing industry to grow and develop in India, tribute could be paid to Britain in the form of taxation and the increase in Indian interest for British goods. Over time, Naoroji became more inflammatory in his comments as he began to lose patience with Britain over the seemingly lack of progress regarding reforms. Naoroji once rhetorically questioned whether or not the British government would be willing to award French youths all the high ranking posts in the British economy. He also pointed to historical examples of Britain being opposed to the "wealth drain" concept, including the English objection to the wealth drain to the papacy during the 1500s.[23] Naoroji's work on the drain theory was the main reason behind the creation of the Royal Commission on Indian Expenditure in 1896 in which he was also a member. This commission reviewed financial burdens on India and in some cases came to the conclusion that those burdens were misplaced.


Views and legacy

Dadabhai Naoroji is regarded as one of the most important Indians during the birth of the nascent independence movement. In his writings, he came to the conclusion that the exertion of foreign rule over India was not favourable for the nation, and that independence (or at the very least, responsible government) would be the better path for India. Further development was checked by the frequent invasions of India by, and the subsequent continuous rule of, foreigners of entirely different character and genius, who, not having any sympathy with the indigenous literature – on the contrary, having much fanatical antipathy to the religion of the Hindus – prevented its further growth. Priest-hood, first for power and afterwards from ignorance, completed the mischief, as has happened in all other countries.[25] Naoroji is often remembered as the "Grand Old Man of Indian Nationalism." Mohandas Karamchand Gandhi wrote to Naoroji in 1894, saying that "The Indians look up to you as children to the father. Such is really the feeling here." [26] Bal Gangadhar Tilak admired him; he said: If we twenty eight crore of Indians were entitled to send only one member to the British parliament, there is no doubt that we would have elected Dadabhai Naoroji unanimously to grace that post.[27] Here are the significant extracts taken from his speech delivered before the East India Association on 2 May 1867 regarding what educated Indians expect from their British rulers. The difficulties thrown in the way of according to the natives such reasonable share and voice in the administration of the country ad they are able to take, are creating some uneasiness and distrust. The universities are sending out hundreds and will soon begin to send out thousands of educated natives. This body naturally increases in influence... "In this Memorandum I desire to submit for the kind and generous consideration of His Lordship the Secretary of State for India, that from the same cause of the deplorable drain [of economic wealth from India to Britain], besides the material exhaustion of India, the moral loss to her is no less sad and lamentable . . . All [the Europeans] effectually do is to eat the substance of India, material and moral, while living there, and when they go, they carry away all they have acquired . . . The thousands [of Indians] that are being sent out by the universities every year find themselves in a most anomalous position. There is no place for them in their motherland . . . What must be the inevitable consequence? . . . despotism and destruction . . . or destroying hand and power." A plaque referring to Dadabhai Naoroji is located outside the Finsbury Town Hall on Rosebery Avenue, London.

Tantia Tope page :



Tantia Tope



Tantia Tope, also spelled Tatyta Tope or Tantia Topi, original name Ramchandra Panduranga, (born c. 1813–19, Pune, India—died April 18, 1859, Shivpuri), a leader of the Indian Mutiny of 1857–58. Although he had no formal military training, he was probably the best and most effective of the rebels' generals. Tantia Tope was a Maratha Brahman in the service of the former peshwa (ruler) of the Maratha confederacy, Baji Rao, and of his adopted son Nana Sahib, who was also prominent in the mutiny. He was present at Nana Sahib's massacre of the British colony in Kanpur: in early November 1857 he had taken command of the rebel forces of the state of Gwalior and driven Gen. C.A. Windham into his entrenchments at Kanpur on November 27–28. Tantia Tope was defeated by Sir Colin Campbell (later Baron Clyde) on December 6 but remained at Kalpi, the scene of his defeat. In March 1858 he moved to the relief of Jhansi, whose rani (queen) Lakshmi Bai was besieged by British forces. Again defeated, he welcomed the escaping rani at Kalpi and then made a successful dash to Gwalior on June 1. His forces were broken up on June 19, but he continued resistance as a guerrilla fighter in the jungle until he was betrayed the following April. He was tried and executed at Shivpuri.

Initial engagement at the Indian rebellion of 1857

After the rebellion in Cawnpore (Kanpur) broke out on 5 June 1857, Nana Saheb became the leader of the rebels. When the British forces at Cawnpore surrendered on 25 June 1857, Nana was declared Peshwa in late June.[5] After a defeat, Nana's troops had to withdraw to Bithur, after which Havelock crossed the Ganges and retreated to Awadh.[5] Tantia Tope began to act in Nana Saheb's name from Bithur. Tantia Tope was one of the leaders of the massacre of Cawnpore, which occurred on 27 June 1857. Afterwards, Tope held a good defensive position until he was driven out by the British force on 16 July 1857. Afterward, he defeated General Cyrill in the Second Battle of Cawnpore, which started on 19 November 1857 and continued for seventeen days. Tope and his army were defeated when the British counterattacked under Sir Colin Campbell. [6] Tope and other rebels fled the scene and had to take shelter with the Rani of Jhansi, while aiding her as well.

Initial engagement at the Indian rebellion of 1857


After the rebellion in Cawnpore (Kanpur) broke out on 5 June 1857, Nana Saheb became the leader of the rebels. When the British forces at Cawnpore surrendered on 25 June 1857, Nana was declared Peshwa in late June.[5] After a defeat, Nana's troops had to withdraw to Bithur, after which Havelock crossed the Ganges and retreated to Awadh.[5] Tantia Tope began to act in Nana Saheb's name from Bithur. Tantia Tope was one of the leaders of the massacre of Cawnpore, which occurred on 27 June 1857. Afterwards, Tope held a good defensive position until he was driven out by the British force on 16 July 1857. Afterward, he defeated General Cyrill in the Second Battle of Cawnpore, which started on 19 November 1857 and continued for seventeen days. Tope and his army were defeated when the British counterattacked under Sir Colin Campbell. [6] Tope and other rebels fled the scene and had to take shelter with the Rani of Jhansi, while aiding her as well.

Clash with Colonel Holmes

Later on Tantia and Rao Saheb, after assisting Jhansi during the British assault successfully helped Rani Lakshimibai escape the attack.[7] Together with Rani Lakshimibai, they took control of Gwalior Fort declaring Hindavi Swaraj (Free Kingdom) under the name of Nana Saheb Peshwa from Gwalior. After losing Gwalior to the British, Tope and Rao Saheb, nephew of Nana Saheb, fled to the Rajputana. He was able to induce the army of Tonk to join him. Tope was unable to enter the town of Bundi though, and while announcing he would go south, he headed west in reality and towards Nimach. A British flying column commanded by Colonel Holmes was in pursuit of him, while the British commander in Rajputana, General Abraham Robert was able to attack the rebel force when they had reached a position between Sanganer and Bhilwara. Tope again fled from the field towards Udaipur and, after visiting a Hindu shrine on 13 August, he drew up his forces on the Banas River. They were defeated again by Robert's forces and Tope fled again. He crossed the Chambal River and reached the town of Jhalrapatan in the state of Jhalawar.

Lala Lajpat Rai Page :

Lala Lajpat Rai



Lala Lajpat Rai, (born 1865, Dhudike, India—died November 17, 1928, Lahore [now in Pakistan]), Indian writer and politician, outspoken in his advocacy of a militant anti-British nationalism in the Indian National Congress (Congress Party) and as a leader of the Hindu supremacy movement. After studying law at the Government College in Lahore, Lajpat Rai practiced at Hissar and Lahore, where he helped to establish the nationalistic Dayananda Anglo-Vedic School and became a follower of Dayananda Saraswati, the founder of the conservative Hindu society Arya Samaj ("Society of Aryans"). After joining the Congress Party and taking part in political agitation in the Punjab, Lajpat Rai was deported to Mandalay, Burma (now Myanmar), without trial, in May 1907. In November, however, he was allowed to return when the viceroy, Lord Minto, decided that there was insufficient evidence to hold him for subversion. Lajpat Rai's supporters attempted to secure his election to the presidency of the party session at Surat in December 1907, but elements favouring cooperation with the British refused to accept him, and the party split over the issues. During World War I, Lajpat Rai lived in the United States, where he founded the Indian Home Rule League of America (1917) in New York City. He returned to India in early 1920, and later that year he led a special session of the Congress Party that launched Mohandas (Mahatma) Gandhi's noncooperation movement. Imprisoned from 1921 to 1923, he was elected to the legislative assembly on his release. In 1928 he introduced the legislative assembly resolution for the boycott of the British Simon Commission on constitutional reform. Shortly thereafter he died, after being attacked by police during a demonstration in Lahore. Lajpat Rai's most important writings include *The Story of My Deportation* (1908), *Arya Samaj* (1915), *The United States of America: A Hindu's Impression* (1916), *England's Debt to India: A Historical Narrative of Britain's Fiscal Policy in India* (1917), and *Unhappy India* (1928).

Education

In the late 1870s, his father was transferred to Rewari, where he had his initial education in Government Higher Secondary School, Rewari, Punjab province, where his father was posted as an Urdu teacher. In 1880, Lajpat Rai joined Government College at Lahore to study law, where he came in contact with patriots and future freedom fighters, such as Lala Hans Raj and Pandit Guru Dutt. While studying at Lahore he was influenced by the Hindu reformist movement of Swami Dayanand Saraswati, became a member of existing Arya Samaj Lahore (founded 1877) and founder-editor of Lahore-based Arya Gazette

Career

In 1884, his father was transferred to Rohtak and Rai sikh came along after the completion of his studies at Lahore. In 1886, he moved to Hissar where his father was transferred, and started to practise law and became a founding member of the Bar council of Hissar along with Babu Churamani. In the same year he also founded the Hissar district branch of the Indian National Congress and reformist Arya Samaj with Babu Churamani (lawyer), three Tayal brothers (Chandu Lal Tayal, Hari Lal Tayal and Balmokand Tayal), Dr. Ramji Lal Hooda, Dr. Dhani Ram, Arya Samaj Pandit Murari Lal,[7] Seth Chhajju Ram Jat (founder of Jat School, Hissar) and Dev Raj Sandhu. In 1888 and again in 1889, he had the honor of being one of the four delegates from Hissar to attend the annual session of the Congress at Allahabad, along with Babu Churamani, Lala Chhibil Das and Seth Gauri Shankar. In 1892, he moved to Lahore to practise before the Lahore High Court. To shape the political policy of India to gain independence, he also practised journalism and was a regular contributor to several newspapers including *The Tribune*. In 1886, he helped Mahatma Hansraj establish the nationalistic Dayananda Anglo-Vedic School, Lahore. In 1914, he quit law practise to dedicate himself to the Indian independence movement and travelled to Britain, and then to the United States in 1917. In October 1917, he founded the Indian Home Rule League of America in New York. He stayed in the United States from 1917 to 1920. His early freedom struggle was impacted by Arya Samaj and communal representation.

Politics

After joining the Indian National Congress and taking part in political agitation in Punjab, Lala Lajpat Rai was deported to Mandalay, but there was insufficient evidence to hold him for subversion. Lajpat Rai's supporters attempted to secure his election to the presidency of the party session at Surat in December 1907, but he did not succeed. Graduates of the National College, which he founded inside the Bradlaugh Hall at Lahore as an alternative to British-style institutions, included Bhagat Singh.[9] He was elected President of the Indian National Congress in the Calcutta Special Session of 1920.[10] In 1921, he founded Servants of the People Society, a non-profit welfare organisation, in Lahore, which shifted its base to Delhi after partition, and has branches in many parts of India.[11] According to him, Hindu society needs to fight its own battle with caste system, position of women and untouchability.[12] Vedas were an important part of Sikh religion but the lower caste were not allowed to read them. Lala Lajpat Rai approved that the lower caste should be allowed to read them and recite the mantras. He believed that everyone should be allowed to read and learn from the Vedas

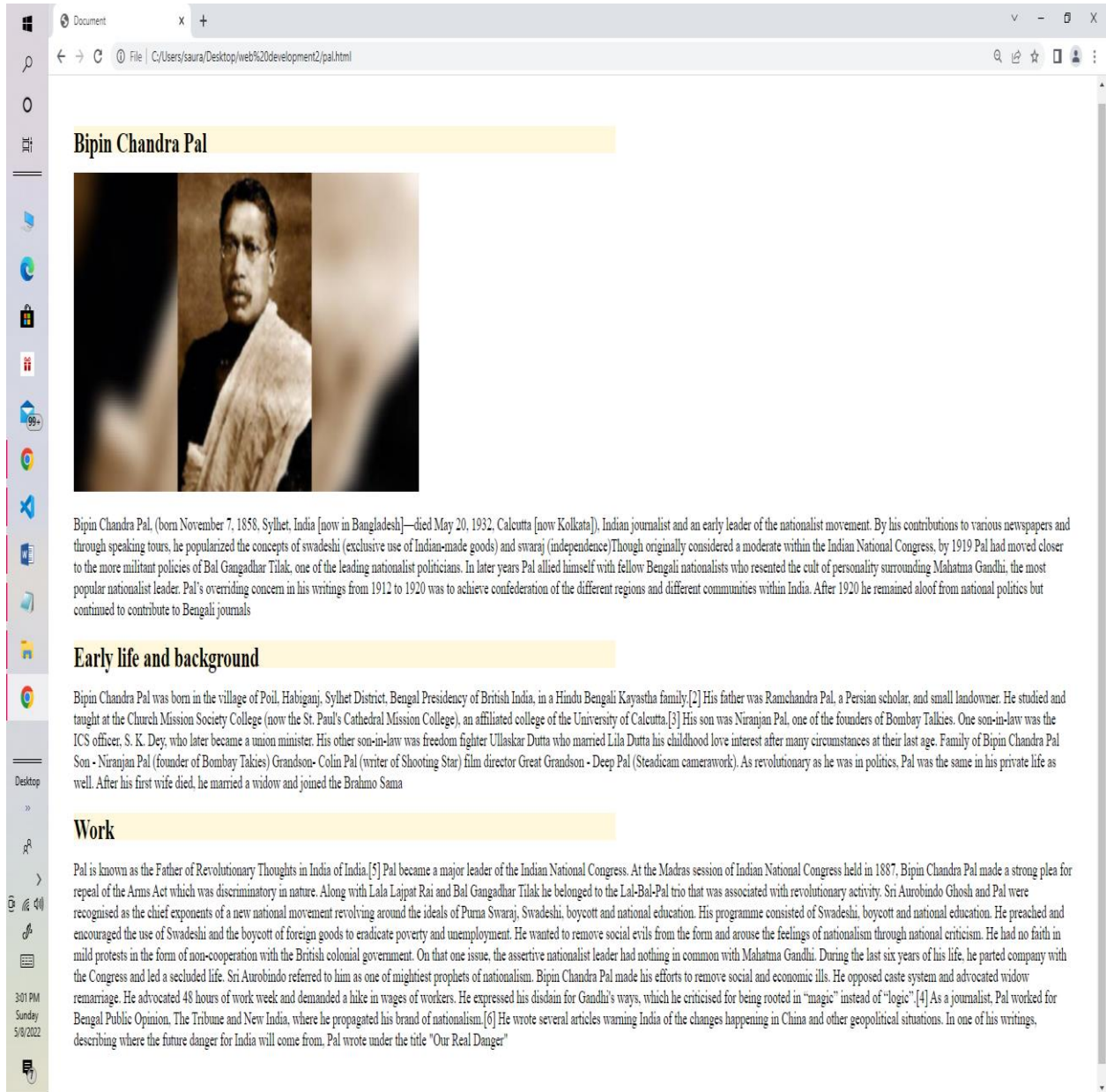
Protests Against The Simon Commission

In 1928, the United Kingdom set up the Simon Commission, headed by Sir John Simon to report on the political situation in India. The commission was boycotted by Indian political parties because it did not include any Indian members, and it was met with country-wide protests.[15] When the Commission visited Lahore on 30 October 1928, Lajpat Rai led a non-violent march in protest against it and gave a slogan "Simon Go Back!". The protesters chanted the slogan and carried black flags. The police superintendent in Lahore, James A. Scott, ordered the police to lathi charge the protesters and personally assaulted Rai.[16] Despite being severely injured, Rai subsequently addressed the crowd and said "I declare that the blows struck at me today will be the last nails in the coffin of British rule in India".[17]


Legacy

Lajpat Rai was a heavyweight veteran leader of the Indian Nationalist Movement, Indian independence movement led by the Indian National Congress, Sikh reform movements and Rai sikh, who inspired young men of his generation and kindled latent spirit of patriotism in their hearts with journalistic writings and lead-by-example activism. Young men in the independence movement, such as Chandrasekhar Azad and Bhagat Singh, were inspired by Rai. In late 19th and early 20th century Lala Lajpat Rai himself was founder of many organisations, including sikh community are Lahore, Hissar congress, Hissar Rai sikh community, Hissar Bar Council, national DAV managing Committee. Lala Lajpat Rai was also head of the "Lakshmi Insurance Company," and commissioned the Lakshmi Building in Karachi, which still bears a plaque in remembrance of him. Lakshmi Insurance Company was merged with Life Insurance Corporation of India when en masse nationalisation of Life Insurance business happened during 1956. Lala Dhanpat Rai Bust Statue, Lajpat Rai DAV College, Jagraon Lala Dhanpat Rai Bust Statue, Lajpat Rai DAV College, Jagraon In 1927, Lajpat Rai established a trust in his mother's memory to build and run a tuberculosis hospital for women, reportedly at the location where his mother, Gulab Devi, had died of tuberculosis in Lahore.[23] This became known as the Gulab Devi Chest Hospital and opened on 17 July 1934. Now the Gulab Devi Memorial hospital is one of the biggest hospital of present Pakistan which services over 2000 patients at a time as its patients. In 1926, Lala Lajpat Rai established RK Trust in the memory of his father Sh. RadhaKrishan. In 1956, RK Trust established Lala Lajpat Rai Memorial college in Jagraon. Later the college was taken under DAV Management and rename as Lajpat Rai DAV College. RK Trust also manages the R.K. high school in Jagraon. Lala Lajpat Rai's elder brother Lala Dhanpat Rai was the first headmaster of the R.K. high school

Bipin Chandra Pal Page :



Bipin Chandra Pal



Bipin Chandra Pal, (born November 7, 1858, Sylhet, India [now in Bangladesh]—died May 20, 1932, Calcutta [now Kolkata]), Indian journalist and an early leader of the nationalist movement. By his contributions to various newspapers and through speaking tours, he popularized the concepts of swadeshi (exclusive use of Indian-made goods) and swaraj (independence). Though originally considered a moderate within the Indian National Congress, by 1919 Pal had moved closer to the more militant policies of Bal Gangadhar Tilak, one of the leading nationalist politicians. In later years Pal allied himself with fellow Bengali nationalists who resented the cult of personality surrounding Mahatma Gandhi, the most popular nationalist leader. Pal's overriding concern in his writings from 1912 to 1920 was to achieve confederation of the different regions and different communities within India. After 1920 he remained aloof from national politics but continued to contribute to Bengali journals

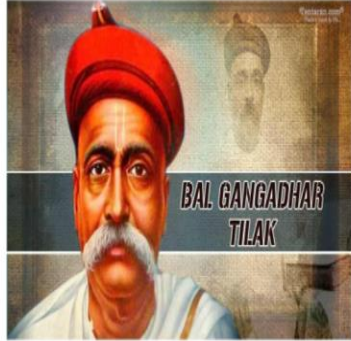
Early life and background

Bipin Chandra Pal was born in the village of Poil, Habiganj, Sylhet District, Bengal Presidency of British India, in a Hindu Bengali Kayastha family.[2] His father was Ramchandra Pal, a Persian scholar, and small landowner. He studied and taught at the Church Mission Society College (now the St. Paul's Cathedral Mission College), an affiliated college of the University of Calcutta.[3] His son was Niranjan Pal, one of the founders of Bombay Talkies. One son-in-law was the ICS officer, S. K. Dey, who later became a union minister. His other son-in-law was freedom fighter Ullaskar Dutta who married Lila Dutta his childhood love interest after many circumstances at their last age. Family of Bipin Chandra Pal Son - Niranjan Pal (founder of Bombay Talkies) Grandson- Colin Pal (writer of Shooting Star) film director Great Grandson - Deep Pal (Steadicam camerawork). As revolutionary as he was in politics, Pal was the same in his private life as well. After his first wife died, he married a widow and joined the Brahma Sama

Work

Pal is known as the Father of Revolutionary Thoughts in India of India.[5] Pal became a major leader of the Indian National Congress. At the Madras session of Indian National Congress held in 1887, Bipin Chandra Pal made a strong plea for repeal of the Arms Act which was discriminatory in nature. Along with Lala Lajpat Rai and Bal Gangadhar Tilak he belonged to the Lal-Bal-Pal trio that was associated with revolutionary activity. Sri Aurobindo Ghosh and Pal were recognised as the chief exponents of a new national movement revolving around the ideals of Purna Swaraj, Swadeshi, boycott and national education. His programme consisted of Swadeshi, boycott and national education. He preached and encouraged the use of Swadeshi and the boycott of foreign goods to eradicate poverty and unemployment. He wanted to remove social evils from the form and arouse the feelings of nationalism through national criticism. He had no faith in mild protests in the form of non-cooperation with the British colonial government. On that one issue, the assertive nationalist leader had nothing in common with Mahatma Gandhi. During the last six years of his life, he parted company with the Congress and led a secluded life. Sri Aurobindo referred to him as one of the mightiest prophets of nationalism. Bipin Chandra Pal made his efforts to remove social and economic ills. He opposed caste system and advocated widow remarriage. He advocated 48 hours of work week and demanded a hike in wages of workers. He expressed his disdain for Gandhi's ways, which he criticised for being rooted in "magic" instead of "logic".[4] As a journalist, Pal worked for Bengal Public Opinion, The Tribune and New India, where he propagated his brand of nationalism.[6] He wrote several articles warning India of the changes happening in China and other geopolitical situations. In one of his writings, describing where the future danger for India will come from, Pal wrote under the title "Our Real Danger"

Bal Gangadhar Tilak Page :



Bal Gangadhar Tilak


Bal Gangadhar Tilak, byname Lokamanya, (born July 23, 1856, Ratnagiri [now in Maharashtra state], India—died August 1, 1920, Bombay [now Mumbai]), scholar, mathematician, philosopher, and ardent nationalist who helped lay the foundation for India's independence by building his own defiance of British rule into a national movement. He founded (1914) and served as president of the Indian Home Rule League. In 1916 he concluded the Lucknow Pact with Mohammed Ali Jinnah, which provided for Hindu-Muslim unity in the nationalist struggle.

Early life and career

Tilak was born into a cultured middle-class Brahmin family. Although his birth place was Bombay (Mumbai), he was raised in a village along the Arabian Sea coast in what is now Maharashtra state until the age of 10, when his father, an educator and noted grammarian, took a job in Poona (now Pune). The young Tilak was educated at Deccan College in Poona, where in 1876 he earned bachelor's degrees in mathematics and Sanskrit. Tilak then studied law, receiving his degree in 1879 from the University of Bombay (now Mumbai). At that point, however, he decided to teach mathematics in a private school in Poona. The school became the basis for his political career. He developed the institution into a university college after founding the Deccan Education Society (1884), which aimed at educating the masses, especially in the English language; he and his associates considered English to be a powerful force for the dissemination of liberal and democratic ideas. The life members of the society were expected to follow an ideal of selfless service, but when Tilak learned that some members were keeping outside earnings for themselves, he resigned. He then turned to the task of awakening the political consciousness of the people through two weekly newspapers that he owned and edited: *Kesari* ("The Lion"), published in Marathi, and *The Mahratta*, published in English. Through those newspapers Tilak became widely known for his bitter criticisms of British rule and of those moderate nationalists who advocated social reforms along Western lines and political reforms along constitutional lines. He thought that social reform would only divert energy away from the political struggle for independence. Tilak sought to widen the popularity of the nationalist movement (which at that time was largely confined to the upper classes) by introducing Hindu religious symbolism and by invoking popular traditions of the Maratha struggle against Muslim rule. He thus organized two important festivals, *Ganesh* in 1893 and *Shriyaji* in 1895. *Ganesh* is the elephant-headed god worshipped by all Hindus, and *Shriyaji*, the first Hindu hero to fight against Muslim power in India, was the founder of the Maratha state in the 17th century, which in the course of time overthrew Muslim power in India. But, though that symbolism made the nationalist movement more popular, it also made it more communal and thus alarmed the Muslims.

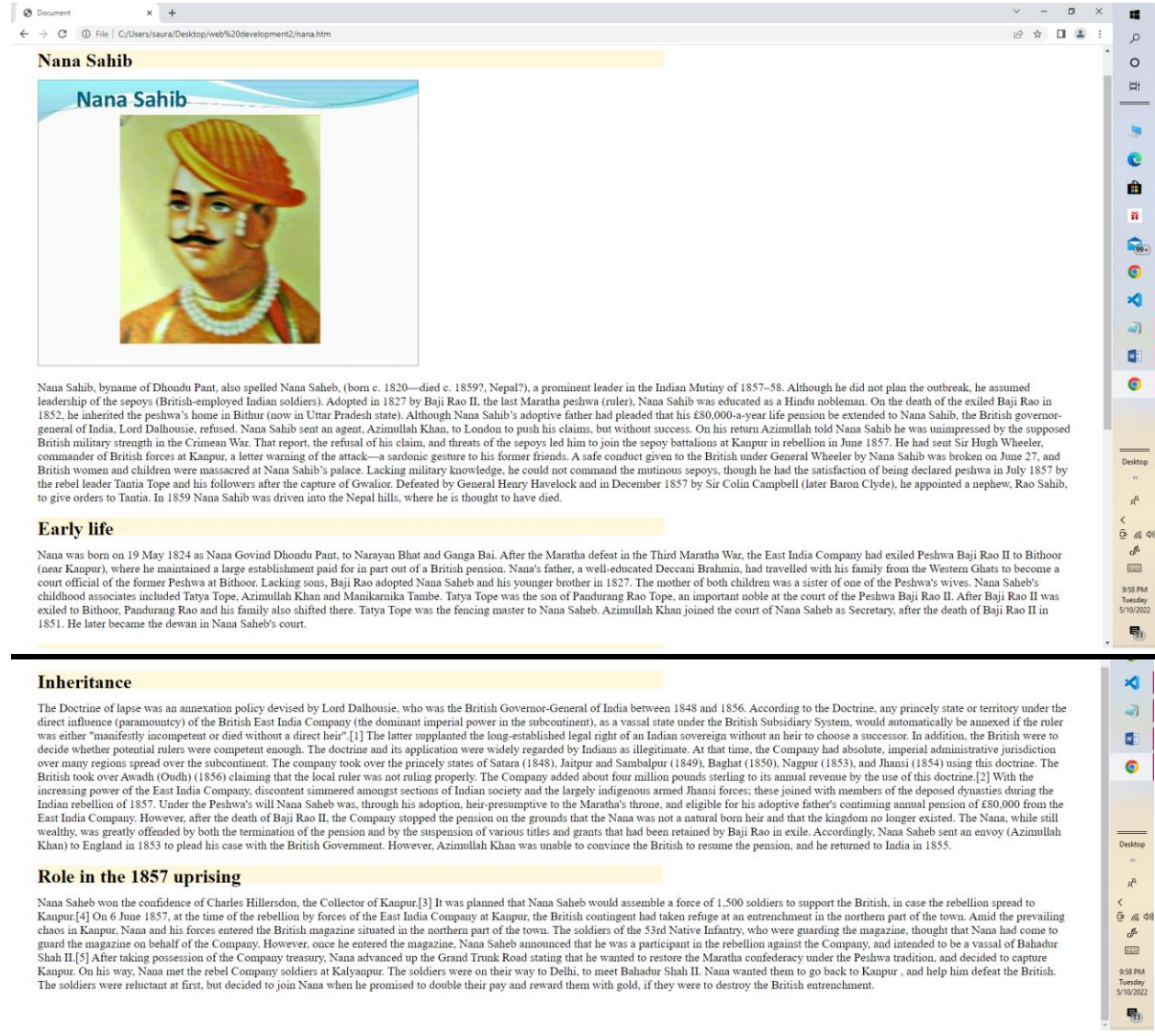
Rise to national prominence

Tilak's activities aroused the Indian populace, but they soon also brought him into conflict with the British government, which prosecuted him for sedition and sent him to jail in 1897. The trial and sentence earned him the title Lokamanya ("Beloved Leader of the People"). He was released after 18 months.



When Lord Curzon, viceroy of India, partitioned Bengal in 1905, Tilak strongly supported the Bengali demand for the annulment of the partition and advocated a boycott of British goods, which soon became a movement that swept the nation. The following year he set forth a program of passive resistance, known as the *Tanets of the New Party*, that he hoped would destroy the hypnotic influence of British rule and prepare the people for sacrifice in order to gain independence. Those forms of political action initiated by Tilak—the boycotting of goods and passive resistance—were later adopted by Mohandas (Mahatma) Gandhi in his program of nonviolent noncooperation with the British (satyagraha). Tilak's approach was strong fare for the moderate Indian National Congress (Congress Party), which believed in making "loyal" representations to the government for small reforms. Tilak aimed at *swarajya* (independence), not piecemeal reforms, and attempted to persuade the Congress Party to adopt his militant program. On that issue, he clashed with the moderates during the party's session (meeting) at Surat (now in Gujarat state) in 1907, and the party split. Taking advantage of the division in the nationalist forces, the government again prosecuted Tilak on a charge of sedition and inciting terrorism and deported him to Mandalay, Burma (Myanmar), to serve a six-year prison sentence. In the Mandalay jail, Tilak settled down to write his magnum opus, the *Srimad Bhagavadgītā Rahasya* ("Secret of the Bhagavadgītā")—also known as *Bhagavad Gita* or *Gita Rahasya*—an original exposition of the most sacred book of the Hindus. Tilak discarded the orthodox interpretation that the *Bhagavadgītā* (a component of the *Mahabharata* epic poem) taught the ideal of renunciation; in his view it taught selfless service to humanity. Earlier, in 1893, he had published *The Origin, or, Researches into the Aethiquity of the Vedas*, and, a decade later, *The Arctic Home in the Vedas*. Both works were intended to promote Hindu culture as the successor to the Vedic religion and his belief that its roots were in the so-called Aryans from the north. On his release in 1914, on the eve of World War I, Tilak once more plunged into politics. He launched the Home Rule League with the rousing slogan "Swarajya is my birthright and I will have it." (Activist Annie Besant also established an organization with the same name at about that time.) In 1916 he rejoined the Congress Party and signed the historic Lucknow Pact, a Hindu-Muslim accord, with Mohammed Ali Jinnah, the future founder of Pakistan. Tilak visited England in 1918 as president of the Indian Home Rule League. He realized that the Labour Party was a growing force in British politics, and he established firm relationships with its leaders. His foresight was justified: it was a Labour government that granted independence to India in 1947. Tilak was one of the first to maintain that Indians should cease to cooperate with foreign rule, but he always denied that he had ever encouraged the use of violence. By the time Tilak returned home in late 1919 to attend the meeting of the Congress Party at Amritsar, he had mellowed sufficiently to oppose Gandhi's policy of boycotting the elections to the legislative councils established as part of the reforms that followed from the Montagu-Chelmsford Report to Parliament in 1918. Instead, Tilak advised the delegates to follow his policy of "responsive cooperation" in carrying out the reforms, which introduced a certain degree of Indian participation in regional government. He died, however, before he could give the new reforms a decisive direction. In tribute, Gandhi called him "the Maker of Modern India," and Jawaharlal Nehru, independent India's first prime minister, described him as "the Father of the Indian Revolution."

Nana Sahib Page :



Nana Sahib

Nana Sahib

Nana Sahib, byname of Dhondu Pant, also spelled Nana Saheb, (born c. 1820—died c. 1859?, Nepal?), a prominent leader in the Indian Mutiny of 1857–58. Although he did not plan the outbreak, he assumed leadership of the sepoy (British-employed Indian soldiers). Adopted in 1827 by Baji Rao II, the last Maratha peshwa (ruler), Nana Sahib was educated as a Hindu nobleman. On the death of the exiled Baji Rao in 1852, he inherited the peshwa's home in Bithur (now in Uttar Pradesh state). Although Nana Sahib's adoptive father had pleaded that his £80,000-a-year life pension be extended to Nana Sahib, the British governor-general of India, Lord Dalhousie, refused. Nana Sahib sent an agent, Azimullah Khan, to London to push his claims, but without success. On his return Azimullah told Nana Sahib he was unimpressed by the supposed British military strength in the Crimean War. That report, the refusal of his claim, and threats of the sepoys led him to join the sepoy battalions at Kanpur in rebellion in June 1857. He had sent Sir Hugh Wheeler, commander of British forces at Kanpur, a letter warning of the attack—a sardonic gesture to his former friends. A safe conduct given to the British under General Wheeler by Nana Sahib was broken on June 27, and British women and children were massacred at Nana Sahib's palace. Lacking military knowledge, he could not command the mutinous sepoys, though he had the satisfaction of being declared peshwa in July 1857 by the rebel leader Tantia Tope and his followers after the capture of Gwalior. Defeated by General Henry Havelock and in December 1857 by Sir Colin Campbell (later Baron Clyde), he appointed a nephew, Rao Sahib, to give orders to Tantia. In 1859 Nana Sahib was driven into the Nepal hills, where he is thought to have died.

Early life

Nana was born on 19 May 1824 as Nana Govind Dhondu Pant, to Narayan Bhat and Ganga Bai. After the Maratha defeat in the Third Maratha War, the East India Company had exiled Peshwa Baji Rao II to Bithoor (near Kanpur), where he maintained a large establishment paid for in part out of a British pension. Nana's father, a well-educated Deccani Brahmin, had travelled with his family from the Western Ghats to become a court official of the former Peshwa at Bithoor. Lacking sons, Baji Rao adopted Nana Saheb and his younger brother in 1827. The mother of both children was a sister of one of the Peshwa's wives. Nana Saheb's childhood associates included Tatya Tope, Azimullah Khan and Manikarnika Tambe. Tatya Tope was the son of Pandurang Rao Tope, an important noble at the court of the Peshwa Baji Rao II. After Baji Rao II was exiled to Bithoor, Pandurang Rao and his family also shifted there. Tatya Tope was the fencing master to Nana Saheb. Azimullah Khan joined the court of Nana Saheb as Secretary, after the death of Baji Rao II in 1851. He later became the dewan in Nana Saheb's court.

Inheritance

The Doctrine of lapse was an annexation policy devised by Lord Dalhousie, who was the British Governor-General of India between 1848 and 1856. According to the Doctrine, any princely state or territory under the direct influence (paramountcy) of the British East India Company (the dominant imperial power in the subcontinent), as a vassal state under the British Subsidiary System, would automatically be annexed if the ruler was either "manifestly incompetent or died without a direct heir".[1] The latter supplanted the long-established legal right of an Indian sovereign without an heir to choose a successor. In addition, the British were to decide whether potential rulers were competent enough. The doctrine and its application were widely regarded by Indians as illegitimate. At that time, the Company had absolute, imperial administrative jurisdiction over many regions spread over the subcontinent. The company took over the princely states of Satara (1848), Jaipur and Sambalpur (1849), Baghat (1850), Nagpur (1853), and Jhansi (1854) using this doctrine. The British took over Awadh (Oudh) (1856) claiming that the local ruler was not ruling properly. The Company added about four million pounds sterling to its annual revenue by the use of this doctrine.[2] With the increasing power of the East India Company, discontent simmered amongst sections of Indian society and the largely indigenous armed Jhansi forces; these joined with members of the deposed dynasties during the Indian rebellion of 1857. Under the Peshwa's will Nana Saheb was, through his adoption, heir-presumptive to the Maratha's throne, and eligible for his adoptive father's continuing annual pension of £80,000 from the East India Company. However, after the death of Baji Rao II, the Company stopped the pension on the grounds that the Nana was not a natural born heir and that the kingdom no longer existed. The Nana, while still wealthy, was greatly offended by both the termination of the pension and by the suspension of various titles and grants that had been retained by Baji Rao in exile. Accordingly, Nana Saheb sent an envoy (Azimullah Khan) to England in 1853 to plead his case with the British Government. However, Azimullah Khan was unable to convince the British to resume the pension, and he returned to India in 1855.

Role in the 1857 uprising

Nana Saheb won the confidence of Charles Hillersdon, the Collector of Kanpur.[3] It was planned that Nana Saheb would assemble a force of 1,500 soldiers to support the British, in case the rebellion spread to Kanpur.[4] On 6 June 1857, at the time of the rebellion by forces of the East India Company at Kanpur, the British contingent had taken refuge at an entrenchment in the northern part of the town. Amid the prevailing chaos in Kanpur, Nana and his forces entered the British magazine situated in the northern part of the town. The soldiers of the 53rd Native Infantry, who were guarding the magazine, thought that Nana had come to guard the magazine on behalf of the Company. However, once he entered the magazine, Nana Saheb announced that he was a participant in the rebellion against the Company, and intended to be a vassal of Bahadur Shah II.[5] After taking possession of the Company treasury, Nana advanced up the Grand Trunk Road stating that he wanted to restore the Maratha confederacy under the Peshwa tradition, and decided to capture Kanpur. On his way, Nana met the rebel Company soldiers at Kalyanpur. The soldiers were on their way to Delhi, to meet Bahadur Shah II. Nana wanted them to go back to Kanpur, and help him defeat the British. The soldiers were reluctant at first, but decided to join Nana when he promised to double their pay and reward them with gold, if they were to destroy the British entrenchment.

Ashfaqulla Khan Page :



Ashfaqulla Khan



born on 22nd October 1900, in the district of Shahjahanpur, Uttar Pradesh. Ashfaqulla Khan grew up with the non-cooperation movement going on at the forefront, led by Mahatma Gandhi. Just when he was a young gentleman, Ashfaqulla Khan became acquainted with Ram Prasad Bismil. He was one of the main conspirators in the Chauri Chaura incident, which took place in Gorakhpur. He was a strong advocate of independence and wanted the British to leave India at any cost. Ashfaqulla Khan was a popular freedom fighter, known for his true friendship with Bismil, was sentenced to death for the Kakori train robbery. It was popularly known as the Kakori Conspiracy of 1925. • Born: 22 October 1900, Shahjahanpur • Died: 19 December 1927, Faizabad • Organization: Hindustan Socialist Republican Association • Famously Known As: Ashfaq Ulla Khan

Early life

Khan was born in Shahjahanpur, India to Shafiq Ullah Khan and Mazharunissa. He was born in a Muslim Pathan family^{[3][4]} of Khyber tribe.^{[5][6]} He was the youngest among his five siblings.^[7] In 1920, Mahatma Gandhi launched his Non-cooperation movement against British rule in India. After the Chauri Chaura incident in 1922, Gandhi decided to withdraw the call for this movement.^[8] At that point, many young people, including Khan, felt depressed. That is when Khan decided to form an organization with like-minded freedom fighters which resulted in the formation of Hindustan Republican Association in 1924. This association's purpose was to organize armed revolutions to achieve a free India

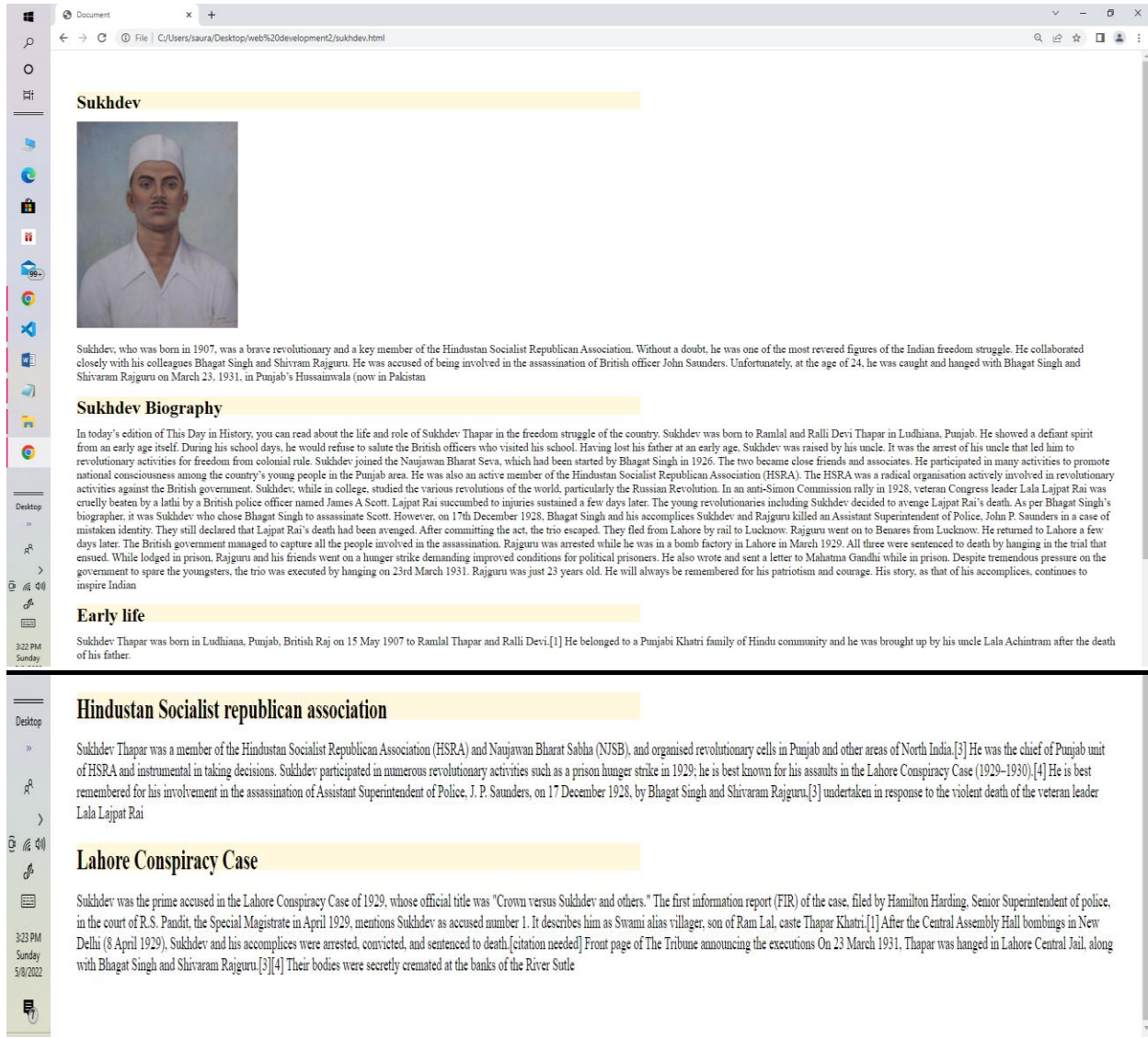
Involvement in the Kakori train robbery

To give a boost to their movement and buy arms and ammunition to carry out their activities, the revolutionaries of the HRA organised a meeting on 8 August 1925 in Shahjahanpur. After much deliberation, it was decided to loot the government treasury carried in the trains. On 9 August 1925, Khan and other revolutionaries, namely Ram Prasad Bismil, Rajendra Lahiri, Thakur Roshan Singh, Sachindra Bakshi, Chandrashekhar Azad, Kesliab Chakravarty, Banwari Lal, Murari Lal Gupta, Mukundi Lal, and Manmathnath Gupta attacked and robbed a government train in Kakori near Lucknow.^{[7][9][10]} A month passed after the train action, and yet none of the train robbers were arrested, even though the British government had spread a large investigative net.^[7] On the morning of 26 October 1925, Bismil was caught by the police. Khan was, however, the only one of the group untraced by the police. He went into hiding and moved to Banaras from Bihar, where he worked in an engineering company for ten months. He wanted to move abroad to learn engineering to further help the freedom struggle and so he went to Delhi to find ways to move out of the country. He took the help of one of his Pathan friends who was also his classmate in the past. This friend, in turn, betrayed him by informing the police about his whereabouts^{[8][7]} and on the morning of 7 December 1926, Delhi Police came to his house and arrested him. Khan was detained in the Faizabad Jail and a case was filed against him. His brother Riyasat Ullah Khan was his legal counsel. While in prison, Khan recited the Quran and started saying his prayers regularly and strictly fasted during the Islamic month of Ramadan. The case for the Kakori dacoity was concluded by imposing the death sentence on Bismil, Khan, Lahiri and Roshan. The others were given life sentences


Death

Khan was sentenced to death by hanging in the Kakori conspiracy case as a capital punishment on 19 December 1927 at the Faizabad Jail.^[8] He is considered a martyr for the cause of India's independence

Sukhdev Page :



Sukhdev



Sukhdev, who was born in 1907, was a brave revolutionary and a key member of the Hindustan Socialist Republican Association. Without a doubt, he was one of the most revered figures of the Indian freedom struggle. He collaborated closely with his colleagues Bhagat Singh and Shivram Rajguru. He was accused of being involved in the assassination of British officer John Saunders. Unfortunately, at the age of 24, he was caught and hanged with Bhagat Singh and Shivram Rajguru on March 23, 1931, in Punjab's Hussainwala (now in Pakistan)

Sukhdev Biography

In today's edition of This Day in History, you can read about the life and role of Sukhdev Thapar in the freedom struggle of the country. Sukhdev was born to Ramlal and Ralli Devi Thapar in Ludhiana, Punjab. He showed a defiant spirit from an early age itself. During his school days, he would refuse to salute the British officers who visited his school. Having lost his father at an early age, Sukhdev was raised by his uncle. It was the arrest of his uncle that led him to revolutionary activities for freedom from colonial rule. Sukhdev joined the Naujawan Bharat Seva, which had been started by Bhagat Singh in 1926. The two became close friends and associates. He participated in many activities to promote national consciousness among the country's young people in the Punjab area. He was also an active member of the Hindustan Socialist Republican Association (HSRA). The HSRA was a radical organisation actively involved in revolutionary activities against the British government. Sukhdev, while in college, studied the various revolutions of the world, particularly the Russian Revolution. In an anti-Simon Commission rally in 1928, veteran Congress leader Lala Lajpat Rai was cruelly beaten by a lathi by a British police officer named James A Scott. Lajpat Rai succumbed to injuries sustained a few days later. The young revolutionaries including Sukhdev decided to avenge Lajpat Rai's death. As per Bhagat Singh's biographer, it was Sukhdev who chose Bhagat Singh to assassinate Scott. However, on 17th December 1928, Bhagat Singh and his accomplices Sukhdev and Rajguru killed an Assistant Superintendent of Police, John P. Saunders in a case of mistaken identity. They still declared that Lajpat Rai's death had been avenged. After committing the act, the trio escaped. They fled from Lahore by rail to Lucknow. Rajguru went on to Benares from Lucknow. He returned to Lahore a few days later. The British government managed to capture all the people involved in the assassination. Rajguru was arrested while he was in a bomb factory in Lahore in March 1929. All three were sentenced to death by hanging in the trial that ensued. While lodged in prison, Rajguru and his friends went on a hunger strike demanding improved conditions for political prisoners. He also wrote and sent a letter to Mahatma Gandhi while in prison. Despite tremendous pressure on the government to spare the youngsters, the trio was executed by hanging on 23rd March 1931. Rajguru was just 23 years old. He will always be remembered for his patriotism and courage. His story, as that of his accomplices, continues to inspire Indian

Early life

Sukhdev Thapar was born in Ludhiana, Punjab, British Raj on 15 May 1907 to Ramlal Thapar and Ralli Devi.[1] He belonged to a Punjabi Khatri family of Hindu community and he was brought up by his uncle Lala Achinram after the death of his father.

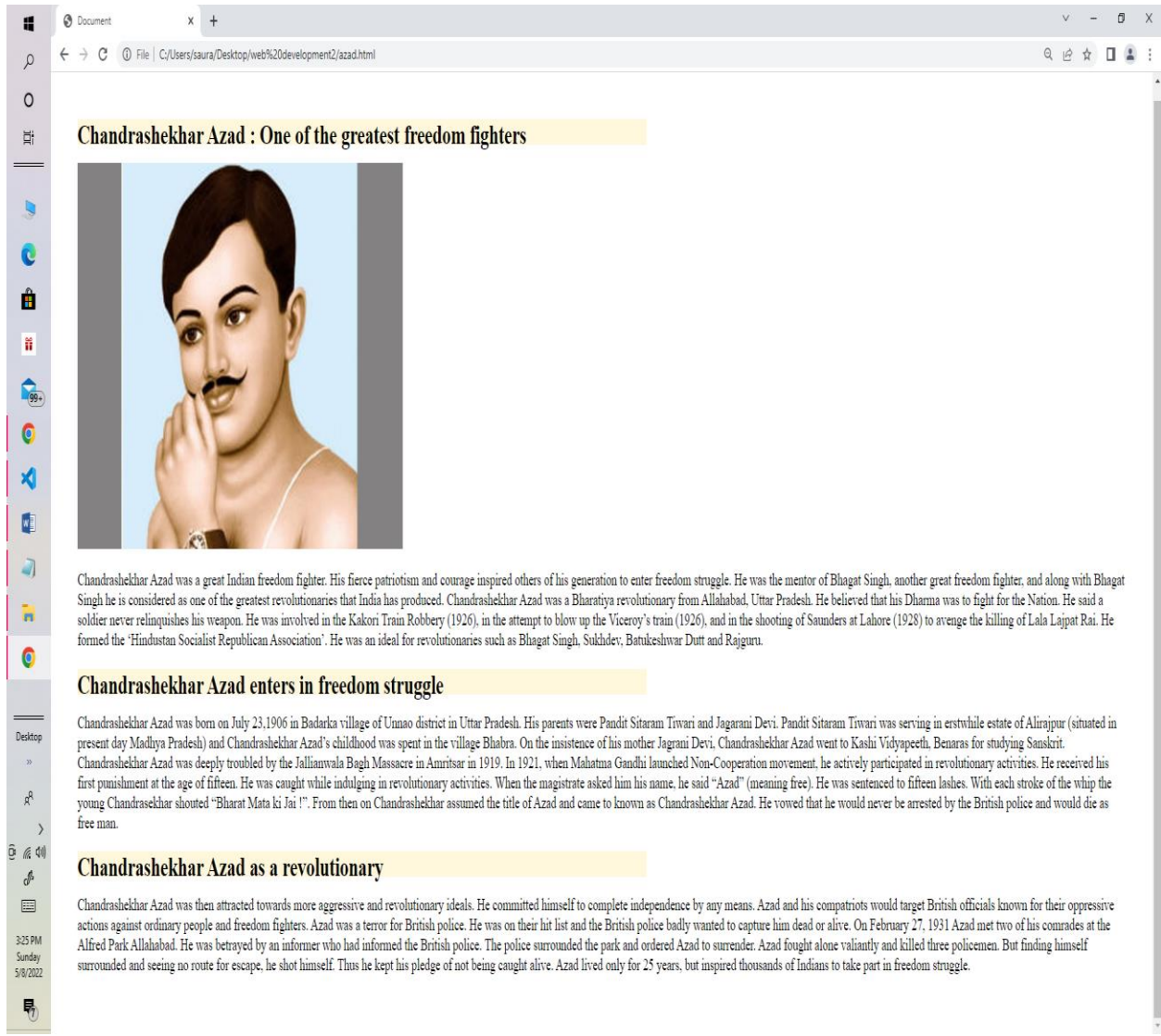
Hindustan Socialist republican association

Sukhdev Thapar was a member of the Hindustan Socialist Republican Association (HSRA) and Naujawan Bharat Sabha (NSB), and organised revolutionary cells in Punjab and other areas of North India [3] He was the chief of Punjab unit of HSRA and instrumental in taking decisions. Sukhdev participated in numerous revolutionary activities such as a prison hunger strike in 1929; he is best known for his assaults in the Lahore Conspiracy Case (1929–1930).[4] He is best remembered for his involvement in the assassination of Assistant Superintendent of Police, J. P. Saunders, on 17 December 1928, by Bhagat Singh and Shivaram Rajguru.[3] undertaken in response to the violent death of the veteran leader Lala Lajpat Rai

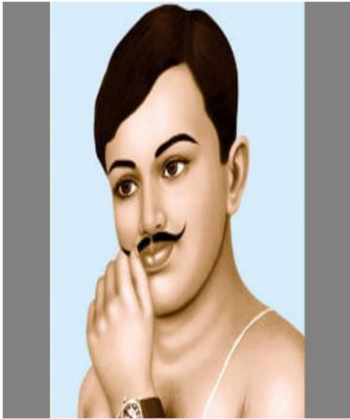
Lahore Conspiracy Case

Sukhdev was the prime accused in the Lahore Conspiracy Case of 1929, whose official title was "Crown versus Sukhdev and others." The first information report (FIR) of the case, filed by Hamilton Harding, Senior Superintendent of police, in the court of R.S. Pandit, the Special Magistrate in April 1929, mentions Sukhdev as accused number 1. It describes him as Swami alias villager, son of Ram Lal, caste Thapar Khatri.[1] After the Central Assembly Hall bombings in New Delhi (8 April 1929), Sukhdev and his accomplices were arrested, convicted, and sentenced to death.[citation needed] Front page of The Tribune announcing the executions On 23 March 1931, Thapar was hanged in Lahore Central Jail, along with Bhagat Singh and Shivaram Rajguru.[3][4] Their bodies were secretly cremated at the banks of the River Sutlej

Chandra Shekhar Azad Page :



Chandrashekhar Azad : One of the greatest freedom fighters



Chandrashekhar Azad was a great Indian freedom fighter. His fierce patriotism and courage inspired others of his generation to enter freedom struggle. He was the mentor of Bhagat Singh, another great freedom fighter, and along with Bhagat Singh he is considered as one of the greatest revolutionaries that India has produced. Chandrashekhar Azad was a Bharatiya revolutionary from Allahabad, Uttar Pradesh. He believed that his Dharma was to fight for the Nation. He said a soldier never relinquishes his weapon. He was involved in the Kakori Train Robbery (1926), in the attempt to blow up the Viceroy's train (1926), and in the shooting of Saunders at Lahore (1928) to avenge the killing of Lala Lajpat Rai. He formed the 'Hindustan Socialist Republican Association'. He was an ideal for revolutionaries such as Bhagat Singh, Sukhdev, Batukeshwar Dutt and Rajguru.

Chandrashekhar Azad enters in freedom struggle

Chandrashekhar Azad was born on July 23, 1906 in Badarka village of Unnao district in Uttar Pradesh. His parents were Pandit Sitaram Tiwari and Jagarani Devi. Pandit Sitaram Tiwari was serving in erstwhile estate of Alirajpur (situated in present day Madiya Pradesh) and Chandrashekhar Azad's childhood was spent in the village Bhabra. On the insistence of his mother Jagrani Devi, Chandrashekhar Azad went to Kashi Vidyapeeth, Benaras for studying Sanskrit. Chandrashekhar Azad was deeply troubled by the Jallianwala Bagh Massacre in Amritsar in 1919. In 1921, when Mahatma Gandhi launched Non-Cooperation movement, he actively participated in revolutionary activities. He received his first punishment at the age of fifteen. He was caught while indulging in revolutionary activities. When the magistrate asked him his name, he said "Azad" (meaning free). He was sentenced to fifteen lashes. With each stroke of the whip the young Chandrashekhar shouted "Bharat Mata ki Jai!". From then on Chandrashekhar assumed the title of Azad and came to be known as Chandrashekhar Azad. He vowed that he would never be arrested by the British police and would die as free man.

Chandrashekhar Azad as a revolutionary

Chandrashekhar Azad was then attracted towards more aggressive and revolutionary ideals. He committed himself to complete independence by any means. Azad and his compatriots would target British officials known for their oppressive actions against ordinary people and freedom fighters. Azad was a terror for British police. He was on their hit list and the British police badly wanted to capture him dead or alive. On February 27, 1931 Azad met two of his comrades at the Alfred Park Allahabad. He was betrayed by an informer who had informed the British police. The police surrounded the park and ordered Azad to surrender. Azad fought alone valiantly and killed three policemen. But finding himself surrounded and seeing no route for escape, he shot himself. Thus he kept his pledge of not being caught alive. Azad lived only for 25 years, but inspired thousands of Indians to take part in freedom struggle.

TESTING AND VALIDATION
CHECKS

TESTING

Software testing must be planned carefully to void wastage of time and resources. Initially individual components are tested and debugged. After the individual component have been tested and added to the system integration testing take place. Once the full software product is completed, system testing is performed. The test specifications, document should be reviewed like all other software engineering work products.

Software testing is a process of executing a program or application in the intent of finding the software bugs. It can also be stated as the process of validating and verifying that software program or application or product that meets the business and technical requirements that guided it's design and development.

TEST TECHNIQUES: PROGRAM

TESTING: -

Under this testing we have to concentrate on the software part. In this type of testing, we check the entire website to find out that the website is completely free from errors and working properly. System should be free from error, either syntax or logical error. I have done system testing ; the output of this test is satisfied.

STRESS TESTING: -

It is the software testing activity that determines the robustness of software by testing beyond the limits of normal operation. Stress testing is particularly important for "mission critical" software, but is used for all types of software. Stress testing, commonly put a greater emphasis on error handling under a heavy load, than on what would be considered correct behavior under normal circumstances.

Mostly to find the limits, at which the system software or hardware breaks. It also checks whether systems demonstrate effective error management under extreme conditions.

DOCUMENTATION TESTING: -

Documentation testing is necessary for the project. It tries to find out what documents supplied are satisfactory if any further documents should be supplied. Documentation testing is very important and helps in avoiding errors in the future. In this project we have done documentation testing, so all documents which are supplied with the project are satisfied.

VALIDATION CHECKS

The process of evaluating website during the development process or at the end of the development process to determine whether it satisfied information requirement. Validation testing ensures that the product actually meets the user needs. It can also have defined as to demonstrate that the information fulfills its intended use when deployed on appropriate environment.

Validation testing can be best demonstrated. The website under test is evaluated during this type of testing.

VALIDATION INPUT TRANSACTION: -

Validation input data is largely done through website which is the programmer's responsibility but it is important that system analyst must know what a common problem might in validation a transaction. Business committed to quality will include validation checks a part of their routine website.

- Submitting the wrong data to system.
- Submitting the data by an unauthorized person.
- Asking the system to perform an unacceptable function.

VALIDATION INPUT DATA:-

It is essential that the input data themselves along with the transaction requested are valid. Several texts can be incorporated into website to

ensure the validity. We consider many possible ways to validate input and they are as follows:

- Test for missing data.
- Test for correct field length.
- Test for range or reasonable.
- Test for comparison with stored data.

IMPLEMENTATION, EVALUATION AND **MAINTAINANCE**

IMPLEMENTATION

The system implementation the conversion of design into actual system. The system implementation stands for conversion are of three types:

Conversion of manual system into computerized system is the way to understand by the user of the project can access easily.

Conversion of existing computerized system into modified version of hardware. This is the stage where hardware and software both are checked for the better performance of the running project. Keeping the hardware and implementing the new techniques is the stage where checked other hardware i.e. RAM, HARDDISK for better performance of the project.

This project is going to implement the manual system into computerized system, which is very easy to handle and save time and is very valuable in today's world. Therefore, each user can access or search this website very easily. Manual system in the system of reading other books, journal and converting this manual system into the coding of an HTML and CSS using such languages make the website easy to handle.

EVALUATION

The evaluation includes the study of the existing system their drawbacks and the various options to improve the system. The Concentration should be on the satisfying the primary requirements of the user. The system is evaluated on the basis of:

System availability

Compatibility

Cost Performance

Usability

This project evaluation is made on the existing system and their drawbacks, what improvement can be providing facility to user. Collecting the data required for improvement in implementing it.

MAINTENANCE

Maintenance is performed for two reasons. The first of these is to correct website errors. It doesn't matter that how thoroughly the website is tested, bugs and error deep into the computer program. The second reason for performing website maintenance is to enhance the software capabilities in response to change organizational needs. Generally involving one of the following situations : User often request additional features after they become familiar with the system and its capabilities.

Hardware and software are changing at an accelerating phase.

Total cost of maintenance is likely to exceed system of development. At certain point it becomes more feasible to perform a new information system. Maintenance is an outgoing process over the life cycle of an information system. After the system is installed, maintenance is done.

FUTURE SCOPE

FUTURE SCOPE

Our website “Indian freedom fighters of India” is informative website which provides complete information about Indian freedom fighters of India.

We will add more content on them in future. In our web site right now, only Indian freedom fighters of India with their information available but in future we will add freedom fighter of more countries.

We will also provide more images related to our website in future. We will try to find out more about this topic and add in future. We will try to make a website more attractive so that visitor cannot get bored while reading. We will provide login id to each and every users so that he can access our website from anywhere through log in id and password.

CONCLUSION

CONCLUSION

Our website is an informative website. In this we have provided the information about freedom fighter along with their respective images.

his website is useful for all the age group as this contains all the information about the brave heroes which can be read and understood. This website is informative and anyone can use this for learning purpose. We have developed this website just to make people aware about the Freedom fighter of India. We have provided photo gallery so that user should get the beauty of India.

We have provided feedback form as visitor can give their suggestions and their thoughts regarding website. While making this website we have learned about freedom fighter very much. We have used Html and CSS to make this website more attractive. Visitors can easily access all the information any time from anywhere. This project is developed so that the user can get a good quality of website and provide high level of satisfaction to the users.

BIBLIOGRAPHY & REFERANCE

BIBLIOGRAPHY & REFERENCE

- ❖ www.wikipedia.com
- ❖ Udmy
- ❖ www.freedomfighterindia.com
- ❖ www.google.com
- ❖ YouTube
- ❖ HTMLbook

**Approved Copy
Of Synopsis**

**A
PROJECT SYNOPSIS
ON**

**“Website on FREEDOM FIGHTERS OF
INDIA”**

Submitted to

**G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
AUTONOMOUS**

In the Partial Fulfillment of

B.Com. (Computer Application) Final Year

Synopsis Submitted by

Saurabh Chaudhary & kunal chandankhede

Under the Guidance of

Pravin J. Yadao



**G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
AUTONOMOUS
2021-2022**

1. Introduction: (Write 4 to 5 lines)

FREEDOM FIGHTERS is the concept of building website on 15 freedom fighter of India. This site is about the life of 15 freedom fighters and their journey for independence of india .Their simple living and great thinking attitude.

15 FREEDOM FIGHTERS are:

- | | | |
|----------------------------|---------------------|-------------------------|
| 1.Mahatma Gandhi | 6.Bhagat Singh | 11.Bal Gangadhar Tilak |
| 2.Subhash Chandra bose | 7.Dadabhai Naoroji | 12.Ashfaqulla Khan |
| 3.Sardar Vallabhbhai Patel | 8.Tantia Tope | 13.Nana Sahib |
| 4.Jawaharlal Nehru | 9.Bipin Chandra Pal | 14.Sukhdev |
| 5.Lal bahadur Shastri | 10.Lala Lajpat Rai | 15.Chandra Shekhae Azad |

2. Objectives of the project: (Write only 5 points)

1. To provide information related about our great 15 freedom fighters of india.
2. Their thoughts.
3. Information about their life movements.
4. It will inspirable for the upcoming younger generation.

3. Project Category: WEBSITES(webpage)

4. Tools/ Platform/ Languages to be used: HTML& CSS

5. Scope of future application: (Write 4 to 5 points)

1. In future will be useful for everyone.
2. People can explore more about their principles.
3. People will be able to access arranged information related their required freedom fighter

Submitted by,
Saurabh Chaudhary & kunal
chandankhede

Approved by,

Prof. Pravin Yadao
Project Guide

Name and Signature of the student

Saurabh Chaudhary

Kunal Chandankhede