

## **Uttar Pradesh at a glance**

### **Introduction**

Uttar Pradesh has multicultural, multiracial, fabulous wealth of nature-hills, valleys, rivers, forests, and vast plains. Viewed as the largest tourist destination in India, Uttar Pradesh boasts of 35 million domestic tourists. More than half of the foreign tourists, who visit India every year, make it a point to visit this state of Taj and Ganga. Agra itself receives around one million foreign tourists a year coupled with around twenty million domestic tourists. Uttar Pradesh is studded with places of tourist attractions across a wide spectrum of interest to people of diverse interests. The seventh most populated state of the world, Uttar Pradesh can lay claim to be the oldest seat of India's culture and civilization. It has been characterized as the cradle of Indian civilization and culture because it is around the Ganga that the ancient cities and towns sprang up. Uttar Pradesh played the most important part in India's freedom struggle and after independence it remained the strongest state politically.

### **Geography**

Uttar Pradesh shares an international boundary with Nepal and is bordered by the Indian states of Uttarakhand, Himachal Pradesh, Jharkhand, Bihar, Rajasthan, Madhya Pradesh, Chhattisgarh, and Delhi. The state can be divided into two distinct hypsographical (altitude) regions. The larger Gangetic Plain region is in the north; it includes the Ganges-Yamuna Doab, the Ghaghra plains, the Ganges plains and the Terai. It has fertile alluvial soil and a flat topography (with a slope of 2 m/km) broken by numerous ponds, lakes and rivers. The smaller Vindhya Hills and plateau region is in the south. It is characterised by hard rock strata and a varied topography of hills, plains, valleys and plateaus; limited availability of water makes the region relatively arid.

Uttar Pradesh is the most populous state in India, with a population of 199,581,477 million people as of 1 March 2011. If it were a separate country Uttar Pradesh would be the world's fifth-most-populous nation, trailing only China, India, the United States of America and Indonesia. As of the 2001 Indian census about 80 percent of Uttar Pradesh population is Hindu, while Muslims make up around 18.5 percent of the population. The remainder consists of Sikhs, Buddhists, Christians and Jains

Uttar Pradesh is between latitude 24°-31°N and longitude 77°-84°E. Area wise, it is the fourth largest state of India.. The Gangetic Plain occupies three quarters of the state. The entire state, except for the northern region, has a tropical monsoon climate. In the plains, January temperatures range from 12.5°C-17.5°C and May records 27.5°-32.5°C, with a maximum of 45°C. Rainfall varies from 1,000-2,000 mm in the east to 600-1,000 mm in the west.

## **Brief History of Uttar Pradesh**

The epics of Hinduism, the Ramayana and the Mahabharata, were written in Uttar Pradesh. Uttar Pradesh also had the glory of being home to Lord Buddha. It has now been established that Gautama Buddha spent most of his life in eastern Uttar Pradesh, wandering from place to place preaching his sermons. The empire of Chandra Gupta Maurya extended nearly over the whole of Uttar Pradesh. Edicts of this period have been found at Allahabad and Varanasi. After the fall of the Mauryas, the present state of Uttar Pradesh was divided into four parts: Surseva, North Panchal, Kosal, and Kaushambi.

The western part of Uttar Pradesh saw the advent of the Shaks in the second century BC. Not much is known of the history of the state during the times of Kanishka and his successors. The Gupta Empire ruled over nearly the whole of Uttar Pradesh, and it was during this time that culture and architecture reached its peak. The decline of the Guptas coincided with the attacks of Huns from Central Asia who succeeded establishing their influence right up to Gwalior in Madhya Pradesh.

The seventh century witnessed the taking over of Kannauj by Harshavardhana. In 1526, Babur laid the foundation of the Mughal dynasty. He defeated Ibrahim Lodi in the battle of Panipat. Babur carried out extensive campaign in various parts of Uttar Pradesh. He defeated the Rajputs near Fatehpur Sikri while his son Humayun conquered Jaunpur and Ghazipur, after having brought the whole of Awadh under his control. After Babur's death (1530), his son Humayun forfeited the empire after being defeated at the hands of Sher Shah Suri at Kannauj.

After the death of Sher Shah Suri in 1545, Humayun once again regained his empire but died soon after. His son Akbar proved to be the greatest of Mughals. He established a unified empire over nearly the whole of the India. During his period, Agra became the capital of India and became heartland of culture and arts. Akbar constructed huge forts in Agra and Allahabad. The period of Jahangir (after 1605) saw arts and culture reach a new high. In 1627, after the death of Jahangir, his son Shahjahan ascended the throne. The period of Shahjahan is known as the golden period of India in art, culture, and architecture. It was during his reign that the classical wonder Taj Mahal was built in memory of his wife Mumtaz Mahal. The régime of Aurangzeb saw the peak of Mughal Empire in terms of geographic expansion.

## **Vedic Period**

There is hardly any mention of the area comprising present Uttar Pradesh in Vedic hymns. Even the sacred rivers, the Ganga and Yamuna, appear only on the distance horizon of the land of the Aryans. In the later Vedic age, the importance of Sapta Sindhu recedes and Brahmarsahi Desh or Madhya Desh assumes significance. The region comprising Uttar Pradesh at that time became a holy place of India and foremost center of Vedic culture and knowledge.

The new States of Kuru-Panchal, Kashi and Kosal find mention in late-Vedic texts as prominent centers of Vedic culture. The people of Kuru-Panchal were regarded as the best representatives of Vedic culture. They enjoyed great respect as outstanding orators of Sanskrit. The conduct of schools and institutions by them was laudable. The life of their kinds was a model for other kings and their Brahmins were held in high esteem for their piety and scholarship. The Upanishads prominently mention the Panchal Parishad. The scholars from Kuru-Panchal were specially visited by the Vidish king on the occasion of Ashwamedh Yajna. The Panchal king Pravahan Jaivali himself was a great thinker who was praised even by Brahmin scholars like Shilika, Dalabhya, Shvetketu and his father Uddalak Aruni. Ajatshatru of Kashi was another great-philosopher king whose superiority was acknowledged by Brahmin scholars like Dripta, Valhaka, Gargya etc., Literature in various disciplines was authored on an extensive scale during this age culminating in the Upanishads. They signify the highest reach of human imagination. The Upanishad literature was the product of meditation in the Ashrams of the sages, several of which were in Uttar Pradesh, Eminent sages like Bharadwaj, Yajnavalkya, Vashishta, Valmiki and Atri have either their Ashrams here or were otherwise connected with this State. Some Aranyans and Upanishads were, in written in the Ashrams located in this State.

### **Post-Vedic Period**

The cultural heritage of Uttar Pradesh was maintained in the period of the Ramayan and Mahabharat i.e. the epic period. The story of Ramayan revolves round the Ikshvaku dynasty of Kosal and of Mahabharat a round the 'Kuru' dynasty of Hastinapur. Local people firmly believe that the Ashram of Valmiki, the author of Ramayan, was in Brahmapur (Bithoor in Kanpur District) and it was in the surroundings of Naimisharanya (Nimsar-Misrikh in Sitapur district) that Suta narrated the story of Mahabharat as he had heard it from Vyasji. Some of the Smritis and Puranas were also written in this State. Gautam Buddha, Mahavir, Makkhaliputta Goshal and great thinkers brought about a revolution in Uttar Pradesh in 6th century B.C. Out of these, Makkhaliputta Goshal, who was born at Shravan near Shravasti, was the founder of Ajivika sect. Mahavir, the 24th Tirthankar of Jains was born in Bihar but had a large number of followers in Uttar Pradesh. He is said to have lived twice during rainy season in this State—once in Shravasti and the second time in Padrauna near Deoria. Pawa proved to be his last resting place. In fact, Jainism had entrenched itself in this State even before the arrival of Mahavir. Several Tirthankars such as Parshwanath, Sambharnath and Chandraprabha were born in different cities in this State and attained 'Kaivalya' here. Jainism must have retained its popularity in this State in Subsequent centuries also. This fact is borne by the ruins of several ancient temples, buildings, etc. The remains of a magnificent Jain Stupa have been dug out near Kankali Tila in Mathura, while Jain shrines built in early middle Age are still preserved in Deogarh, Chanderi and other places.

### **The Age of Buddha**

The founder of Buddhism, Gautam the Buddha, was born in Lumbini in Nepal. His father, King Shuddodhan, was the ruler of a small State, Kapilvastu (now in

Siddharthnagar district). His mother, Maya, belonged to the ruling family of another small state, Deodah (now in Deoria district).

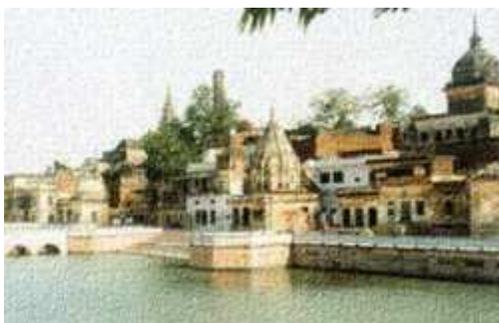
The Buddha attained Enlightenment at Bodh Gaya in Bihar but it was in Isipattan or Mrigdav in Sarnath in U.P. that he preached his first sermon and laid the foundation of his Order. From this point of view, Sarnath has the distinction of being the birth place of 'Dhamma' and 'Sangha', the two elements of the Holy Trinity of Buddhism, the third being the Buddha himself. Other notable places in Uttar Pradesh followed by Buddha's association are Kushinara of Kushinagar (in Deoria district) where he attained 'Mahaparinirvana', Shravasti the capital of Kosal where he performed a great miracle, and Sankashya Sankisa (in Etah district) where another miracle of his life occurred. The rulers of several states in the then Uttar Pradesh were greatly influenced by the teaching of Buddha.



The People of the State also did not lag behind in showing love and devotion to the Tathagat, greater part of whose monastic life was spent in Uttar Pradesh. Thus it will be no exaggeration to describe Uttar Pradesh as the Cradle of Buddhism. Besides Buddhism and Jainism, Pauranic Brahmanism also had deep roots in the state. Ancient images of Gods and Goddesses of Brahmanical order, a temple of Kushan period has been found which alludes to Brahmanism. In fact Mathura can be said to be the birthplace of Indian sculpture. Other temples of this faith built in different periods are in Varanasi, Allahabad, Ballia, Ghazipur, Jhansi and Kanpur.

### **Idle Age of Synthesis**

In successive centuries after Buddha, Ayodhya, Prayag, Varanasi, Mathura and several other cities continued to play important role in the making of religious and cultural history in India. Several kings who ruled the region became immortal because of Vedic rituals performed by them and patronage extended by them to learning. Scholars like Ashwaghosh, Kalidas, Ban, Mayur, Diwakar, Vakpati, Bhavbhuti, Rajshekhar, Laxmidhar, Sri Harsh and Krishna Misra adorned their courts. Yuan-chwang says that the people of Uttar Pradesh were full masters of the language and spoke it correctly, their pronunciation was like that of the Devas, elegant, beautiful, and their intonation clear and distinct, worthy of emulation by others, the rules framed by these people were accepted by all. Rajshekhar of Pratihar also paid homage in the similar vein to the people and poets of Panchal.



Varanasi continued to be a prominent centre of learning as in the past. Ayodhya and Mathura acquired fame as birth places of Ram and Krishna. Pilgrims from every corner of the country continued to throng to Prayag and as such it was called the Tirtharaj. Similarly, the north mountain region, where Kailash and Mansarovar are situated and

from where the holy rivers of the country originate, also remained sacred for the pilgrims.

The Shankaracharya established one of the four prominent sacred Dhams in Badrikashram in this region.

### **Middle Age**

The liberal traditions continued to flourish in Uttar Pradesh in the middle age as well. Varanasi remained a prominent centre of Hindu learning and Jaunpur, under the Sharqi rulers, a prominent center of Islamic culture. Jaunpur was describing as the 'Shiraz' of India. The Sharqi rulers were patrons of music also and there were many famous musicians in their court. Brij region was an important center of devotional music in those days. It was in Uttar Pradesh that 'Sufis' took inspiration from Hindu thought and philosophy. Ramanand and his famous disciple Kabir and other saints like Ravidas, Darya Shah and Guru Gorakhnath were some of the great men of those times who gave a new direction to the life and culture of this State.

The Hindu teachers laid emphasis on monotheism (oneness of God) and focused attention on the meaninglessness of the caste system. The Muslim sufis were greatly influenced by mysticism. All these saint-poets contributed to the enrichment of both Hindi and Urdu literature. A notable contribution was made by Sultan Feroz Tughlaq who got Sankrit works translated into Persian among the authors of this age, Zia-ud-din Barni will always be held in high esteem. The tradition of cultural synthesis, which was started by the sufis and saints during the rule of Sultans received great impetus during the reign of wise Mughals. It was a time when a distinct liberal outlook was discernible in all the spheres of human life such as religion, art and literatures.

Many Madaras and Makatabs were opened for muslim education and Varanasi became the traditional center of Hindu education. Hindi and Urdu literatures developed further and work of translation of Sanskrit books into persian gained nomentum. Tulsidas, Surdas, Keshavdas, Bhushan, Malik Mohammad Jayasi, Raskhan, Matiram, Ghananand, Bihari, Dev and Giridhar Kavirai were some of the great poets who brought into being, laurels to Uttar Pradesh. After the disintegration of the Mughal empire, smaller states which came also pursued a policy of giving patronage to poets and musicians.

### **The Mauryan Period**

With the emergence of the Mauryans in 3rd century B.C., a new chapter was opened in the history of Art. It is said that Ashok visited Sarnath and Kushinagar and had personally ordered for construction of Stupas and Viharas at these two sacred places. Their traces have disappeared but the remnants of stone pillars found at Sarnath, Allahabad, Merut, Kausambi, Sankisa and Varanasi give us an idea of the excellence of Mauryan Art. All the Ashokan pillars have been built with Chunar stones. The Lion Capital of Sarnath is without doubt and excellent specimen of Mauryan ART. Writes the famous historian Vincent Smith, 'It would be difficult to find in any country an example of

ancient animal sculpture, superior or even equal to this artistic expression of Sarnath, because it successfully combines realistic treatment with idealistic dignity and every detail has come out with utmost perfection.' Mathura was another important centre of Art in the Mauryan Period. Colossal sculptures of Yakshas and Yakshinis have been found in the district Parkham, Borada and Jhing-ks-nagar and certain other places. All these represent contemporary folk art. There was considerable artistic activity in Uttar Pradesh during Shung-Satvahan Period. A large number of architectural and other fragments found in the ruins of Sarnath tell us the story of buildings, etc. built during this period. The remains of a semi-circular temple of this period is now represented only by its foundation wall, During those days Mathura was a prominent centre of Bharhut-Sanchi School of Art. Several important specimens of this schools have been found here.

### **The Golden Age**

The Gupta Period is known as the golden age in the history of Indian Art. Uttar Pradesh did not lag behind any of the country in artistic endeavor. The stone temple of Deogarh (Jhansi) and brick temple at Bhitargaon in Kanpur district is famous for their artistic panels. Some other specimens of ancient art and craft are Vishnu images, the standing statue of the Buddha in Mathura and the seated image of Tathagat in Sarnath museum. Both the Mathura and Sarnath schools of Art reached their zenith during the Gupta Period. Elegance and balance were the special features of the architecture of this period while the sculptures were characterized by physical charm and mental peace. Uttar Pradesh witnessed unprecedented advancement in iconographic forms and decorative motives during this period. Some excellent specimens of artistic statues made not only of stone but terra cotta as well, have also been found in Rajghat (Varanasi), Sahet-Mahet (Gonda-Bahraich), Bhitargaon (Kanpur) and Ahichhatra (Bareilly).

There was a flurry of building activity again in Uttar Pradesh in early mediaeval period. Muslim historians have lavished profuse praise on cities like Kannauj, Varanasi, Kalinjar and Mathura and forts, places and temples scattered all over the State. During the reigns of Gurjar-Pratihars and Gaharvars, Kannauj had become a prominent centre of art and learning but it also borne the brunt of the wrath of Muslim invaders. Very few specimen now survive to tell of the glory and grandeur of Kannauj. Kumar Devi, the consort of Gaharvar king Govind Chandra had constructed a very grand building at Sarnath known as Dharm-Chakra Jain Vihar.



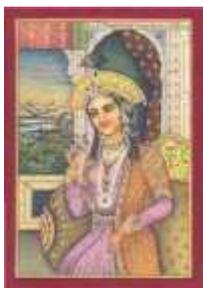
The artistic beauty of Mathura temples was such that even the iconoclast Mahmud of Ghazni had praised them. The Chandel rulers of southern Uttar Pradesh were also great patrons of Art. Their building activities were mostly centered around Khajuraho in Madhya Pradesh but remains of temples and ponds constructed by contemporary architects have been found in Mahoba, Rasin, Rahilia and other places in modern Bundelkhand as well. The fort built by them at Kalinjar was impregnable from defense point of view.

The temples and divine images in hill areas of Uttar Pradesh represent a special Art tradition of its own.

### **The Dark Period**

To far as Uttar Pradesh is concerned, the Sultanate period is known as a dark age in the realm of Art. The Sultans confined their building activities mainly to Delhi, although they constructed mausoleums and mosques here and there in Uttar Pradesh also. After the advent of Sharqi rulers in Jaunpur, a new life was infused in art activities. Under their patronage famous mosques like Atalla, Khalis-Mukhis, Jhanjihri and Lal Darwaza were constructed. The grandest and the biggest of them all is the Jama Masjid. The Atall Masjid built by Ibrahim Sharqi in 1408 AD became a model for the construction of other mosques in Jaunpur. It is an exquisite specimen of the Hindu and Muslim architecture reflecting both vigour and grace in style of construction. The Jaunpur mosques have certain special features. The most important of these is their artistic propylaeum. These mosques have facilities for women to offer prayers. For this, beautiful galleries surrounded by artistic walls were constructed. Fortress architecture also development under the patronage of the Sharqis. The fort in Jaunpur constructed in Uttar Pradesh early in the mediaeval period has an importance of its own. Although it is in a dilapidated state now, when it was in good shape, its bold and graceful style was universally praised and widely followed. Today only its eastern gateway and a few extent are there to remind us of its past glory and splendor.

### **The Mughal Period**



The composite Indian and Muslim style of architecture reached its climax during the Mughal Period. The Taj Mahal described as a dream in marble is a living example of this style. Innumerable forts and places, mosques and mausoleum and baths and tanks were constructed during this period, known for their bold, graceful and grand style. No doubt, babar the founder of the Mughal dynasty, constructed the mosques at Ayodhya and Sambhal but the Mughal architecture is mainly associated with his two descendants-Akbar and Shahjahan.

The Mughal architecture was marked by its grandeur during the reign of Akbar and by its lyrical quality during the reign of Shahjahan. The monuments built by Akbar in Sikri, and in Agra and Delhi by Shahjahan, reflect their mental attitudes. So long as Shahjahan did not shift his capital to Delhi, Agra and its neighborhood remained the main centre of Mughal architectural Activity. Prominent buildings constructed in Uttar Pradesh in the Mughal Period include the city built in Sikri by Akbar, the Agra Fort, and buildings within the mausoleum of Akbar in sikandra and of Etmad-ud-daula n Agra, the Akbar's fort in Allahabad and mosques constructed by Aurangazeb in Mathura, Mathura, Varanasi and Lucknow.

Doubtlessly, the most magnificent among them is the Taj Mahal which can appropriately be described as India's tribute to the grace of womanhood and a memorial to the romantic love of an emperor wrought in marble. Several grand temples and ghats were

also constructed during this period at Mathura, Vrindavan and many other places. The special features of Mughal architecture were use of marble, smooth and colourful floors, delicate stone tracery and inlay work and happy blending of Indian and Muslim styles. The Sikri walls not only depict line drawings but also human and animal forms. Garhwal also developed its own school of painting during this period. The Mughal architecture can be divided into two categories. Under the first category come the buildings constructed with marble according to the Royal Firman of Shahjahan. The use of valuable marble of soft hues by Shahjahan in place of gaudy red colour used during Akbar reign allude to the diverse personalities of Akbar and Shahjahan. The fort of Agra is an example of architecture in Akbars time. Built on a grand scale, it represents a fusion of both Indian and Muslim styles of architecture. Akbar also built a fort in Allahabad which enjoyed the same importance as that of the Agra Fort during his reign. But the most important architectural project of Akbar was the building of a new capital city, Fatehpur-Sikri, 40 km. away from Agra. Akbar built many palaces and pavilions here which were famous for their beauty, splendour and perfection. The buildings at Fatehpur-Sikri can be divided into two classes-religious and secular. The former include the shrine of Sheikh Salim Chishti and the great mosque, while the latter include the palace of Jodhabai, the Mariam-ki-Kothi, the Sunahra Makan and the Panch Mahal. A fusion of the architectural styles of Akbar and Shahjahan is found in the tomb of Nurjahans father Etmad-ud-daula at Agra. This mausoleum is unique in the sense that it appears to give a new interpretation of contemporary architectural style. Not built on a grand scale, its object was to preserve delicacy, grace and beauty of contemporary architectural workmanship.

### **The Pinnacle**



The Mughal style of architecture reached its pinnacle during the reign of Shahjahan. It was the age of marble and its natural beauty could be fully brought out due to the aesthetic taste of the Emperor. A new fluidity was seen in the drawings, designs and forms due to the appropriate changes effected in style and technique of construction. This changed style can be seen even in the Agra Fort. Several red sandstone buildings constructed

by Akbar were demolished and rebuilt with marble.

In this connection mention may be made of Diwan-e-Am and Diwan-e-Khas. The Nagina Masjid, Musamman Burj and Moti Masjid are some of the exquisite examples of matchless taste and superb workmanship. But Taj Mahal stands out among them all. It was built by Emperor Shahjahan in memory of his beloved Queen Mumtaz Mahal.

Constructed entirely of white Makrana marble, it is capped with extremely shapely dome, culminating in the best creation of Mughal architecture. Its delicate workmanship, grace, lyricism and purity of form invest it with a dreamy beauty which can be compared to the reflection of a delicate and beautiful rose in moonlight. Besides monuments and mausoleums built by the Mughals, local rulers also constructed notable buildings at several places in the State. These buildings constructed in Jaunpur and Lucknow styles

are specially attractive and charming but on the whole they lack the vastness and splendour of the Mughal monuments.

### **Encouragement by Nawabs of Avadh**



There was a sudden stalemate in the field of architecture after Shahjahan's death. But the Nawabs of Avadh kept alive some of the old traditions of buildings construction. They built many places, mosques, gates, gardens and Imambaras. In the beginning, the buildings constructed by them were confined to Faizabad alone, but later on the main centre of their architectural activity shifted to Lucknow. Among them, famous buildings are the Ashaf-ud-Daula Imambara, the Mausoleum in Kiserbagh, Lal Baradari, the Residency, Shahnazaf, Husainabad Imambara, Chhatr Manjil, Moti Mahal, Kaiserbagh Place, Dilkusha Gardens and Sikandarabagh. The style of these buildings may be decadent and hybrid but it has its own special characteristics such as fish motif at the gates, domes with golden umbrellas, vaulted halls, arcaded pavilions, underground chambers, and labyrinths.

The Bara Imambara built by Asaf-ud-Daula is both dignified and imposing. Its vaulted hall is typical of pure Lucknow style and is said to be the biggest hall of its kind in the world. Certain people have criticised the Lucknow style as being merely a mixture of other styles and indeed several Nawabi buildings appear to be crude imitations of western architecture. Yet, they have an important place in the history of Indo-Muslim architecture. Some of the Buildings of this style are, as a matter of fact, beautiful creations of art. A notable change was brought about in the policy of providing State patronage to Art during the British Rule and thereafter.

The State ceased to evince interest in religious constructions i.e. construction of temples, mosques etc. But construction of secular buildings like schools, colleges, government offices, etc. was taken up on a large scale. These buildings mark a radical change in traditional construction activity. Being utilitarian in nature and bereft of all architectural pretensions, they have indeed ushered in a new era in the history of architecture in Uttar Pradesh.

### **Modern-colonial**

Starting from Bengal in the later half of the 18th century, a series of battles for North Indian lands finally gave the British East India Company accession over this state's territories – including the territories of Bundelkhand, Kumaon and Benaras rulers – and the last Mughal territories of Doab and Delhi. When the Company included Ajmer and Jaipur kingdoms in this northern territory, they named it the "North-Western Provinces" (of Agra). Today, the area may seem large compared to several of the Republic of India's present 'mini-states' – no more than the size of earlier 'divisions' of

the British era – but at the time it was one of the smallest British provinces. Its capital shifted twice between Agra and Allahabad.

Due to dissatisfaction with British rule, a serious rebellion erupted in various parts of North India; Meerut cantonment's sepoy, Mangal Pandey, is widely credited as its starting point. It came to be known as the Indian Rebellion of 1857. After the revolt failed the British attempted to divide the most rebellious regions by reorganising the administrative boundaries of the region, splitting the Delhi region from 'NWFP of Agra' and merging it with Punjab, while the Ajmer- Marwar region was merged with Rajputana and Oudh was incorporated into the state. The new state was called the 'North Western Provinces of Agra and Oudh', which in 1902 was renamed as the United Provinces of Agra and Oudh. It was commonly referred to as the United Provinces or its acronym UP.

In 1920, the capital of the province was shifted from Allahabad to Lucknow. The high court continued to be at Allahabad, but a bench was established at Lucknow. Allahabad continues to be an important administrative base of today's Uttar Pradesh and has several administrative headquarters.

Uttar Pradesh continued to be central to Indian politics and was especially important in modern Indian history as a hotbed of both the Indian Independence Movement and the Pakistan Movement. Nationally known figures such as Jawaharlal Nehru were among the leaders of the movement in UP. The All India Kisan Sabha (AIKS) was formed at the Lucknow session of the Indian National Congress on 11 April 1936 with the legendary nationalist Swami Sahajanand Saraswati elected as its first President,<sup>[21]</sup> in order to address the long standing grievances of the peasantry and mobilise them against the zamindari landlords' attacks on their occupancy rights, thus sparking the Farmers' movement in India.

During the Quit India Movement of 1942, Ballia district overthrew the colonial authority and installed an independent administration under Chittu Pandey. Ballia became known then as Baghi Ballia (Rebel Ballia) for this significant contribution in India's freedom movement.

## **Post-independence**

Modern-day Uttar Pradesh saw the rise of important freedom fighters on the national scenario. Sri Lal Bahadur Shastri, Sri Jawaharlal Nehru, Smt. Indira Gandhi, Sri Charan Singh and Sri Chandra Shekhar were only a few of the important names who played a significant role in India's freedom movement and also rose to become the prime ministers of this great nation.

After independence, the state was renamed Uttar Pradesh ("northern province") by its first chief minister, Govind Ballabh Pant. Pant was well acquainted with and close to Jawaharlal Nehru (the first Prime Minister of free India) and was also popular in the Congress Party. He established such a good reputation in Lucknow that Nehru called him to Delhi, the capital and seat of Central Government of the country, to make him Home Minister of India in 27 December 1954. He was succeeded by Dr. Sampurnanand, a classicist Sanskrit scholar. Following a political crisis in Uttar Pradesh, initiated by Kamalapati Tripathi and C.B.Gupta, Sampurnanand was asked to resign as CM in 1960 and sent to Rajasthan as the Governor of Rajasthan, paving the way for Gupta and Tripathi to become Chief Ministers.

Sucheta Kripalani served as India's first woman chief minister from October 1963 until March 1967, when a two-month long strike by state employees caused her to step down. After her, Chandra Bhanu Gupta assumed the office of Chief Minister with Laxmi Raman Acharya as Finance Minister, but the government lasted for only two years due to the confusion and chaos which ended only with the defection of Charan Singh from the Congress with a small set of legislators. He set up a party called the Jana Congress, which formed the first non-Congress government in U.P. and ruled for over a year.

Hemvati Nandan Bahuguna was chief minister for Congress Party government for part of the 1970s. He was dismissed by the Central Government headed by Indira Gandhi, along with several other non-Congress chief ministers, shortly after the imposition of the widely unpopular Emergency, when Narain Dutt Tewari – later chief minister of Uttarakhand – became chief minister. The Congress Party lost heavily in 1977 elections, following the lifting of the Emergency, but romped back to power in 1980, when Mrs. Gandhi handpicked the man who would later become her son's principal opposition, V.P. Singh, to become Chief Minister.

### **Creation of the state of Uttarakhand**

On 9 November 2000, the Himalayan portion of the state, comprising the Garhwal and Kumaon divisions and Haridwar district, was formed into a new state 'Uttaranchal', now called Uttarakhand, meaning the 'Northern Segment' state.