

# Indian Political Thought-1 PYQ 2022

**Q1. Discuss the important features of Brahminic tradition. How are they different from the Shramanic tradition.**

**Ans.** The Brahminic tradition refers to the religious and philosophical teachings that developed in India among the priestly class, or Brahmins. It is characterized by a belief in the Vedas, which are the oldest sacred texts of Hinduism, and the importance of rituals and sacrifices. Some of the important features of the Brahminic tradition are:

**Belief in the caste system:** The Brahminic tradition is associated with the caste system, which is a hierarchical system of social stratification based on birth. According to this tradition, the Brahmins are the highest caste and have the most important role in society.

**Emphasis on ritual and sacrifice:** The Brahminic tradition places a great deal of importance on ritual and sacrifice as a means of communicating with the divine. The performance of these rituals is believed to bring blessings and good fortune.

**The importance of knowledge:** The Brahminic tradition places a great deal of importance on knowledge, especially knowledge of the Vedas. The Brahmins are seen as the guardians of this knowledge and are responsible for passing it down from generation to generation.

On the other hand, the Shramanic tradition refers to the religious and philosophical teachings that developed in India among ascetics and wandering monks, known as shramanas. Some of the important features of the Shramanic tradition are:

**Rejection of the caste system:** The Shramanic tradition rejected the caste system and believed that everyone was equal.

**Emphasis on self-discipline and meditation:** The Shramanic tradition emphasized self-discipline and meditation as a means of achieving spiritual liberation.

**Belief in karma and reincarnation:** The Shramanic tradition believed in the concept of karma, which holds that a person's actions in this life will determine their fate in the next life.

In summary, the Brahminic tradition and the Shramanic tradition are two distinct religious and philosophical traditions that developed in India. While the Brahminic tradition emphasizes ritual, sacrifice, and the importance of knowledge, the Shramanic tradition emphasizes self-discipline, meditation, and the rejection of the caste system.

**Q2. Critically evaluate the social laws prescribed by Manu in Manusmriti.**

**Ans.** Manusmriti, also known as the Laws of Manu, is a Hindu religious text that lays down the social laws and codes of conduct for the society. It is believed to have been compiled between the 2nd

century BCE and the 3rd century CE, and is one of the most influential texts in shaping the social structure of Hindu society.

The social laws prescribed by Manu in Manusmriti are a product of the Brahminic tradition, which emphasized the importance of maintaining the caste system and the authority of the Brahmins. The text defines the four varnas or castes, and the duties and obligations of each caste. The Brahmins are the highest caste and are responsible for performing religious rituals and providing spiritual guidance. The Kshatriyas are the warriors and rulers, responsible for protecting the society and enforcing laws. The Vaishyas are the merchants and traders, responsible for economic activities, and the Shudras are the servants and laborers, responsible for menial tasks.

However, the social laws prescribed by Manu in Manusmriti have been widely criticized for their discriminatory and oppressive nature. The text condones practices such as the exclusion and subjugation of women, the prohibition of inter-caste marriages, and the treatment of the Shudras as inferior beings. For example, Manusmriti states that "a woman is not fit for independence", and "a Sudra, though he be master of all the Vedas, is not entitled to have the sacred thread".

The Shramanic tradition, on the other hand, rejected the authority of the Brahmins and the caste system, and emphasized the importance of individual freedom and self-realization. The Shramanic tradition gave rise to the Jain, Buddhist, and Ajivika religions, and their social laws were more egalitarian in nature. The Jains and Buddhists rejected the caste system and allowed women to become nuns and attain spiritual liberation. The Ajivikas rejected the concept of free will and emphasized the role of fate and destiny in shaping one's life.

In conclusion, while the Brahminic tradition emphasized the importance of maintaining the caste system and the authority of the Brahmins, the Shramanic tradition rejected these concepts and emphasized individual freedom and self-realization. The social laws prescribed by Manu in Manusmriti have been widely criticized for their discriminatory and oppressive nature, and have been a subject of debate and discussion in contemporary times.

### **Q3. Discuss the Mandal theory of state given by Kautilya in Arthshashtra.**

**Ans.** The Mandal theory of the state is one of the key concepts of the Arthashastra, the ancient Indian treatise on statecraft written by Kautilya. The Mandal theory of the state is concerned with the organization of the state bureaucracy and the role of officials in the administration.

According to Kautilya, the state should be divided into a number of administrative units, each headed by a mandala or circle of officials. The mandala should consist of a hierarchy of officials, with the most important officials at the top and the least important officials at the bottom.

The key feature of the Mandal theory is the emphasis on the importance of the role of officials in the administration of the state. Kautilya argues that the state can only function effectively if it is run by a well-trained and disciplined bureaucracy. The bureaucracy should be organized along the lines of the mandala, with each mandala responsible for a specific area of the administration.

Kautilya also emphasizes the importance of meritocracy in the selection of officials. He argues that officials should be appointed on the basis of their ability and competence, rather than their social status or connections.

The Mandal theory of the state is different from the modern notion of the state in several ways. The modern state is based on the principles of democracy and the rule of law, while the Mandal theory is concerned with the organization of the state bureaucracy. Additionally, the modern state is typically more centralized than the Mandal state, which emphasizes the importance of local administration.

In conclusion, the Mandal theory of the state is an important concept in the Arthashastra, and emphasizes the importance of a well-organized and disciplined bureaucracy in the administration of the state. While the theory is different from modern notions of the state, it remains an important contribution to the study of statecraft and political theory.

#### **Q4. Critically analyze Kabir's concept of equality with special reference to syncretic tradition in India.**

**Ans.** Kabir is considered to be one of the most prominent figures in the Bhakti movement, which was a syncretic movement that emerged in medieval India, blending Hinduism and Islam. Kabir's teachings emphasized the importance of equality and social harmony, and his concept of equality was influenced by his syncretic beliefs.

Kabir believed in the equality of all human beings, regardless of their caste, gender, or religious background. He criticized the social hierarchy and caste system prevalent in Hindu society, which discriminated against the lower castes and women. He also rejected the idea of religious exclusivity, emphasizing the universality of God and the oneness of all religions.

Kabir's concept of equality was based on the idea that all human beings are created equal and are endowed with the same divine spark. He believed that the body is just a temporary vessel and that the soul is immortal, transcending caste, gender, and other social distinctions. Therefore, Kabir encouraged people to focus on spiritual development and to transcend the material world, rather than being caught up in social hierarchies and divisions.

Kabir's syncretic beliefs were also reflected in his poetry, which blended elements of Hinduism and Islam. He used imagery and symbols from both traditions to convey his message of universal love and equality. For example, he used the metaphor of the "lotus flower" to represent the divine essence that exists in all human beings, regardless of their caste or religion.

In conclusion, Kabir's concept of equality was shaped by his syncretic beliefs and his rejection of social hierarchies and religious exclusivity. His teachings emphasized the importance of spiritual development and the oneness of all human beings, regardless of their background. Kabir's poetry continues to inspire people today, as a powerful reminder of the enduring values of equality and social harmony.

#### **Q5. Analyze the concept of Raj Dharma in Shantiparva.**

**Ans.** Shantiparva is a section of the Indian epic, the Mahabharata, which mainly deals with the themes of peace, governance, and ethical conduct. In Shantiparva, the concept of Raj Dharma is discussed at length, which refers to the duties and responsibilities of a ruler towards his subjects.

According to Shantiparva, a king must be just and fair in his dealings with his subjects. He must ensure that the laws are enforced impartially and that justice is delivered to all, regardless of their caste or social status. A king must also be a protector of his people and ensure their safety and security.

Shantiparva also emphasizes the importance of following the principles of dharma, which includes compassion, truthfulness, and non-violence. A king must strive to uphold dharma and ensure that his actions are in accordance with its principles. The concept of dharma is considered the foundation of Raj Dharma.

Furthermore, Shantiparva also discusses the importance of consultation with advisors and experts in various fields. A king should seek the advice of learned and experienced individuals in matters of governance and decision-making.

Overall, the concept of Raj Dharma in Shantiparva stresses the importance of just and ethical governance, based on the principles of dharma. It highlights the need for rulers to be fair, compassionate, and responsible towards their subjects and to consult with advisors in making decisions that affect their lives.

#### **Q6. Examine Barani's idea of ideal sultan along with his advice to the king.**

**Ans.** Ziauddin Barani was a 14th-century Muslim scholar and historian who served as a courtier to several Delhi sultans. In his work "Tarikh-i-Firuz Shahi," he provides a detailed account of the reign of Sultan Muhammad bin Tughlaq and his successors. Barani's concept of the ideal sultan is closely linked to his advice on governance and political leadership.

According to Barani, an ideal sultan is one who has a deep understanding of the nature of power and is willing to use it to maintain order and stability in society. He believes that the sultan should be a just and wise ruler who is guided by the principles of Islamic law (Sharia). The sultan must ensure that the welfare of his subjects is a top priority and that he is always accessible to them.

Barani's advice to the king includes the need for good governance, efficient administration, and an effective system of justice. He suggests that the sultan should have a council of wise and experienced advisors to help him make decisions. He also emphasizes the importance of maintaining a strong army and ensuring that the soldiers are well-trained and well-equipped.

Barani argues that a ruler must be able to distinguish between loyal and disloyal subjects and take appropriate action against those who pose a threat to his authority. He also stresses the importance of maintaining a balance of power between different groups in society, including the nobility, the merchants, and the common people.

In summary, Barani's concept of the ideal sultan is closely linked to his advice on good governance, efficient administration, and the need for an effective system of justice. He believes that a just and wise ruler who is guided by the principles of Islamic law can ensure stability and prosperity in society.

#### **Q7. Analyse Buddha's theory of kingship discussed in DighaNikaya.**

**Ans.** The Digha Nikaya is a Buddhist scripture containing a collection of discourses attributed to the Buddha. In the Mahapadana Sutta of the Digha Nikaya, the Buddha discusses the ideal qualities of a king and the duties of a ruler. According to the Buddha, a good king must possess a number of virtues, including wisdom, compassion, self-control, and the ability to listen to the advice of his ministers and act in the best interests of his people.

The Buddha believed that a good king should rule according to the principles of the Dharma, the Buddhist law of righteousness. He advised rulers to be mindful of the ethical implications of their decisions and to strive for the welfare and happiness of their subjects. He also emphasized the importance of justice and the need for impartiality in the administration of law.

The Buddha's theory of kingship also stressed the importance of the ruler's personal conduct. He believed that a king must lead by example and set high standards of morality for his people to follow. The king must be honest, virtuous, and free from corruption. He must also be humble and willing to admit his mistakes.

In addition to these virtues, the Buddha believed that a good king must also be a skilled diplomat and military strategist. He must be able to protect his kingdom from external threats and maintain peace and stability within his realm. The Buddha also advised rulers to practice generosity and to support the arts and education.

Overall, the Buddha's theory of kingship emphasized the importance of ethical leadership and the need for rulers to act in the best interests of their people. It also stressed the importance of personal morality and the need for rulers to lead by example.

**Q8 Write short notes on any two of following:**

**a Saptanga Theory of Kautilya**

**Ans.** The Saptanga Theory of Kautilya is a comprehensive framework for the functioning of the state, consisting of seven limbs or components. These limbs are:

- 1. Swami (King):** The king or ruler is the central figure in the state, responsible for maintaining law and order and protecting the state from external threats.
- 2. Amatya (Ministers):** The ministers assist the king in governance and provide advice on matters related to administration, finance, and defense.
- 3. Janapada (Territory):** The territory or land is an essential component of the state, providing resources and revenue for the king to govern effectively.
- 4. Durg (Fortress):** The fortress or stronghold is a defensive structure that protects the state from external attacks and internal unrest.
- 5. Kosha (Treasury):** The treasury is the source of financial resources for the state, enabling the king to fund his activities and provide welfare to the people.
- 6. Sena (Army):** The army is responsible for defending the state from external threats and maintaining law and order within the territory.

**7. Mitra (Allies):** The allies are friendly neighboring states or kingdoms that support the king in times of need and provide strategic benefits.

Kautilya believed that the proper functioning of all these components was essential for the well-being of the state and the prosperity of its people. He also emphasized the importance of maintaining a balance between them to prevent any one component from becoming too powerful and dominating the others. The Saptanga Theory has been considered a significant contribution to the field of political science and has influenced the development of statecraft in India and other parts of the world.

#### **Q8 b Islamic tradition**

**Ans.** Islamic tradition refers to the religious and cultural practices of Muslims who follow the teachings of Islam, a monotheistic religion founded in the 7th century CE by Prophet Muhammad in the Arabian Peninsula. Islamic tradition is centered around the Qur'an, the holy book of Islam, and the Hadith, a collection of sayings and actions of Prophet Muhammad.

One of the key beliefs in Islamic tradition is the oneness of God, which is the basis of monotheism. Muslims also believe in the prophets of God, including Adam, Abraham, Moses, and Jesus, who are considered to be messengers of God. The last and final prophet in Islamic tradition is Prophet Muhammad, who is considered to be the seal of the prophets.

Islam also places great emphasis on the concept of community or Ummah, which refers to the collective of all Muslims around the world. Muslims are expected to pray five times a day, fast during the month of Ramadan, give alms to the poor, and make a pilgrimage to the holy city of Mecca at least once in their lifetime if they are physically and financially able to do so.

Islamic tradition also has a rich cultural heritage, including architecture, literature, calligraphy, music, and art. Islamic art is known for its intricate geometric patterns and use of calligraphy to depict religious verses and sayings.

Throughout history, Islamic tradition has played an important role in shaping political, social, and economic structures in many parts of the world. Islamic law, known as Sharia, governs personal and public life for Muslims, including issues such as marriage, divorce, inheritance, and criminal justice.

In summary, Islamic tradition is a complex and multifaceted phenomenon that encompasses religious beliefs, cultural practices, and historical legacies. It continues to be a significant force in the lives of millions of people around the world.

#### **Q8 c Syncretism of Kabir**

**Ans.** Kabir was a poet, saint, and social reformer who lived in 15th century India. He is known for his syncretic philosophy which combined elements of Hinduism and Islam. Kabir was born into a Muslim family, but he was influenced by the teachings of Hindu saints and was critical of some of the practices of Islam. Kabir's philosophy was centered around the idea of the oneness of God and the unity of all religions.

Kabir believed that God was beyond any particular religion or sect and that true spiritual knowledge was universal. He spoke out against religious rituals and dogma, and emphasized the importance of inner experience and self-realization. Kabir also stressed the importance of social justice and equality, and spoke out against caste discrimination and other forms of social inequality.

**Kabir's syncretic philosophy** was reflected in his poetry, which drew on both Hindu and Islamic themes and symbols. His poetry was often characterized by its simplicity, humor, and directness, and it was widely popular among people from all walks of life.

In summary, Kabir's syncretic philosophy was a unique blend of Hindu and Islamic traditions, which emphasized the oneness of God and the unity of all religions, while also emphasizing the importance of inner experience and social justice.

#### **Q8 d Political Obligation in Shanti Parva**

**Ans.** Shanti Parva is a section of the Mahabharata, an epic Sanskrit text from ancient India. It contains discussions on various topics including politics, ethics, and morality. In Shanti Parva, the concept of political obligation is discussed extensively.

**According to Shanti Parva**, people owe their allegiance and obedience to the king, who is the ruler of the state. This is based on the principle of dharma, which is the duty or righteousness of each individual in Hinduism. The king is also expected to uphold dharma and rule justly.

However, the people's obligation to the king is not unconditional. If the king fails to uphold dharma and rule justly, the people have the right to resist and overthrow him. This is based on the principle of satyagraha, which is the use of non-violent resistance to achieve political ends.

Furthermore, the people also have the right to demand accountability from the king. The king is expected to listen to the grievances of the people and take appropriate action to address them. The king is also expected to consult with his ministers and advisors before making important decisions.

In conclusion, the concept of political obligation in Shanti Parva is based on the principle of dharma and the expectation of just and righteous rule by the king. However, the people also have the right to resist and overthrow the king if he fails to uphold dharma and rule justly.