**Literature review:**

A number of researchers have been done in the past is evaluate the role and importance of Raja Mahendra Pratap.

According to Thakur Desh Raj (2004) Raja Mahendra Pratap is one of those patriots for whom not only the jats but all the castes of India are proud of him. Of all the auishveals he had great feeling of sacrifice. He was against any kind of discriminations between the rich and the poor. He established a number of Primary schools to educate the poor farmers of many villages of Bulandshaher. Moreover he donated much of his land for schools and colleges. He was also in favour of women and farmers. He raised his voice through Nirbal sewak. (Thakur Deshraj, 2009:1)

Raja Mahendra pratap colossus contribution to the struggle for independence is second to none and infact his concept and efforts of freedom through the armed struggle with foreign help preceded that the Azad Hind Fauj. That there is remarkable parallel between Raja Mahendra Pratap and Subash Chandra Bose is not a mere coincidence because the later look heavily from the ideas of the former. Col. Amar Bahadur(1986) (Dr. Veer Singh, 2005:2).

INA of Subahash Chandra Bose also advised Japanese authorities not to hathras Raja Mahendra pratap. It was the victory of his principles ed by Brij Bihari Lal Sharma (1986). (Dr. Veer Singh, 2005:3).

Raja Mahendra Pratap launched a whirlwind tour of Russia via the difficult Hindu-Kush terrain where he was briefly arrested also on account of some misunderstanding and later released on the intervention on the Russian foreign office (Braj Bihari Lal Sharma, 1986: 4).
Manzoor Ahmed (1998) address undeveling the secular credentials of Raja Mahedra Pratap describe him as missionary, philosopher and activist rolled into one. In his opinion he was born ahead of the times in which he lived. (Dr. Veer Singh, 2005:5).


Ramesh Verma (1997) find enough meeting ground between the ahimsa of Gandhi and prem dharma of the Raja Mahedra Pratap. He pleads for a actor examination of Raja Mahendra Pratap belief in a world federation without giving up caste identities his concept of the originality of Aryan country and religiously combined with modernity. (Dr. Veer Singh, 2005:7).

Akbar khan(1993) Perssoanal assistant to Raja Mahendra Pratap for over twenty six years recounts his personal experiences with the latter and gives up a peep into some aspects of Raja. (Dr. Veer Singh, 2005:8).

Dr. Bishan Bahadur (1998) in his study revealed that Raja Mahendra Pratap worked continuously for the social political and economic prosperity of India. He fought for Indian freedom outside India. Through his writings he inspired the people of India to participating in the freedom movement. He tried to get the cooperation of the people of all religions in his political freedom movement.

Brij Bihari Lal Sharma (1998) reveled in his study the very vision of Raja Mahendra Pratap who believed that religion is endless and infinite. Religion always resides in God but appeared in different form at different time to the people. He was a great personality who always remained away from worldly temptation. With his simple personality he tried to remove the evils of the society.( Brij Bihari Lal Sharma 1998 : 9).

Swami Mahanand Maharaj (1990) explained the concept of world federation as conceived of Raja Mahendra Pratap. He believed in passing much of his time with untouchable and downtrodden and sweepers. (Dr. Veer Singh, 2005:11).

Shivkumar (1998) seeks to establish a similarity of his thoughts with those of Buddha. The Prema Dharma the world federation and the new science of thought propounded by Raja Mahendra Pratap find a parallel in threefold Pitakas of Buddha (According to Shivkumar). He wanted to see the world like a family living with love, peace and harmony. Shivkumar 1998:12.


Raja Mahendra Pratap worked a lot to improve the educational system of India. He was very much aware of the poor state of farmers and untouchables. Through education he wanted to uplift their position. He also worked to remove different evils from society. For this he started pamphlets with the name “Prem”. He also tried to eradicate untouchability from the Indian society. (Kaviraj Yogendra Pal Shastri 1991):14.

A study by Anoop Sharma (1998) revealed that Raja Mahendra Pratap was well aware of the imperialistic administrative power of the west. But he was not satisfied with this system. His approaches were the approach of a democratic society. (Anoop Sharma 1998:15)
Fanilal Goswami (1990) in his study showed that Raja Mahendra Pratap wanted to make many changes in political system which the British government to us before leaving India. He was in favour of complete independence of each caste without interference of any other caste. (Anoop Sharma 1998:16).

Hukum Chand Tiwari (1995) in his study showed that Raja Mahendra Pratap nurtured the dream of economic freedom after the political freedom. He wanted to spend 90% money on the improvement of villages, agriculture and on the equality of education for the children and women of villages. Raja Mahendra Pratap was great person who scarified his entire life for the novel causes of his nation. He was called spokesman of untouchable in slave India. His movement was accepted even by Mahatma Gandhi. He donated land as well as money for the establishment of Hindu University Banaras and Aligarh Muslim University. For the unity of Hindu, Muslim, Sikhs. Hukum Chand Tiwari 1995:17.

Prof. Ashok Kumar Patnaik (1998) narrates the background of the formation of provisional government of India in Afghanistan standard in 1915 and the difficulties negotiated by Raja Mahendra Pratap and his comrades in his mission. Prof. Patniak has shown how Raja Mahendra Pratap was able to maintain a critical balance while dealing with the Afghanis, the Russians and the Germans for their support of the cause of India’s freedom. (Prof. Ashok Kumar Patnaik 1998:18.

The famous magazine “The Jat samaj April 2011” Acharya Krishna Tirth (June 2011) revealed that Raja Mahendra Pratap was very sad on the plightful situation of the Tamta family of UttaraKhand. He not only supported them but also ate food with them. This incident created a
furor among the upper caste people but Raja Mahendra Pratap firmly told them that it was his personal matter. He also managed the education for a number of untouchable and downtrodden children. (Acharya Krishna Tirth (June 2011:19).

Prof A.C. Bose describes the forays of Mahendra Pratap in foreign lands, travelling without Indian passport for inlisting support from all possible quarter for the cause of liberating India from all the British yoke ensuring at the same time that the support of forth coming did not result in swapping of the masters. (Prof A.C. Bose, 2005:20)

Raja Mahendra Pratap formed revolutionary organization namely League Nath Chatopadhyay Indian Independence in 1915 in Kabul. (Charat Pratap 2010). Dr. (Mrs.) Ajeet Javed (Sep 2010) showed that in Japan in Tokyo Raja Mahendra Pratap came in the contact of Ras Bihari bose and discussed on the matter of Indian freedom. Dr. (Mrs.) Ajeet Javed, Sep 2010:21.

The daily paper “Dainik Jagaran” Agra dated 02/12/1996 writes that a peace party was established by Raja Mahendra Pratap. He tried to improve the state of nation through it. (“Dainik Jagaran”, 1996:22).

Raja Mahendra Pratap was a man of great commitment who respected the feelings of all the people respectable of caste and religion: R.M pal (Aug 2011). Mr. Charat Pratap (2010) in his study remembers Raja Mahendra Pratap as a great legendry freedom fighter. He did not like the chains of slavery and decided to liberate his country from the British. He come into contact of many revolutionaries and found a powerful and useful group in order to resist the British. Like Gandhiji he believed in peaceful means and universal peace. But he wanted to weaken the British imperialism. (R.M pal Aug 2011:23.)
The role played by Indian revolutionaries abroad devoted to the cause of liberating India from foreign rule with special references to the effort made by Raja Mahendra Pratap during the period of first world war and latter. He elevorates the activities of provisional government of India at Kabul with the help Indo-turco-german mission. How with the redical change in the political Scenario in 1918 in favour of the entente powers no foreign government was prepared to directly espouse the cause of the provisional government which became defunct in course of time. (Dr. Rajpal Singh 1998:24.)

Prof. Suhas Chakravarti (1998) traces activities across several countries and places him in the context of the part played by contemporary revolutionaries working abroad. He remind how to important it was working conduct research on the life of activities of Raja Mahendra Pratap especially in view of the neglect shown by imminent historians of modern India like sumit sarkar. The significance of maintaining individuality and retaining nationalism retaining your commitment to the nation and at the same time becoming non communal and secular. (Prof. Suhas Chakravarti, 1998:25.)

Dr. Vir Singh (1998) depicts in some details the activities of Raja Mahendra Pratap during the Second World War. The efforts of Raja Mahendra Pratap to utilize the war situation again to free India have been dealt with elaborately. The function of the executive board of India in Japan by Raja Mahendra Pratap and the attitude of the Japanese towards him have been dealt with in detail. The arrest and lodging of Raja Mahendra Pratap by the American army in the sugamo-prison in Japan in 1945 as war criminal and his subsequent release through the effort of Gandhi and congress party have been described. (Dr. Vir Singh 1998 :26.)
Mrs. Yutika Mishra (1998) has traced the activities of Raja Mahendra Pratap from 1919 to 1946 in a chronological way covering the period 1919 to 1924 the first phase deals with the effort of Raja in seeking support of the left block in his struggle against British. The period 1925 to 1930 was the period of his involvement with the Ghadar party. The post 1930 period has been shown as the reflective clearly under the influence of Gandhian thought. (Mrs. Yutika Mishra 1998:27)