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Start Time:

End Time:

ANSWER SHEET

FULL TEST- II

(MEDIEVAL INDIA)

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Time Allowed: 180 Minutes

Maximum Marks: 250

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There are EIGHT questions in this paper.

Candidate has to attempt FIVE questions in all.

Question No. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted.

The number of marks carried by a question/part is indicated against it.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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Comments after evaluation

SECTION - A

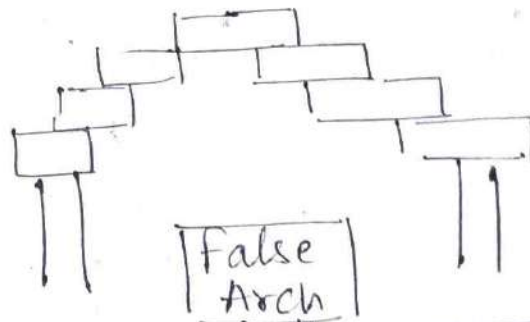
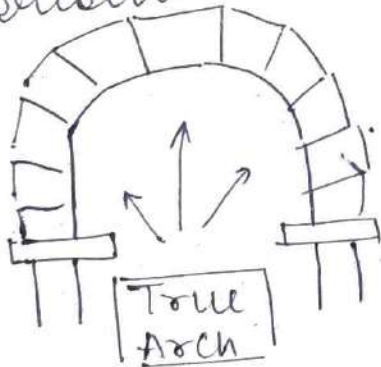
अभ्यर्थी को इन
निर्देशों में ध्यान रखना चाहिए।
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Ques 1.
(a).

The kind of architecture that came to be practiced under Delhi sultans was referred to as 'Indo-Islamic' - which was reflected in the form-construction as well.

(I) Mamluk Dynasty : → (1233-34)

→ The Tomb of Iltutmish had some Islamic designs, however, the true arch of Islamic architecture was not present.



used by corbelling
(bricks) stones are
placed horizontally

→ Islamic calligraphy was combined with
Indian flower motifs.

→ This architectural style culminated in the Tomb of Balban (1287-88)

↳ earliest true arch used.

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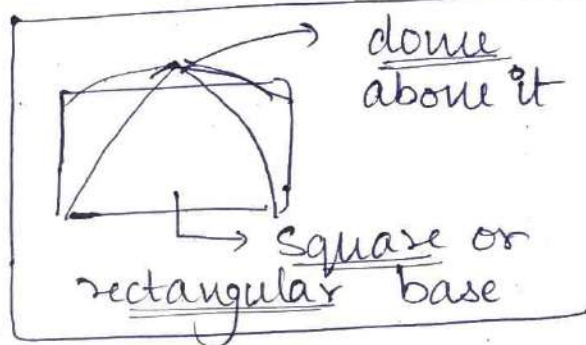
(II) [Khalji period] :→

↳ Allauddin Khalji's tomb is built
inside a Madrasa building (Seljuk feature)

↳ True arch is adopted.

↳ Use of pedentive technique is used for
the first time.

↳ Calligraphy,
geometry and
arabesque designs.



(III) [Tughlaq period]

↳ Octagonal plan of tombs.

• main tomb surrounded
by arched verandah.

• main tomb not
surrounded by
verandah.

• single-storeyed

• 2, 3 storeyes.

↳ use of coloured tile decoration.

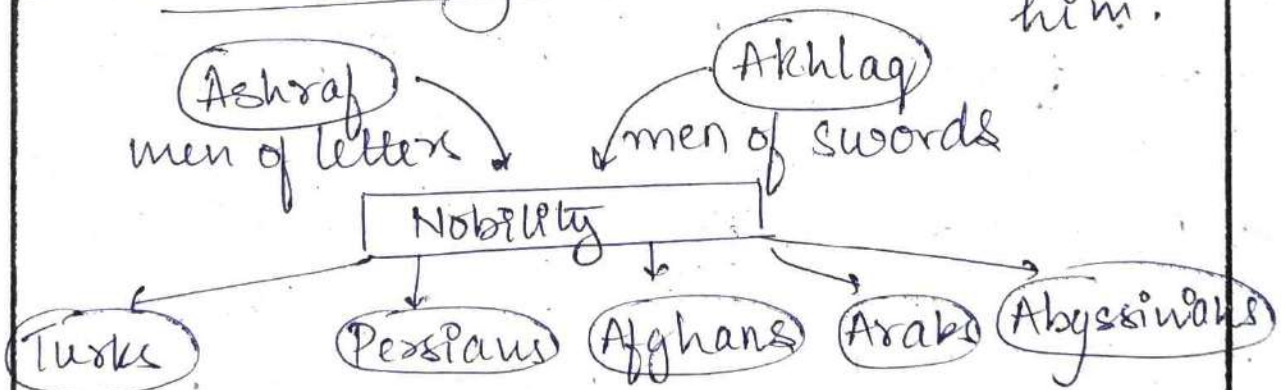
Thus, tomb architecture kept on evolving during Delhi
sultanate. later used during Mughals time.

(Ans 1)
(b)

Delhi sultanate (1206-1526) was the first Islamic empire in the Indian subcontinent that ushered in lot of changes in the social sphere.

These were as follows: →

- ① The growing role of an elite nobility:
After the Sultan, this class of nobility enjoyed the highest social position.
e.g.) Alutunish constituted "coops of fooly" or "Tuk-i-chahalgani" to aid and assist him.



- ② The role of traditional chiefs in countryside like 'khuts', 'mugaddams' and 'chaudhary' became weak.
e.g. Alauddin Khilji cut their privileges.

③ With the coming of Delhi Sultans, a general division between Hindus and Muslims emerged. (e.g) some rulers like Feroz Shah Tughlaq imposed 'jizyah' on Hindu population.

④ Due to political stability and focus on urbanisation new social groups emerged. (e.g) professionals in medicine, arts & crafts-men were patronised in court, chroniclers

⑤ Position of women largely ~~deteriorated~~ ^{deteriorated} (e.g) pardah system was introduced.

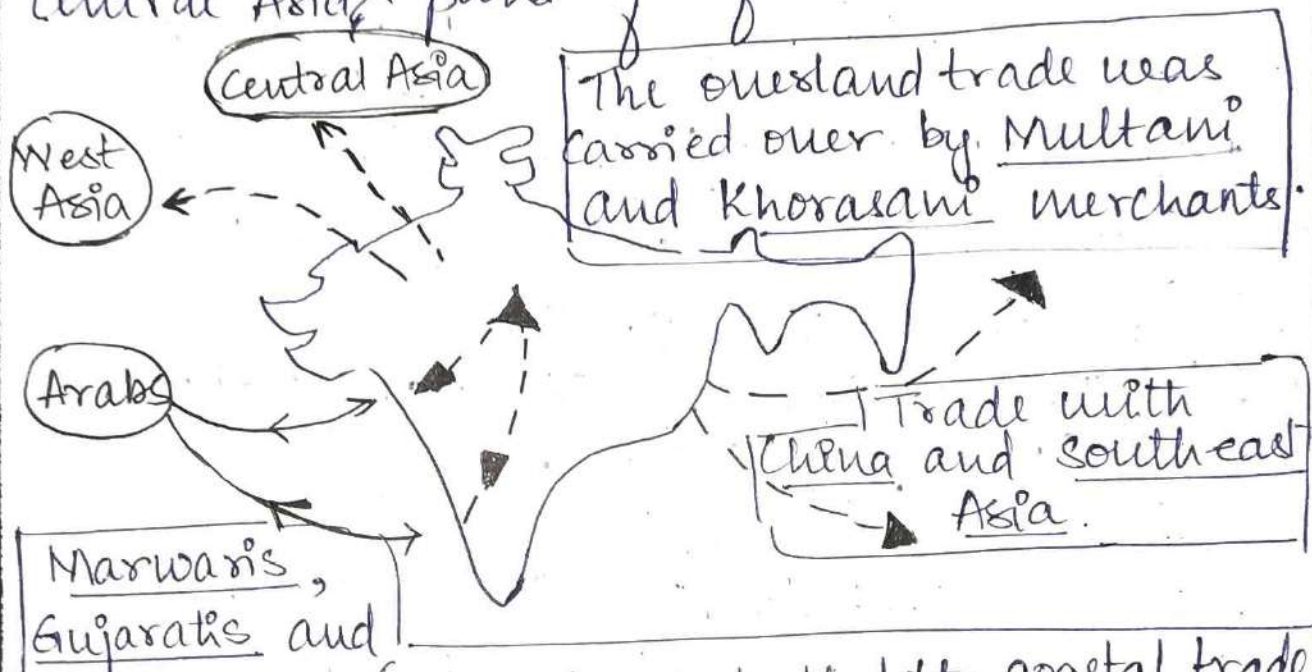
⑥ As scholars like Irfan Habib and Chetan Bhagat have pointed out - greater commercialisation led to increased social mobilization (e.g) peasantisation of tribes.

⑦ New developments in technology, culture (e.g) Sufism were also witnessed.

Thus, Sultanate ushered in a lot of changes.

Ans 1
(c)

During the 15th 14th century, the Indian subcontinent continued to engage in trade and commerce with western Asia, central Asia & parts of Africa.



Marwaris, Gujaratis and Arab merchants largely controlled the coastal trade. Muslim Bohra merchants also participated.

How international trade supported urbanisation : —————>

① Expansion of trade led to greater monetisation that led to a sound currency system (based on silver tanka)

This promoted economic prosperity and hence urbanisation.

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② Rulers improved communication networks (e.g.) Balban himself got roads built, $\Rightarrow$ traders and merchants could trade without fear $\rightarrow$ urbanisation.
(e.g.) Garrison Towns were created to safeguard trade routes.
 $\rightarrow$ Delhi, Gwalior, Multan, Uchh, Lahore, Lakhmanti etc.

③ Encouragement to trade led to emergence of various industrial centres (e.g.) metalwork, paper making, textile in Delhi, Lahore, etc.

④ International ties $\rightarrow$ mobility of artisans, poets, crafts persons was facilitated.

⑤ Trading towns $\rightarrow$ Overland routes (e.g.)
Uchh, Multan, Lahore,
Sehwan etc.
 $\rightarrow$ Port towns (e.g.) Camkay,
Dabul (Sindh) etc.

Thus, trade and urbanisation went hand in hand.

Ques 1
(d)

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The period from 750-1200 CE is regarded as a transitional phase in Indian history marking the end of ancient and beginning of medieval period. It is often portrayed as a phase of 'monetary anemia' due to paucity of coins. [R.S Sharma, D.D. Koshambi].

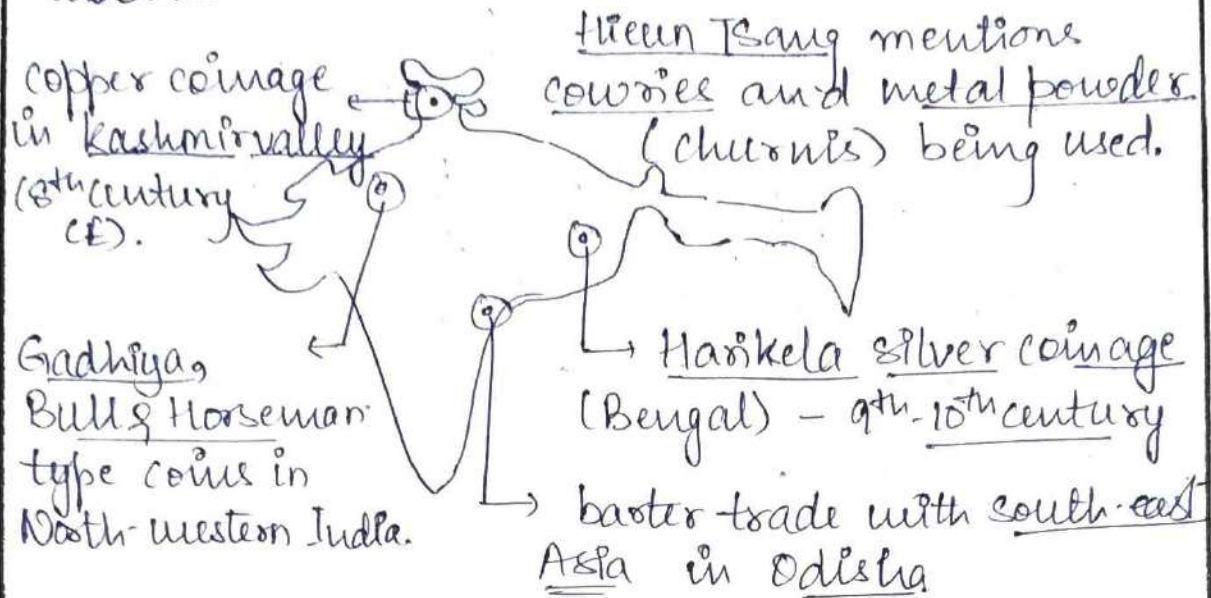
[First Phase (750-900 CE) → Decline in coinage]

① Due to the fall of a centralised political authority in North India following the fall of Harshavardhan, trade and commerce were in a state of decline [Indian Feudalism Model]

② No archaeological evidence of coins or significant coin moulds found.

③ ~~However~~ ~~striking~~ kingdoms like Palas and Senas themselves didn't strike coins.

① However, coins were not completely absent.



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Second Phase (900-1200 CE): Coinage revival

① Contemporary literature (e.g.) Lekhapadhati, Hilavati, Prabandhachintamani mention dramma, rupaka, tanka, dinar etc.

② Inscriptional evidence (e.g.) Paramara, Chahamanas, Chola, Chandella inscriptions; Siyadoni inscription.

③ Gahadavala kings, Kalachuris, Chandella rulers started minting coins.

Thus, while quality of coins was poor, they were not completely absent.

Ans 1.
(e)

Ramanyacharya was an Indian philosopher and saint born in Seipearumbudur, Tamil Nadu in the early 12th century. He propounded the theory of 'Vishishtadvaita' which went on to become the philosophical foundation for the Bhakti movement.

Advaita with qualification
i.e. qualified monism

Vishishtadvaita

World is not separate from God but is born out of Him

The world and its individuals have atma which is separate from God, but eventually merge with Him
Atma → Brahma

Brahma (God) may have some qualities ∴
Saguna Brahma

Impact of Vishishtadvaita on Indian Society:

① Through his focus on 'bhakti-marg' (devotion) for salvation (moksha), Ramanyacharya's

Ideas inspired Bhakti saints like Kabir, Meerabai, Thyagraja etc.

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② Unity in society was promoted as the Vaishnava Bhakti of Ramanyacharya didn't discriminate between caste and gender.
He inspired later Bhakti movements that went on against social evils like untouchability.

③ Promoted a cosmopolitan approach as he believed that the entire world was the same and cosmically united with 'Brahma'. This also promoted Vaishnava doctrine world wide → (inspiring ISKON - for instance)

④ Sri Vaishnava Sampradaya → focused on Compassion, humility, equality and respect.

⑤ His ideas contributed in uniting all Indians under Bhakti fold - successfully resisting forceful conversions under Islam.

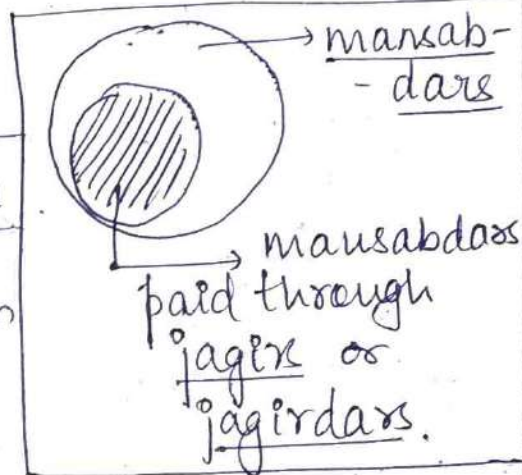
Thus, Vishishtadvaita renewed the Bhakti spirit.

Ques.
(a).

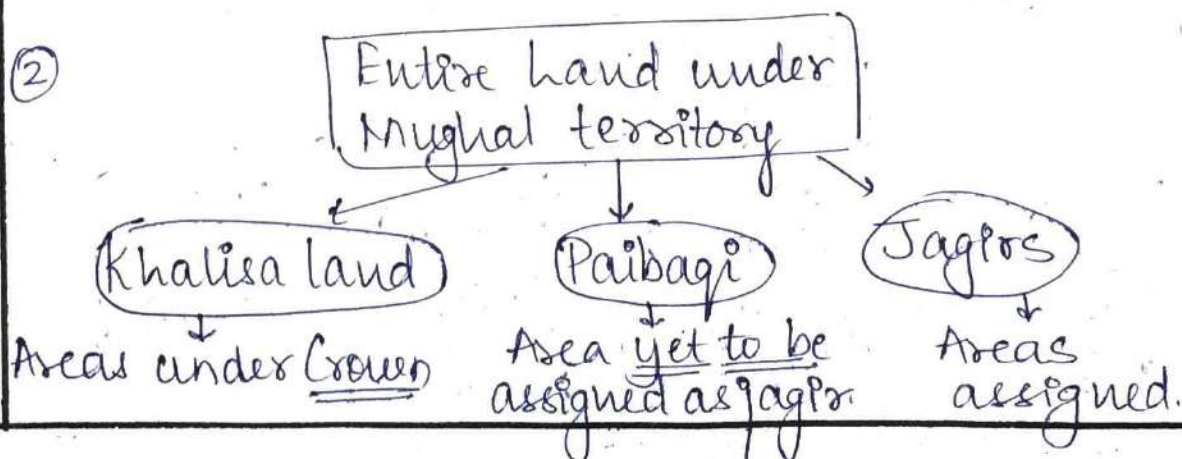
The mansabdars of the Mughal Empire received their pay either in cash (naqd) or in the form of assignments of land from which they were entitled to collect land revenue. The system of assigning these lands (known as jagirs) was called the jagirdari system.

Features of Jagirdari system

① It traced its origins from the iqta system of Delhi Sultanate - but jagirdari system was different as it separated the fiscal and administrative rights of the concerned nobles.



②



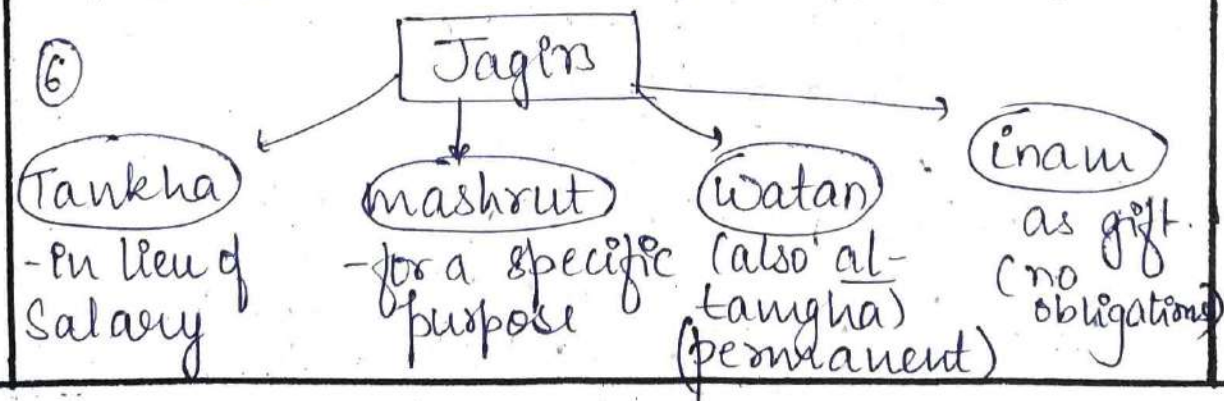
③ Since jagir was given in lieu of cash salary, a standing assessment or "jama" was made of all lands to be granted as jagirs (e.g.) as pointed out by Abul Faal.

This jama or jama-dami included the estimated land revenue, other taxes (sals jihat) and transit duties.

④ An important feature was constant/frequent transfers of jagirs (especially ^{from} Akbar's reign onwards).

(e.g.) During the reign of Shahjahan, there were 11 successive jagirdars of Vrindavan alone.

⑤ Jagirdar could collect only authorised revenue (mal wajib), and for this could employ officials like amalgars, jotadar, jauddars etc.



Causing decline of the Mughal Empire :→

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① 'Befajiri' - 'Too many jagirdars chasing too few jagirs'.

This problem became acute especially during Aurangzeb's reign. His focus on Deccan led to inflow of many Deccanis and Marathas as mansabdars → causing Shortage.

② Aurangzeb followed a policy of keeping the most lucrative jagirs under khalsa lands. This also led to a supply-demand mismatch.

③ Resistance by older nobles (khanzadas) who were bitterly critical of these new holders of mansabs - due to which transfers also became frequent.

④ Historians like Satish Chandra and M. Athar Ali have explained the jagirdar crisis in context of the medieval society. They argued that the tripolar relationship between the Mughal jagirdars, zamindars

and peasants destabilized. leading to crisis.

The difference between jamadari (assessed revenue) and hasil (actual revenue) was increasing leading to more exploitation of countryside.

⑤ 'Zor Talab' areas with recalcitrant zamindars who refused to pay revenue also worsened the situation.

(The Agrarian crisis theory is also propounded by Irfan Habib).

⑥ Jagirdars, especially from Shah Jahan's reign onwards, had very low troops (Sawars). This also led to their growing inability to subjugate zamindars.

Peasant revolts (e.g. by Jats) also increased.

⑦ J.F. Richards argues that lack of Aurangzeb to effectively assimilate Maratha, Bedar, Gond and Telugu warrior chiefs led to an open rebellion.

Thus, a combination of factors in the jagirdari system led to Mughal downfall.

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Ques 2
(b)

The Mughal Emperor ^{Jalaluddin} Akbar is remembered for his syncretic and novel attitude towards religion that not only helped him in his spiritual endeavours but also helped him in consolidating a vast and diverse empire.

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हाशिए में नहीं
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Akbar's strong belief in God :-→

- From a young age, Akbar was a devout Muslim who would follow all religious duties (e.g) 5 times namaz.
- He was a devout follower of Sufi saint Muinuddin Chishti, whose dargah he visited over 14 times.
- He always looked for various ways to reach God - which can be seen from his Ibaadat Khana.

Akbar's concept as independent of orthodox Islam

① Akbar eventually held the belief that "Worship"

& an 'act of heath' - thus doing away with prayer rituals of Muslims.

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② As a sovereign, Akbar kept himself above the Sharia rules - which was against orthodox Muslims. (e.g) Akbar's "Mazhar" (1579)

③ He believed that blind following of Sharia was against aql (reason).

④ Abdul Qadir Badaiuni resented Akbar's 'un-Islamic' policies in his work Muntakhabul Tawarikh.

⑤ Akbar's concept as independent of Hinduism

① Akbar was against image-worship.

② He also cracked down upon Hindu customs and practices like child marriage and Sati.

③ He propounded what later came to be known as [Din-i-Ilahi] based on his own understanding of the divine.

However, Akbar's views were not completely antagonistic to these religions.

→ In ~~the~~ his early life, Akbar was a devout and orthodox Muslim. His views only emerged and evolved with time.

→ Most of his religious views were not idealistic, but based on the needs of time.

(e.g) Abolition of jizya was to placate the Hindu population of the empire as it could not be ignored.

→ Akbar also imbibed aspects from both Islam and Hinduism.

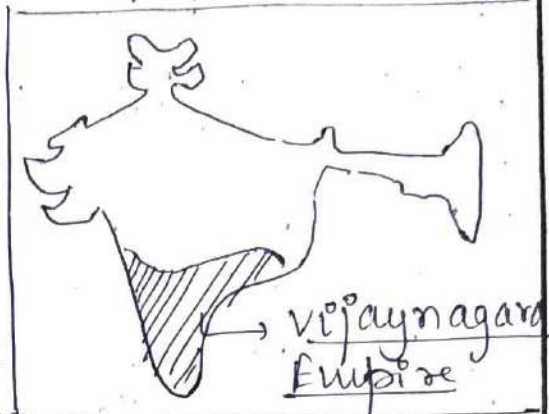
(e.g) Jharokha darshan was an Indian practice.

→ Moreover, Akbar emphasized on the close relationship between God and Emperor (Zin-e-Ilahi or light of God) to legitimize his rule.

Thus, while Akbar's policy was noble, it was based on a careful analysis of political emergencies.

Ques 2. The Vijaynagara Empire (1336-1565 CE) was one of the greatest empires in South India during the medieval period.

The literary records in both Telugu and Sanskrit, and a number of foreigner's accounts (like



Ibn Battuta, Nicolo Di Conti, Abdur Razzaq, Fernando Nuniz etc.) help us to recover the social life in Vijaynagara empire.

(a) Overall social prosperity: Accounts of foreign travellers like Doningo Paes show that population was largely happy and content. There were advanced irrigation technology, cities and busy seaports.

However, while some sections were affluent and rich, the people in rural areas (eg peasants) were generally poor—as pointed

out by Russian traveller Nikolai (16th century)

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(b) Presence of fourfold caste system : →

<u>Brahmans</u>	<u>Kshatriyas</u>	<u>Vaishyas</u>	<u>Shudras</u>
↓	↓	↓	↓
• enjoyed privileges • highly respected • control over <u>temples</u> and <u>land</u> .	most of the nobles in court (e.g) "Ashta- diggaja" in Krishnadeva raya's court	Since <u>trade</u> and <u>commerce</u> flourished, these enjoyed decent position.	usually a <u>lower</u> <u>status</u> in <u>society</u> .

Apart from this, as Niccolo Conti points out,
Slavery was present.

(c) Position of women : →

→ Some aspects were commendable like
women enjoyed position as astrologers,
account-keepers etc.

→ Women of royal family received good
education in literature and fine-arts.

(e.g) Gangadēvi wrote Maduraivijayam.

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→ Nunix writes that women were employed in palaces as dancers, palki-bearers and servants.

→ 'Dancing Girls' attached to temples → Devadasis are mentioned by Domingo Paes.

However, customs like child marriage, polygamy, women slaves and even sati were prevalent.

(d) General life :- →

→ People from all walks of life wore ornaments usually

→ They also engaged in recreation and leisure activities like wrestling matches, festivals, fairs, dancing etc.

→ Overall peace prevailed as kings were generally tolerant towards all religions.

Thus, despite certain limitations, ^{social} life in Vijaynagara was generally developed.

Quesy.

(a)

The Sultanate marked the first ^{central} Islamic rule in the Indian subcontinent and the Sultans carefully devised different theories of kingship based on political needs.

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Theory of kingship : —→

- The Sultanate had no predefined rule on primogeniture which meant that everytime a king died, a lot of struggle ensued for the throne.
- Moreover, any one who could muster power to lay claim to the throne and get it backed by loyal supporters could effectively gain power.

Mamluk Dynasty : —→

- Qutubuddin Aibak was more concerned with providing a stable empire. After his death, his son-in-law Iltutmish sat on the throne.

→ Alutunish justified his kingship by getting a 'mansur' or letter of recognition from the caliph.

→ It was Balban (Ulugh Khan) who came up with a ruthless and powerful kingship theory.

- centralize all authority under king
- king as 'divini' (xil-i-ilahi)
- most powerful position - reinforced through rituals like siya, paibos.
- establish superiority over court nobles (e.g. disbanded the 'cosps of footy').
- highly autocratic
- 'Blood and Iron Policy' → crush all dissent (e.g. massacre of Mewati Rajputs).

[Khilji Dynasty] : →

• Jalaluddin Khilji - more liberal than Balban.

- Granting concessions to Hindus - thus more accommodating policy.

- Barani highlights his benevolent and just kingship.

⇒ Alauddin Khalji - more ruthless.

+ kingship as monopoly of himself.
+ while composition of nobles was broadened, powers remained with him.

+ negated the role of ulemas → Secular approach.

+ continued Balban's system of spies (bauids) to keep watch.

+ Truly imperial outlook - expanded and consolidated his empire even into South India.

+ Believed in divine kingship

Tughlaq Dynasty | : →

⇒ Mohd. Bin Tughlaq - Autocratic rule.

- maintained secular outlook (e.g)

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employed Hindus in high offices.

+ focus on justice in kingship.

+ kingship based on his whims - (e.g) shifting capital from Delhi to Daulatabad, token currency etc.

⇒ Akbar Shah Tughlaq -

+ reflected a turn towards Islamic conservatism.

+ Appeasement of ulemas, nobles etc.

+ Jizyah was reimposed.

[Hodis] - under them, the focus shifted more to prioritizing tribal militia.

+ Afghan polity was tilted more towards decentralisation.

Thus, with the changing needs and scenarios, theory of kingship kept evolving.

Ques 4
(b)

With the advent of Turks in the Indian Subcontinent, a number of new crafts production and techniques were introduced - helping in ushering the 3rd urbanisation.

Military Technology : —→

- Gunpowder technology is largely attributed to Turks.
- Fire arms were promoted on large scale after Babur (early 16th century)
- Horseshoe and stirrups were popularised by the Turks — marking advances in the warfare domain.
- 'Shaturnal' (camel gunners), 'Zamburak' (self-propelled artillery) are also credited to them (especially Mughals)

Agriculture : —→

- Saqiya system of irrigation was introduced by Delhi Sultanate.
- It used a kind of gear-system to fetch

water— which marked an advance over traditional 'araghatta'.

- Improvements in irrigation helped in promoting agriculture.

Textile :—

- Spinning wheel (charkha) is believed to have been introduced in the 13th-14th centuries.

The first reference to charkha comes from Isami's Fatah-us-Salatin (1350 CE).

- Pit-loom was also introduced that allowed the weaver to use his/her idle feet.

Building Construction :—

- lime mortar replaced traditional clay, stone and bricks.

- lime mortar paved the way for true arch replacing the corbelled arch.

- It also eventually facilitated dome (gumbad) construction.

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Papermaking : —→

- While paper was known to Indians, its use was popularised by immigrant muslims.
- The making of chronicles, manuscripts etc. further ~~etc~~ gave rise to bookbinding.

Metallurgy : —→

Tin coating was introduced by Turks. It prevents corrosion of tin.

Abul Fazl mentions tincoating in Ain-i-Akbari.

Thus, with the advent of Turks, number of developments in technological sphere could be seen.

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Ans
4.
(c).

To sustain an empire as large and diverse as the Mughal Empire, a systematic and organised taxation was a inevitation.

Of all the taxes, land revenue formed the basis of the fiscal foundation of the empire.

Taxation System : —→

① Rate of land revenue : —→ Sources suggest that revenue demand under Mughals ranged from $\frac{1}{3}^{\text{rd}}$ to $\frac{1}{2}$ of produce, and sometimes even $\frac{3}{4}^{\text{th}}$ in some areas.

(e.g) In central India and Deccan, rates varied from $\frac{1}{2}$ and $\frac{1}{3}^{\text{rd}}$ rate.

Usually fertile regions saw more demand.

② Land was usually divided between good, middling and bad - based on its quality, and revenue was demanded accordingly. (e.g) Abul Fazl mentions

Polaj, chachar, Parauti and Banjar land.

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③ Nonetheless, the taxation was regressive, as pointed out by Irfan Habib.

European traveller Pelsaert - "so much is wrung from peasants that even dry bread is scarcely left to fill their stomachs".

④ There were different ways of assessing ^{share of} land revenue through ~~p~~ (e.g) khet batai, lang batai etc.

⑤ Revenue was demanded in cash under the zabti system. However, in other systems like kankut, commutation to cash at market prices was allowed.

⑥ Apart from land revenue, everything ~~stop~~ ^{sold} in the market like tentiles, food grains, salt, cattle etc. were taxed. Merchants as well as artisans had to pay taxes as highlighted by contemporary

writers like Peter Mundy.

④ Custom duties and transit tax like "rah-dar" were another source of revenue for the Mughals.

The rates have been highlighted in Ain-i Akbari (e.g) 2.5% during Akbar's reign.

Thus heavy taxation was part of the Mughal state apparatus.

As Abul Fazl says in Akbarnama -

"the subject ought to be thankful even if he were to part with ALL his possessions by the protector of his life and honour..."

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SECTION - B

Ques 5
(a)

Tuzuk-i-Babari was the autobiography of Timurid ruler Babur who went on to establish the Mughal Empire in India in 1526. The memoir was originally written in Turkish & later translated into Persian by Abdur Rahim Khan-i-Khanan.

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[Tuzuk-i-Babari as a source of history] :-

① Political History :-

→ Zahiruddin Babur talks about his humble beginnings in Farghana and eventual invasion in India leading to Mughal empire.

→ Writes about how Rana Sanga of Mewar and Daulat Khan Lodhi ~~to attack~~ invited Babur to fight against Ibrahim Lodhi (1st Battle of Panipat - 1526)

→ He also talks about the state of Indian polity at the end of his invasion (e.g)

Delhi → capital of India, Kingdoms of Malwa, Gujarat, Bahamani, Mewar, Vijaynagara

② Social system : → Babur notes the presence of Hindus in important positions (e.g) in revenue department, 'rajas', 'raies' & 'shiqdars'

→ Degraded and poor condition of peasants is highlighted — (e.g) they wore only a 'langoti' (loin-cloth)

→ Tauhae practise is described.

③ Other aspects like flora and fauna, climate, geography, state of technology (e.g. tas-ghariyal) etc. are mentioned.

Although these details are mentioned without enaggeration, there are certain limitations → there are gaps (e.g. from his memoirs from 1508-1520), whole of India is not covered (e.g. Kashmir, Odisha etc.)

Nonetheless, the memoirs are very helpful in giving us a broad idea of medieval history.

Ques 5.
(b)

The Mughal school of painting can be said to have begun with Humayun, and flourished during the reign of Akbar. However, it was during the reign of Jahangir that the art reached its climax.

Mughal painting on its peak

① Jahangir was a man of aesthetic taste and very fond of paintings — thus he took personal interest to enrich the Mughal School of paintings.

② Jahangir maintained his own studio even at a young age — as different from Akbar's royal atelier ("tasvir-khana")

③ Since Jahangir was also a naturalist, we see that most realistic paintings of birds, animals and flowers are found during his reign.

(e.g) Ustad Mansur's — "Red Blossoms"

④ Album paintings came to be used. Manuscripts became less important than individual pictures.

⑤ Brushwork and colours became more refined.

⑥ Influence of European paintings can be seen from a focus on individual portraits e.g. that of Noor Jahan, or Jahangir hugging Shah Abbas, Jahangir meeting Jadup Gosain.

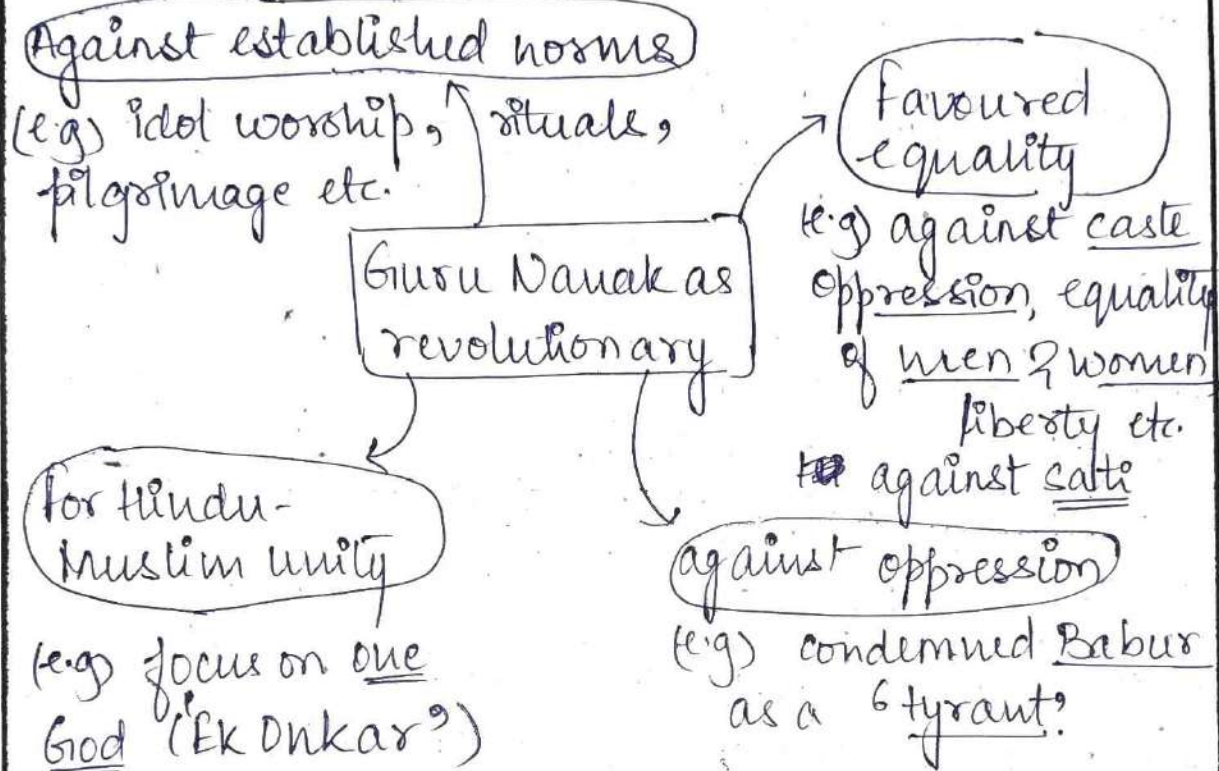
⑦ More realism in paintings.

While several improvements were made, paintings of this period was mostly restricted to courtly, elite art—life of common masses are not independently depicted.

Nonetheless, the Mughal school of painting reached its zenith under Jahangir.

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हाशिए में नहीं
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Ques 5
(C)
Guru Nanak Dev was one of the major
proponents of Nirguna Bhakti in India in
around the 15th - early 16th century - and the
founding father of Sikhism.



However, more than a revolutionary,
Guru Nanak Dev was a social reformer as
his ideas were a part of the larger Bhakti
movement emerging in India.

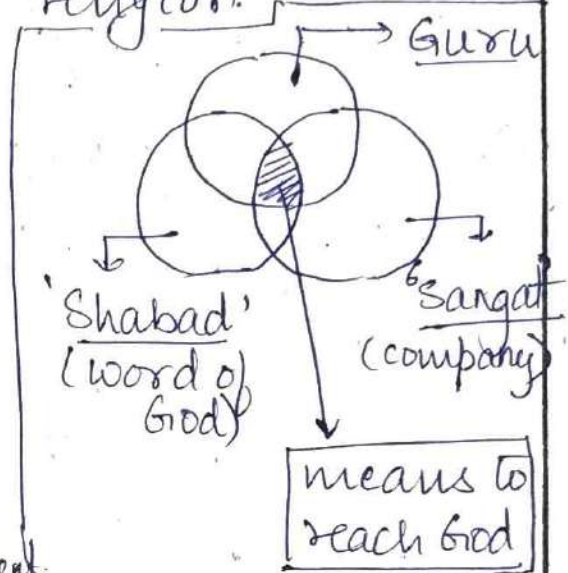
① By arguing that God is formless (nirguna)

and one, he laid down the premise of social unity. He believed that everyone can reach God irrespective of caste, class, gender or religion.

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② He focused on right conduct (e.g. truthfulness, niyat (right intention), feeling of service etc.

thus promoting strong sense of social commitment (like in Buddhism, Jainism)



③ Universal Brotherhood (like that of Ramanyacharya) was focused through unity between Hindus & Muslims.

Thus, the ideas itself were not revolutionary as they had their precedents in various Bhakti philosophies, Jainism, Buddhism etc. However, Guru Nanak Dev effectively synthesized them to call for a social reform and transformation.

Ques 5
(d)

Ziauddin Barani is often regarded as one of the greatest chroniclers of early medieval India because of his historical works like Tarikh-i-Firoz Shahi and Fatawa-i-Jahandari (both based in Sultanate period).

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Tarikh-i-Firoz Shahi :—

① In this account, Barani provides the details of Sultanate rulers beginning from Balban's accession to throne in 1265 to the 6th regnal year of Firoz Shah Tughlaq (1314).

② The information provided in the account is largely authentic as it is based on Barani's personal experiences in court. He has commented on the policies, achievements and failures of various Sultans.

③ Unlike other histories of the period, Barani's account is not confined to only wars.

and politics - It also takes into account the socio-economic conditions of the time. (e.g) Alauddin Khilji's price control measures, the bazaars of Delhi, trade, religion etc.

(1) In the introduction to Tarikh-i-Firozshahi, Barani mentions the true qualities of historians - saying that they should rise above the fear or favour in discussing rulers. (e.g.) he himself criticises Mohammad Bin Tughlaq.

Fatwa-i-Jahandari - In this Barani gives more of a religious philosophy of history. It is written as 'nasihat' (advice) for Muslim Kings.

However, Barani's account was also not without limitations (e.g.) He started this endeavour at an age of 70 - forgetting many details and mixing chronology; Biasness towards Firoz Shah is evident; Supremacy of Islam is evident.

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Ans 5
(e)

Delhi sultanate was founded in 1206 CE by a former slave of Mohammad Ghori - Qutubuddin Aibak. From 1206 to 1286 CE, the Delhi sultanate had to overcome a number of challenges that led to its consolidation.

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Factors contributing to expansion and consolidation of Delhi sultanate :—

① Matrimonial Alliances : The immediate threat to Delhi sultanate was posed by two other former slaves of ^{Mohd.} ~~Mohd.~~ Ghori - Yalduz and Nasiruddin Qubacha. Qutubuddin Aibak established matrimonial alliances with their family.

Similarly, Razia Sultan married Governor of Bhatinda who was revolting against her.

② Organising military campaigns - (e.g.) Qutubuddin Aibak established dominion over Delhi, Ranthambore, Benares, Ajmer, Gwalior

Similarly, Iltutmish defeated Tajuddin Yalduz in Battle of Teraian (1215).

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रसिग में नहीं
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③ Tactful Diplomacy (e.g) Iltutmish refused to grant refuge to Jamaluddin of Khwarazm as he was a Mongol prisoner of war → giving refuge would have invited Mongol threat.

④ Support of loyal band of supporters (e.g) Iltutmish organised the Tusk-i-Chahalgani (Cosps of Forty).

⑤ Support of Islamic Caliphate : (e.g) Iltutmish received a 'mansur' (letter of recognition)

⑥ Introducing Iqta system, transfer of capital from Lahore to Delhi, standardised coinage (tanka and jital) also helped.

⑦ The 'Blood and Iron Policy' of Balban helped place Sultan at the apex of the socio-political set up — consolidating the Delhi Sultanate.

Ans 8.
(a)

The Vijaynagara Empire (1336-1565 CE) founded an era of peace and prosperity in Deccan and South India - which was conducive to the development of art and literature. The rulers themselves took active interest in practising, patronising and promoting such cultural activities in the empire.

Developments in literature : —→

- ⇒ This period is considered as golden age for literature in South India.
- ⇒ Several works were composed in Sanskrit, Telugu and Kannada spanning across both secular and religious themes.
- ⇒ Religious Works
 - ↳ A number of commentaries (bhasyas) were written on Vedas and Dharmashastras.
(e.g) Sayana wrote a commentary on Vedas.

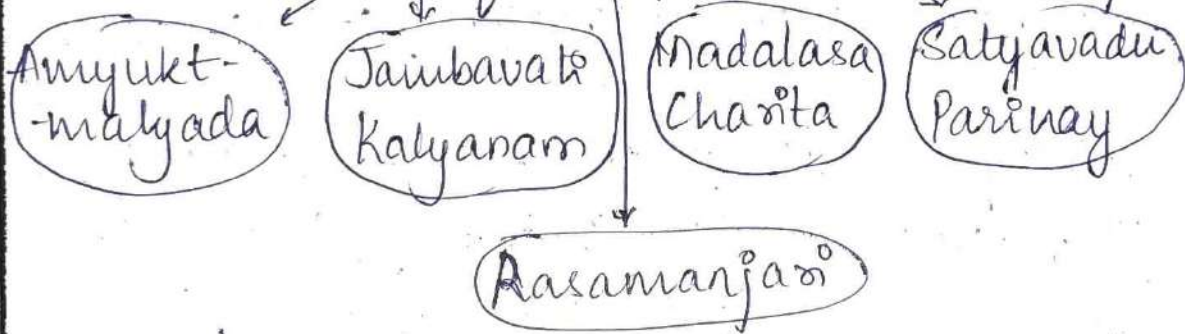
→ Vyasarya (patronised by Krishnadeva) wrote on Dravida Philosophy.

→ Devaraya II of Sangam dynasty wrote Sanskrit commentary on Brahmasutra of Badarayana.

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⇒ Secular works

→ 'Krishnadevaraya' - prolific writer and referred to as 'Andhra Bhoja'



→ The Ashtadiggaja or 8 court poets of Krishnadevaraya contributed immensely to literature.

(e.g) Allasani Peddana wrote Manucharita.

→ Even some women writers flourished (e.g) Gangadenu wrote Maduraivijayam.

⇒ Developments in Arts :- →

① Performing Arts: like music and dance developed.

e.g. & Carnatic music traces its origin to this period - especially under the Father of Carnatic music - Purandharadas. He mainly composed bhakti songs.

→ Bharatnatyam, Yakshgana drama was also promoted through performances in temples.

② Paintings: → Vijaynagara paintings were usually seen on walls and ceilings of temples and palaces.

e.g. Lepakshi temple, Veesbhadra temple, Virupaksha temple.

③ Architectural and sculptural art also developed immensely. This could be seen in construction of temples, palaces, public buildings, sculptures etc.

→ The temples in particular were very ornate.

in details. Some unique features were

↓
mix of
nagara
and Dravida
style

↓
massive
gopurams
with
horse
sculpture

↓
Kalyana
mandapa

↓
Ammam
shrine

(e.g.) Hazara temple, Hampi temples.

→ Secular buildings like mahanavami
tirba, elephant stables, palaces etc. were
also seen. Mix of Indian and Islamic
styles are visible.

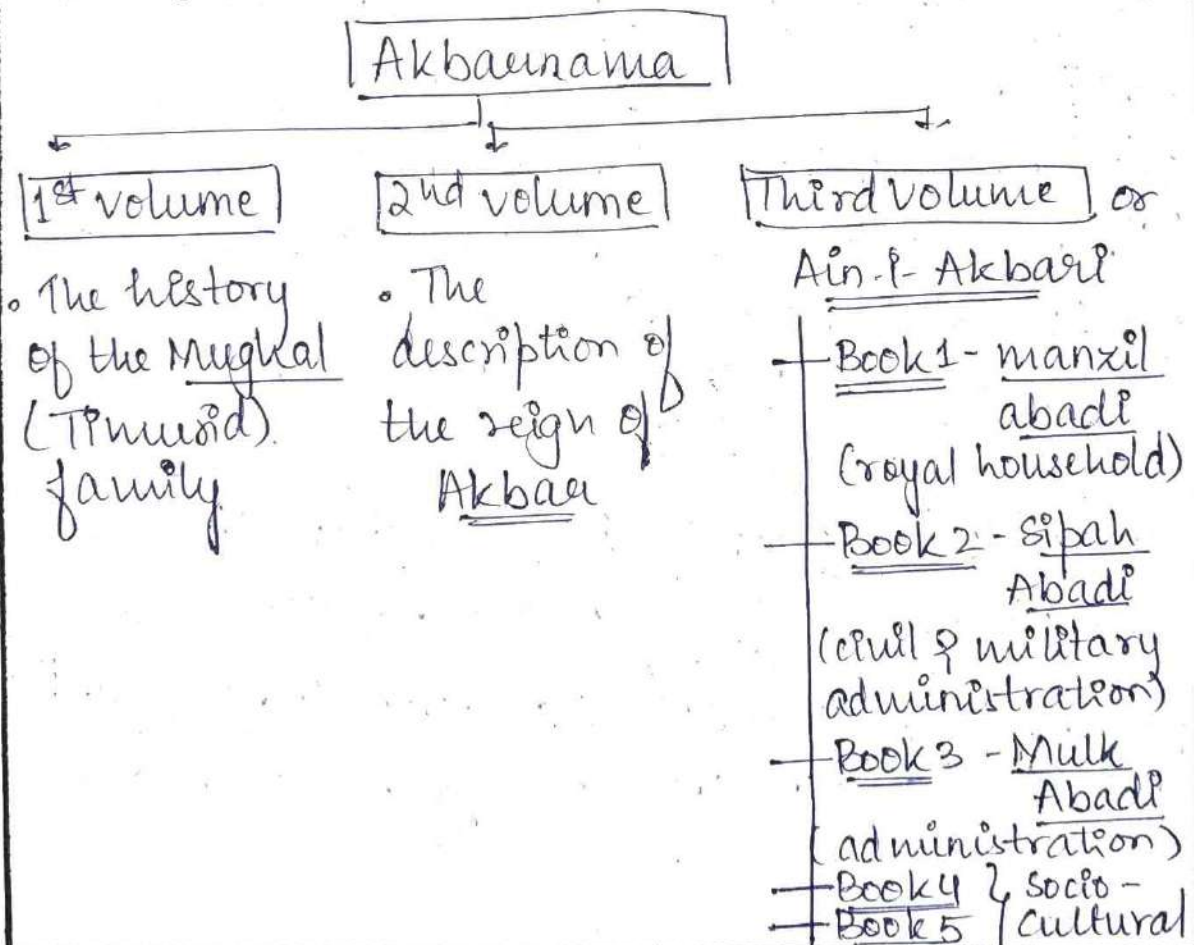
Thus, Vijaynagara
Empire represents the golden age of
culture in South India during
medieval times.

Ques
(b)

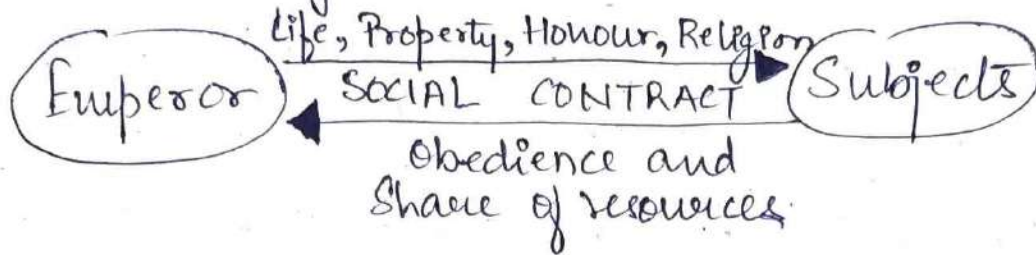
Abul Fazl - the author of celebrated works like Ain-i-Akbari and Akbarnama - was one of the nine jewels (navratna) of Akbar's court.

⇒ Abul Fazl as historian of Mughal India :→

① Akbarnama provides a detailed historical narrative right from the beginning of Timur's family till the reign of Akbar.



② Provides a concrete theory of Kingship - in which he argues that : —→



③ Provides a secular interpretation of history. (e.g) not heavily influenced under Islamic narrative.

④ Provides valuable statistical and economic details → economic history.

(e.g) with reference to tax rates, loans (taqvis), methods of revenue assessment (khet-batai, lang-batai), prices of commodities etc.

⑤ Presents an overall socio-cultural picture of the time → (e.g) social conditions, philosophy, material culture, technological status (e.g) metallurgy, weaponry etc.

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हाथिए में नहीं
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Limitations of Abul Fazl]: →

- Since he was writing as court ~~for~~ chronicles, account is bound to be biased in favour of Akbar.
- (e.g) not mentioned the failure of Karoni experiment of Akbar.
- Narrative from above — no focus on common masses like peasants or working classes.
- Mixed with mythology (e.g). Akbar's ancestors descended from heaven.

Despite these shortcomings, Abul Fazl has definitely carved out a niche as one of the most credible historians of Mughal age due to his systematic study and organisation of facts.

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Ques
(c) Al-Beruni was a scholar from Khwarazm of Central Asia who came to India along with Mahmud Ghazni in the 11th century. He wrote the account of India in Arabic titled Tarikh-ul-Hind / Kitabul Hind.

Al-Beruni provides a diverse account of India :—

① Social Sphere :—

⇒ Al-Beruni mentions the presence of the Chaturvarna caste system.

Brahman
Kshatriyas
Vaishyas
Shudras

} based on
Purusha-Sukta
hymn.

⇒ Apart from that, untouchability is mentioned and disapproved of by Beruni.
e.g) Antyajas, chandalas → performed
'polluting' works and looked at as outcasts.

② Economic sphere —

- Beruni mentions various occupations, trades and crafts.
- Notably, he mentions that difference between vaishyas and shudras was narrowing, thus pointing to feudal aspects (indirectly).

③ Intellectual sphere: Beruni even learnt the Sanskrit language to have discussions with learned people.

While he praises the rich heritage of past knowledge, he points to a stagnant scenario in 11th century.

④ Cultural sphere:

- Mentions various festivals, rituals etc.
- Low position of women — child marriage, Sati were practiced.
- Religious practices and beliefs are mentioned.

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हर्षिता से नहीं
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Al-Beruni mentions Gita, Puranas and Indian philosophical schools like Sankhya to discuss Hindu belief in God, Soul, moksha etc.

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हाथिए में नहीं
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Limitations of Al-Beruni's account :-

- ① Language Barrier - Al-Beruni himself admitted that Sanskrit was very different from Arabic.
- ② Faulty reading of resources - Sometimes, Beruni found it difficult to understand original concept of Indian texts. Moreover, non-Sanskrit texts were largely ignored.
- ③ Misunderstanding of society e.g. Beruni tried to incorrectly find parallels of caste in India to other social divisions elsewhere in the world.
- ④ Information was not first hand - areas outside Ghaznavid dominion (like Kashmir) were not properly studied.
Despite this, Kitab-ul-Hind provides rich insights into medieval India.