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Start Time:

End Time:

ANSWER SHEET

उत्तर पुस्तिका

(FULL TEST V- ANCIENT INDIA AND MEDIEVAL INDIA)

(प्राचीन भारत और मध्यकालीन भारत)

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Time Allowed: 180 Minutes

Maximum Marks: 250

समय: 180 मिनट

अधिकतम अंक: 250

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.

इस पेपर में आठ प्रश्न हैं।

अभ्यर्थी को कुल मिलाकर पांच प्रश्न हल करने होंगे। प्रश्न संख्या 1 और 5 अनिवार्य हैं और शेष में से तीन का उत्तर देना होगा।

किसी प्रश्न/भाग के अंकों की संख्या उसके सामने अंकित होती है। प्रश्नों में शब्द सीमा, जहां भी निर्दिष्ट हो, का पालन किया जाना चाहिए।

प्रश्नों के प्रयासों को क्रमिक क्रम में गिना जाएगा। जब तक काट न दिया जाए, किसी प्रश्न का प्रयास गिना जाएगा, भले ही आंशिक रूप से प्रयास किया गया हो। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी भी पृष्ठ या पृष्ठ के भाग को स्पष्ट रूप से काट दिया जाना चाहिए।

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Comments after evaluation (मूल्यांकन के बाद टिप्पणियाँ)

Marks (अंक):

Comments for improvement (सुधार के लिए टिप्पणियाँ):

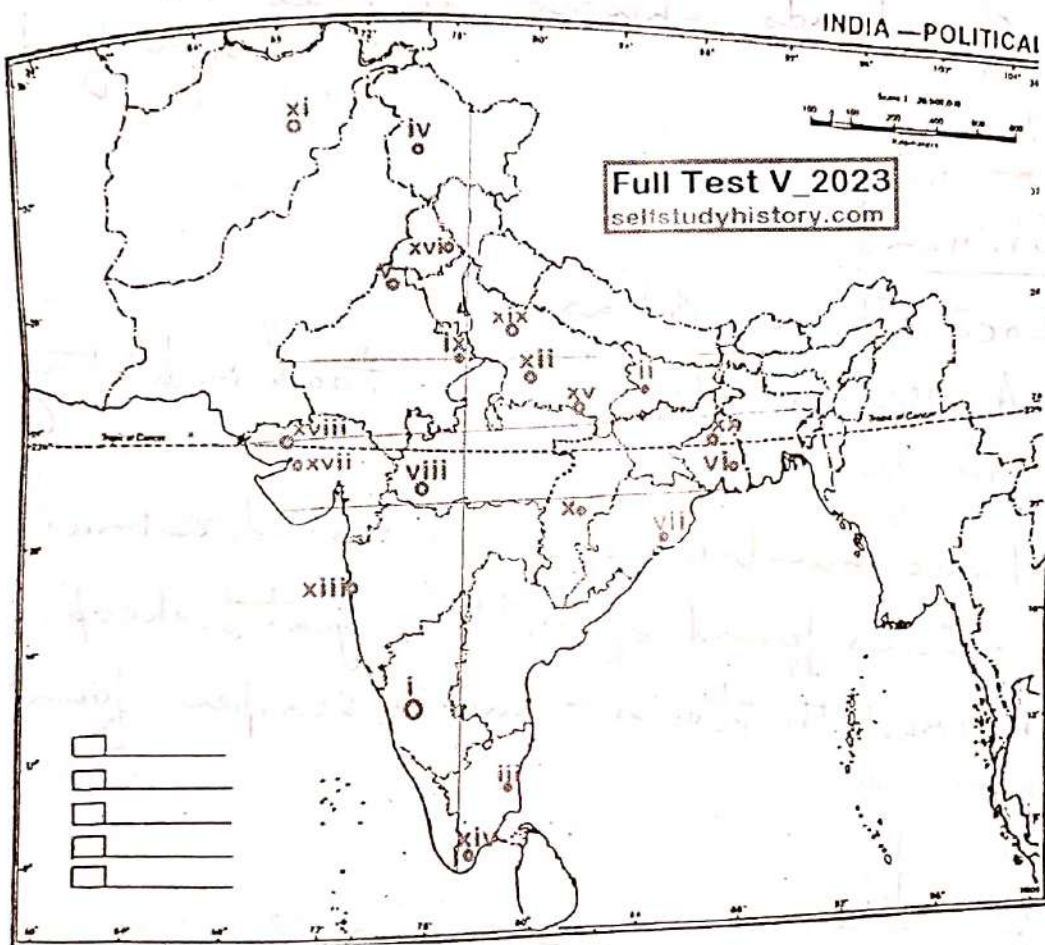
Q.1

SECTION A (खंड A)

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Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. [20x2.5= 50 Marks]

आपको दिए गए मानचित्र पर चिह्नित निम्नलिखित स्थानों को पहचानें और उनमें से प्रत्येक पर अपनी प्रश्न-सह-उत्तर पुस्तिका में लगभग 30 शब्दों का एक संक्षिप्त नोट लिखें। मानचित्र पर चिह्नित प्रत्येक स्थान के लिए स्थान संबंधी संकेत क्रमानुसार नीचे दिए गए हैं। [20x2.5=50 अंक]



(i) A Neolithic, Megalithic and Chalcolithic site

एक नवपाषाण, महापाषाण और ताम्रपाषाण स्थल

Brahmagiri
• Located in Karnataka.

- Ash mounds, cattle pen, hoofmarks have been found.
- Megalithic burials contains iron tools, rice, animal bones etc.
- Copper tools such as arrowhead, spearheads, chisels, hangles have been found

(ii) A Neolithic site

एक नवपाषाण स्थल

Chinand

- Located in Bihar
- A well developed bone tool industry is found.
- Large number of domesticated animal bones found of cattle, goat, sheep.
- Microolith tools - burins, scrapers found.

(iii) An ancient capital

एक प्राचीन राजधानी

Kanchi

- It was the capital of Pallavas from 6th - 9th century CE.
- Also called city of temples - large number of temples found.

- It was an ancient centre of learning.
- Samudragupta conquered Kanchi in 4th century

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(iv) An ancient capital

एक प्राचीन राजधानी

Rajapura (Rajouri)

- Located in Jammu and Kashmir.
- It was capital of ancient Kamboj Mahajanapada.
- It was a major trade centre
- It was connected to silk route.

(v) A Harappan site

एक हड़प्पा स्थल

Kalibangan

- Located in Rajasthan.
- It was an early and mature Harappan site.
- It was a major wool making centre.
- Large number of fire altars found.
- A ploughed field is also discovered.

(vi) A terra-cotta art centre

एक टेरा-कोटा कला केंद्र

Chandragupta

- Located in Bengal
- Large number of terracotta toys are found.
- Major trade centre lying on Uttarapatha

(vii) An early fortified city

एक प्रारंभिक किलेबंद शहर

Shishupalgadh

- Located in Odisha, also known by Tosali in Ashokan records.
- It was capital of ancient Kalinga Kingdom
- Remnants of a fort, pillars, stairs have been found

(viii) Chalcolithic site

ताम्रपाषाणिक स्थल

Nandatali

- Located in Malwa region of MP.
- It was part of Malwa culture from 1700 - 700 BCE.
- Crops grown - rice, barley, millet, ber, grapes etc
- Five altars have also been found.

(ix) Site of Coin hoard

सिक्का भंडार का स्थल

(x) Political and cultural centre

राजनीतिक और सांस्कृतिक केंद्र

Tripuri

- It was the capital of ~~Chandella~~ Kalachuri kingdom in early medieval era.
- An ancient Shiva temple is found here.

(xi) Site of Ivory hoard

आइवरी भंडार का स्थल

Bamiyan

- Located in Afghanistan
- It was a major Gandhar art centre during Kushan rule.
- 2 massive Bamiyan buddhas belonging to 5th - 6th century AD was destroyed by Taliban.

(xii) Brick temple site

ईट मंदिर स्थल

Bhitargaon

- Located in UP
- Early Gupta temple made of brick.
- Low curvilinear shikhara with square base.
- Temple is placed on a shallow plinth.

(xiii) Ancient port site

प्राचीन बंदरगाह स्थल

Sopara

- Located close to Mumbai, Maharashtra
- Major port of west India after Bharuch.
- It was connected to Dakshinapatha
- Major exports were silk, cotton, spices, pearls.
- Conflict between Satavahanas and Western Kshatras for this port.

(xiv) A Megalithic site

एक महापाषाण स्थल

Adichanallur

- Located in Tamil Nadu.

- Megalithic urn burials have been found.
- Iron weapons, articles, food grain, animal bones have been found.
- Black and Red ware pottery found

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(xv) Early agricultural centre

प्रारंभिक कृषि केंद्र

Mirzapur

- One of the earliest agricultural site in India in neolithic age.
- Domestication of rice, wheat, barley, gram etc.
- ~~the~~ cattle, sheep, goat bones are found here.

(xvi) A site known for Buddhist remains

बौद्ध अवशेषों के लिए जाना जाने वाला स्थल

Ropar

- Located in Punjab
- It is an NBPW and PCW site

(xvii) Harappan site

हड़प्पा स्थल

Kuntasi

- Located in Gujarat
- Harappan pottery with script found
- Mud huts with thatched roofs
- Animal bones include that of a horse for the 1st time.

(xviii) World Heritage Site

विश्व धरोहर स्थल

Dholavira

- Located in Khadir Belyt, Gujarat.
- 3-tier settlement - citadel, middle & lower town.
- Giant reservoir with steps found.
- Polished pillar base, gypsum signboard

also found

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(xix) Ancient Inscription site

प्राचीन शिलालेख स्थल

(xx) A Chalcolithic site

एक ताम्रपाषाणिक स्थल

Pandu Rajar Dhili

- Located in West Bengal
- Mythologically related to King Pandu of Mahabharat.
- Animal bones of cattle, goat, ^{fish bones} found.
- Stone tools like flakes, burins, cleavers found.
- Copper tools → arrowheads, spearheads, cleavers

Q.3 (a)

Discuss the main features of the Mauryan and Gupta Art of Ancient India. Also bring out their differences, if any. [20 Marks]

Candidates must not write on this margin

प्राचीन भारत की मौर्य और गुप्त कला की मुख्य विशेषताओं पर चर्चा करें। यदि कोई मतभेद हो तो उसे भी उजागर करें। [20 अंक]

The formation of a stable polity under Mauryas and Guptas gave huge impetus to art each having unique features

Mauryan art features

① Pillar Sculpture

- a) Tall, monolithic, highly polished limestone pillars with animal capital (Eg. Sarnath pillar)
- b) Anatomical accuracy, perfect proportion of animal bodies
- c) Edict on pillars written in Brahmi script and prakrit language in North West where Kharoshthi script was prevalent.

② Stupa architecture - made of bricks and mud enshrining Buddha's relics → simplistic design.
 (E) Sanchi Stupa.

③ Cave Art - Semi circular chaitya entrance and highly polished interior - used by ascetics as place of residence.

(E) Lomas Rishi Caves.

④ Yaksha Sculpture images - round face, heavy abdomen, jewellery.
 (E) Didarganj Yakshi image.

Gupta Art features

① Ajanta Cave paintings - depicting Jataka stories, Bodhisattvas started in Gupta age.

- ② Brahmanical sculptures - like Varaha Vishnu in Enam. gained prominence during gupta age.
↳ Early temple development also started.
- ③ Literature - Gupta age presided over the golden age of Sanskrit literature - highly ornate Sanskrit text were created.
↳ Major proponents were Kalidasa, Amarsimha etc.
↳ Large number of plays, dramas, Champu Kavya written.
- ④ Sculpture - Sarnath school of sculpture flourished in Gupta age.
↳ Also bronze buddha of Sultanganj belongs to this age.
- ⑤ Improvement in coinage - well struck gold coins of guptas.

Differences

① Influence of religion - Mauryan art influenced by Buddhism while Gupta art by Brahmanism

② Outside influence - Mauryan art was influenced by Achaemenid empire while Guptas had indigenous origin.

③ Lack of painting during Mauryan age which was common in Gupta age.

④ Guptas gave huge impetus to literature which was absent in Mauryan age

Influence of Mauryan and Gupta art was huge and shaped India's culture in the centuries to come.

Q.3 (b)

Examine the literary sources for reconstruction of Ancient Indian History along with its limitations. [15 Marks]

Candidates must not write on this margin

प्राचीन भारतीय इतिहास के पुनर्निर्माण के लिए साहित्यिक स्रोतों का उसकी सीमाओं सहित परीक्षण करें। [15 अंक]

Literary sources are a major source of ancient historical reconstruction albeit with limitations.

Literary Sources

Religious

(Eg.) Epics, Dharmashastra, Puranas.

Secular

(Eg.) Sangam text, grammar, dramas

Advantages of literary sources

- ① Helps in tracking socio-religious customs of ancient time
(Eg.) Lexisate in ancient India.
- ② Provides an idealistic view point of the writer
(Eg.) Dharmashastra \Rightarrow ideal social behaviours.

3. Development and evolution of religions.
 (Eg.) Mahayanism from Lotus Sutra

4. Reconstruction of everyday life of a common man
 (Eg.) Life of a nagarakim Kamasutra.

5. Development and evolution of language and script through texts.
 (Eg.) Ornate poetry during gupta age.

Limitations

1. Age of creation unknown - texts may be older than when 1st written.
 (Eg.) Rig Veda as old as 6000 BCE.

2. Multiplicity of authors each adding their own story.
 (Eg.) Multiple authors of Mahabharat

3. Periodic addition and modification over the ages → time text completely changed.
4. generally written by upper classes — neglect of lower classes like dalits, women.
5. Mixing of myths with facts, event. Also exaggeration of events.
6. Lack of correlation with archaeology
7. Archaeological evidence of ancient mahajanapad is scant.

Thus, careful analysis of literary sources, keeping in mind these limitations, is required.

Q.3 (c)

"The rise of the Harappan Civilization was not due to any outside influence or a sudden act but it was a result of gradual evolution." Comment. [15 Marks]

"हड़प्पा सभ्यता का उदय किसी बाहरी प्रभाव या अचानक हुए कार्य के कारण नहीं हुआ बल्कि यह क्रमिक विकास का परिणाम था।" टिप्पणी। [15 अंक]

Although the evidence of mature Harappan civilization by 2600 BC is well established, historians are divided on the nature of its origin and evolution.

Causes of rise of Harappan Civilization

(i) Diffusionist Theory

a) As per E. J. H Mackay, Harappa was established because of outside influence of Mesopotamia.

b) As per him, people of Sumer migrated to Harappan towns thus founding new cities.

c) R. E. M. Wheeler argues for diffusion of ideas and not people behind Harappan rise.

② Limitations of diffusionist theory

- a) Difference in script.
- b) Different city layout, art and craft.

③ Indigenous origin

- a) As per Amalananda Ghosh, harappan civilization gradually evolved from early farming communities in Mehargarh in 7000 BC.
- b) M.R. Mughal observed similarity in housing, raw material between pre and mature urban phases.
- c) As per him, harappan civilization evolved due to agricultural surplus, art and craft specialization, advanced script and long distance trade with Mesopotamia.

d) Shireen Ratnagar contends the role of Lapis lazuli trade behind growth and decline of Harappan civilization.

Thus, Harappan civilization clearly has indigenous local underpinnings and influence of outside ^{events} ~~influence~~ has been exaggerated.

Q.4 (a)

"In the realm of religious doctrines and practices, the period c. 200 BCE to 300 CE reflects several continuities with the earlier centuries, but also some striking new developments." Elaborate with examples. [20 Marks]

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"धार्मिक सिद्धांतों और प्रथाओं के क्षेत्र में, 200 ईसा पूर्व से 300 सीई की अवधि पिछली शताब्दियों के साथ कई निरंतरताओं को दर्शाती है, लेकिन कुछ आश्चर्यजनक नए विकासों को भी दर्शाती है।" उदाहरण सहित स्पष्ट कीजिए। [20 अंक]

The north western invasions, growing trade and craft specialization led to new developments in religion albeit retaining some old practices in the era between 200 BC to 300 CE.

Continuity with Early centuries

- ① Sacrifice centred worship was very prominent during this time
- ② Shungas, Satavahanas did ashvamedha Yagyas for legitimization.
- ③ The sacrificial rituals grew more elaborate, complex and dakshina fee increased.
- ④ Buddhist, Jain Sangha was prevalent

and patronized by rulers, merchants.

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Striking new development

- ① Image worshipping of Nagas, Nagis became prevalent.
- ② Shift away from sacrifice centred worship to image worshipping in shrines was observed, at popular level.
- ③ Puranic hinduism and cult of Vishnu, Shiva, Shakti became prevalent during this time.
- ④ Emergence of early shrine was found at Mathura.
- ⑤ Concept of King worshipping was popularized by Kushanas
↳ known from Rahatak inscription.

- ⑥ Evidence of land grants to Brahmins as dakshina for first time in Satavahana inscription.
- ⑦ Schism in Buddhism - divided into Mahayanism and Hinayanism
- ⑧ Mahayanism led to idol worshipping usage of Sanskrit and worship of Bodhisattvas.
↳ Patronized by Kanishka
- ⑨ Complex interaction between traders and Buddhist Sangha
↳ Sangha received donation from merchants and provided services for weary merchants — as per Xineru Liu.

10. Schism in Jainism - between Shvetambhar and Digambaras.

11. Religious iconography developed — Buddhist images of Gandhar, Mathura and Amaravati was developed during this phase.

Thus the post-Mauryan, pre-Gupta era was an intensive process of religious development both at local and regional level.

Q.4 (b)

How far do you think that the money-economy of ancient India was outcome of the overseas and long-distance trade? [15 Marks]

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आप कहां तक सोचते हैं कि प्राचीन भारत की मुद्रा-अर्थव्यवस्था विदेशी और लंबी दूरी के व्यापार का परिणाम थी? [15 अंक]

The expansion of money economy was closely linked with economic development and increase of long distance trade

Money economy from overseas trade

- ① The money economy started in the mahajanapada age and gave impetus to trade on uttarapatha.
- ② With established of Kushan empire in central Asia and India gave rise to political stability.
- ③ As per R.S.Sharma, the high purity gold coins and low denomination Copper coins of Kushan gave huge

encouragement to overseas trade
with West Asia and Europe

- ④ The long distance maritime trade between Romans and Tamil Kingdoms in Sangam age gave rise to dynastic coins of Pandyas, Cholas, Cheras.
- ⑤ The depiction of boats, ships on Satavahana coins also underlines the unique relation between trade and coinage.
- ⑥ Thus in ancient India, long distance trade necessitated for a stable medium of exchange giving rise to various coins by different dynasties.

Other reason for emergence of coins

- ① Coins were symbols of Royal power and wealth projection.
- ② Coins became medium of religious propagation. (Eg.) Lakshmi goddess in Gupta coins.
- ③ Coins were used for internal economic activities — paying revenue, salary, land transactions.
- ④ Gold, Silver coins were used for hoarding purposes.

Thus, the complex economic and socio-political milieu resulted in monetization of economy in ancient India.

Q.4 (c)

What Ashoka's dhamma meant for the people and for the king and how his dhamma for the king was unique? Explain on the basis of Ashokan inscriptions. [15 Marks]

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अशोक का धम्म लोगों और राजा के लिए क्या मायने रखता था और राजा के लिए उसका धम्म कैसे अद्वितीय था? अशोक के शिलालेखों के आधार पर स्पष्ट कीजिए। [15 अंक]

Ashoka's Dhamma was a series of edicts advocating ideal social behaviour in the society.

Meaning of Ashoka's Dhamma for people

- ① Adherence to ahimsa - In rock edict 1, Ashoka banned animal sacrifices citing ahimsa.
- ② Ideal social conduct - In rock edict 9, he exerts paying respects to elders, friends, strangers, servants etc.
- ③ Criticism of orthodoxy - Ashoka criticises meaningless rituals in his edicts.

④ Religious tolerance - In rock edict 9, Ashoka exhorts for paying respect for both Brahmins and Shramanas.

⑤ Religious interference - As per H.C. Raichandhury, appointment of Dhamma-mahamatas and sacrifice banning led to religious interference.

↳ R.S. Sharma contends that Dhamma was not narrow sectarian faith

How was it unique for King?

① Paternalistic rule - Ashoka in his inscription asks people to follow him like a father.

② Duties of a King - In rock edict 2, Ashoka outlines King's duties as planting trees, digging wells and spreading dhamma.

- ③ Dhammayatas - to be taken by King
(Rock Edict 6) to spread dhamma
④ Ashoka's Lumbini visit.

- ④ Dhamma as a political tool - as
per Romila Thapar, Ashoka used
Dhamma as a political tool to
weld together a large diverse
empire.

Thus, although inspired from Buddhism,
Dhamma had various innovations by
Ashoka to fulfill his socio-political
objectives.

Q.5 (a)

SECTION B (खंड B)

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Answer the following in about 150 words each: 10x5=50

निम्नलिखित का उत्तर लगभग 150 शब्दों में दें: 10x5=50

"The rural economy in Mughal India was self-sufficient." Critically examine. [10 Marks]

"मुगल भारत में ग्रामीण अर्थव्यवस्था आत्मनिर्भर थी। आलोचनात्मक परीक्षण करें. [10 अंक]

The nature of rural economy in Mughal India is a matter of intense debate among historians.

Self-sufficient villages

- ① Bernier, in his book Travel in Mogul Empire, showed the stagnating, self-sufficient rural economy.
- ② As per Max Weber, the rural economy was unchanging, stagnant and interacted little with other villages.
- ③ This was because, it was dominated by Sahas and powerful peasants.
- ④ This led to decline in economy and large scale economic inequality.

Villages as dynamic

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① Numerous records point to active inter villages trade of goods like food grain, sugar, oil etc

② Banik was a local merchant engaged in local trade.

③ Evidence of cattle fairs, festivals also led to economic activity among the villages.

Thus, the assertion of self-sufficient villages is not entirely true.

Q.5 (b)

How Muhammad Tughluq can be considered as an agrarian innovator? [10 Marks]

मुहम्मद तुगलक को कृषि प्रवर्तक कैसे माना जा सकता है? [10 अंक]

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Muhammad Tughluq carried out a series of reforms in 1341 in agriculture to tackle the intense famine in the preceding years.

Agrarian innovation

- ① Established an agriculture department named Diwan-i-Kohi.
- ② He appointed officials called amir-i-Kohi in agriculture departments.
- ③ Extended loans (Sondhar) to officials to improve agriculture.
- ④ 2 objectives of reform -
 - a) Increase cultivation area.
 - b) Improve cropping pattern.

5. He also established an efficient rationing system to tackle the famine of 1330s.

However, his agriculture reform failed to ~~give~~ yield result as —

1. Revenue demand was very high — ruined peasant.
2. Extreme corruption by officials
3. Lack of knowledge of local conditions, cropping pattern, productivity etc.

Firuz Shah Tughlaq carried on his brother's agrarian reforms and was very much successful in increasing productivity and reduce prices.

Q.5 (c)

Throw light on the features and significance of Iqta system during the Sultanate period and its evolution under various Sultanate rulers. [10 Marks]

Candidates must not write on this margin

सल्तनत काल के दौरान इक्ता प्रणाली की विशेषताओं और महत्व और विभिन्न सल्तनत शासकों के तहत इसके विकास पर प्रकाश डालें। [10 अंक]

Iqta System consisted of grant of revenue rights of a land by Sultan to military chiefs in lieu of services offered by them.

Features

- ① Non-hereditary - iqta cannot be passed from father to son.
- ② Control of Sultan - iqta can be transfer/revoked by Sultan at will.
- ③ Iqta grant does not include proprietary land right but only grant of right of revenue collection.
- ④ grant of iqta and size of land was directly proportional to ~~the~~ troop requirement.

5. Iqtadar held political, economic and judicial rights over the iqta.

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Significance

1. Centralization of power - Sultan's power increased
2. Strong centralized army creation as opposed to feudal armies of Rajputs.

Evolution

1. During Iltutmish, Chahalgani turks were powerful iqtadars.
2. During Balban, Barid were appointed to monitor iqtadar activities.
↳ also financial control of iqta.
3. Alaudin Khilji revoked all iqtas in the ganga plain and merged to Khalba
4. Mubarak Khalji returned all iqta lands

Iqtadari system played major role in success of turkish armies in India.

Q.5 (d)

"Dara Shikoh, known for his liberal views and interest in pantheism, was an erudite champion of mystical religious speculation and a poetic diviner of syncretic cultural interaction among people of all faiths." Comment. [10 Marks]

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"दारा शिकोह, जो अपने उदार विचारों और सर्वेश्वरवाद में रुचि के लिए जाना जाता है, रहस्यमय धार्मिक अटकलों का एक विद्वान चैंपियन और सभी धर्मों के लोगों के बीच समकालिक सांस्कृतिक संपर्क का एक काव्यात्मक भविष्यवक्ता था।" टिप्पणी करें। [10 अंक]

Dara Shikoh, the eldest son of Shah Jahan and wali-ahd, was famous for his unorthodox liberal views as opposed to Aurangzeb.

Liberal views of Dara Shikoh

- ① Religious syncretism - Dara freely associated with Jogis of Nath Jogi tradition
↳ He also established friendship with 7th Sikh guru - Guru Har Rai
- ② Mysticism - He was a follower of Miyam Mir, a Sufi saint of liberal Qadri order.
- ③ Interest in pantheism - Dara was

interested in Vedantism argued for harmony between Vedantism and Sufism in his book Majma-ul-Bahrain.

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④ Poetic diviner - He translated more than 50 Upanishads into Persian and called it Sirr-i-Akbari

⑤ Dara was also a patron of art, painting, music and dance.

⑥ Dara Shikoh album - collection of his ~~poems~~ paintings.

Thus, Dara was the true successor of Akbar's liberal religious policies of Sul-i-Kul.

Q.5 (e)

Throw light on the state of coined money in India between 750 and 1200 A.D. [10 Marks]

750 और 1200 ई. के बीच भारत में सिक्के मुद्रा की स्थिति पर प्रकाश डालें। [10 अंक]

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Q.7 (a)

"The 16th century of Medieval India should be regarded as the period of Indian Renaissance." Critically examine. [20 Marks]

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"मध्यकालीन भारत की 16वीं शताब्दी को भारतीय पुनर्जागरण का काल माना जाना चाहिए।" आलोचनात्मक परीक्षण करें. [20 अंक]

The presence of powerful empires like Vijayanagar, Mughals as well as grass-root Bhakti movement in the 16th century lead to ~~text~~ tectonic shifts in Indian culture leading to some terming it as renaissance.

Indian renaissance in 16th century

① Cultural rebirth under Vijayanagar empire

a.) King Krishna Deva Raya (KDR) patronized 8 elite poets - Ashta-diggajas including Tenali Rama

b.) KDR himself was proficient in Telugu, Kannada, Tamil, Sanskrit and wrote books like Amuktamalyada, Jambhavati Kalyanam.

c.) K.D.R. also patronized temple building
 (E.g.) Vinupaksha temple, Virabhadra
 temple etc.

d.) Vijayanagar temple paintings also
 reached Zenith under K.D.R.

2. Renaissance under Mughals

a.) Akbar started painting in Mughal
 Court by opening Tasvir Kh-
ana.

b.) Construction of huge monuments
 like— Fateh pur Sikri, Humayun's
 Tomb, Agra fort etc.

c.) Impetus to poetry and literature
 in Mughal Court.

(E.g.) Khair-i-Khama was a great
 poet.

d.) Music — Tansen popularized
 Dhrupad Singing in Mughal Court

and invented new musical instruments and ragas.

(E) Raga Deepak, Miyan ki Malhar.

e) Technological development - Akbar invented a cartmill, gun cleaning machine, simultaneous cannons and he also patronized inventors like Mir Fatullah Shirazi.

3. Renaissance by Bhakti

a) Upward religious social movement of lower castes.

b) Nirguna saints like Kabir questioned orthodoxy and temple centric worshipping.

c) Development of Bhakti literature

Kabir's Bijak, Guru Nanak's hymns in Adi Granth, Jnandev Akhargas in Marathi and Mirabai's Songs.

Limitations of Indian Renaissance

1. Heavy external influence - from Persia under Mughals.
2. Inadequate participation of people from all sections especially lower castes.
3. Unable to counter religious orthodoxy - held sway over public minds.
4. Limited proliferation of scientific ideals as seen in Europe.

Thus 16th Century saw the resurgence of culture in India along with its own limitations.

Q.7 (b)

Examine the evolution of Akbar's religious ideas with proper examples. [15 Marks]

उचित उदाहरणों के साथ अकबर के धार्मिक विचारों के विकास का परीक्षण करें। [15 अंक]

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The evolution of Akbar's religious ideas went through various phases each with unique characteristic which shaped mughal empire for years to come.

Akbar religious ideas evolution

(i) Phase I (1555-72)

a) During this phase, Akbar was under control of orthodox ligoted Ulemas.

b) Sheikh Abdur Nali was Sadr — who commanded immense respect in mughal court.

c) Akbar rarely interfered in grant of religious land by Nali

d) Instances of orthodoxy by Akbar
Termed the chittor battles as Jihad

and announced wholesale massacre of people.

e) However, he abolished Jiziya and married Hindu queens and granted them religious freedom.

2. Phase II (1572-80)

a) It was era of Ibadat Khana debates.

b) Akbar held long debates with religious leaders from Islam, Hinduism, Christianity at Fatehpur Sikri.

c) The basic objective by Akbar was to find commonality between religion.

d) As per S.A Rizvi, it marked the beginning of Sub-i-kul (truce between religion)

3. Phase III (1580-1605)

a.) This was phase of Akbar's breach
with Ulemmas.

b.) By Mahzar declaration (1579)
Akbar assumed religious power
and sidelined Ulemmas.

c.) He started his new order of
followers \Rightarrow Din-i-illahi -

d.) As per Badayuni, this new religion
adoption by Akbar depicted
abjuring of Islam and apostasy.

As per Satish Chandra, the evolution
of Akbar's religious views depicts an
attempt by him to break free from
control of religious leaders thus
assuming greater power in administra-
tion of the empire.

Q.7 (c)

"Sequence of events led to the Third Battle of Panipat and various factors caused the defeat of the Marathas with multiple consequences of the battle on various stakeholders." Elaborate. [15 Marks]

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"घटनाओं के क्रम के कारण पानीपत की तीसरी लड़ाई हुई और विभिन्न कारकों के कारण मराठों की हार हुई और विभिन्न हितधारकों पर लड़ाई के कई परिणाम हुए।" विस्तार में बताना। [15 अंक]

Third Battle of Panipat 1761 was a seminal battle between Marathas and Alghans which decided the course of the Indian polity in the next century.

Sequence of events

- ① Persian invasion of India under Nadir Shah started in 1739.
- ② Maratha expansionism under Baji Rao Peshwa and Balaji Peshwa between 1720 - 1760.
- ③ Rapid Conquest of North India by Marathas - Rajasthan, Gujarat and Bengal.
- ④ Alliance between Mughals and

Marathas against continuous Afghan, Persian invasions.

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- ⑤ Final invasion by Afghans under Ahmed Shah Abdali in 1761 led to battle of Panipat with Marathas.

Causes of Maratha defeat

- ① Slow, bulky army of Marathas - consisting of artillery, elephants.
- ② Fast moving cavalry of Afghans
- ③ Disagreement among Maratha Sardars - led to weakening of empire.
- ④ Alienation of regional kingdoms due to frequent Maratha depredations
- ⑤ Support of Rohilla Afghans to Abdali was crucial for Maratha defeat.

6. Poor financial system - lack of efficient taxation, heavy debt on the empire.

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Multiple Consequences

1. It checked maratha ambitions for supremacy in whole of India.
2. Permanent weakening and loss of prestige for Mughals.
3. Faster disintegration of Mughal empire regional kingdoms of Awadh, Bengal strengthened.
4. Huge plunder of wealth, riches of India to Afghanistan.
5. Cleared way for British dominance in India in future.

The 3rd battle of Panipath was one of the most consequential battles in Indian history.