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NAME	Mobile No.	Email ID

Start Time: 10:45 End Time:

ANSWER SHEET

FULL TEST- II

(MEDIEVAL INDIA)

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Time Allowed: 180 Minutes

Maximum Marks: 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.

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Comments after evaluation

SECTION A

Q.1 Answer the following in about 150 words each: $10 \times 3 = 30$

Q.1 (a) Describe the evolution of tomb architecture with addition of new features under successive Delhi Sultans. [10 Marks]

Delhi sultans saw the emergence of Archaic style of architecture, characterised by arches, domes, minarets, etc and structures like tombs, baghs, etc.

Evolution of tomb architecture:

Tombs were ^{essentially,} mausoleum, which were absent in India till then.

Slave dynasty

First tomb appeared here, by Iltutmish over his eldest son's remains.

Not true archaic features of corbelling used to raise domes, but decorative Islamic.

First true arch in Balban's tomb.

Khalji Dynasty

→ Alauddin was a prolific builder.
(built his own tomb)

New features: true arch, true dome, seljiq feature of lotus bud, under the arch, use of red sandstone and decorative marble.
Better decorations using calligraphy.

Tughlaq dynasty → tombs of Ghiyasuddin, Mohammed Bin and Firuz Shah

New features: use of stone rubble;
Sloping walls (batches), massive and heavy.
4 centered arch used; pointed dome.

Last Phase: Afghans — Sayyids and Lodis

↳ large no. of tombs like Sikander's, Ibrahim's in Panipat, etc. (Lodi Garden)

New features: 2 floor plans — octagonal and square
Arched verandah, 1 story high (the Octagonal ones)
No arched verandah, multistorey (Square)
Coloured tiles for decoration

These tombs building evolved and got even more profuse in the next era (of) Mughals.

Q.1 (b) Describe the social changes caused by the foundation of Delhi Sultanate. [10 Marks]

Delhi Sultanate over the course of its 300 year history introduced a host of changes in the social life of people of India.

① division of society into racial and ethnic groups eg Turks, Khaljis, afghans, etc.

This division over time stratified into -

① Ashraf (higher in status, mainly foreign muslim or high caste converts)

② Aliaf (low caste hindu converts)

Social tension between them and even marriage endogamy (very caste-like division).

② Status of women → practice of purdah; polygamy; subordinate rights like property; subservience to men.

Royal women though were educated, worked in royal offices and granted more freedom.

③ Urbanisation → Mohammed Habib called it Urban Revolution.

This was characterized by introduction of new technology, new crafts (paper, zinc@alloy, etc), new trade connections, urban elites, etc. New towns emerged.

- ④ Slavery → changed character. Slave now property of master (West/Central Asian slavery tradition). Proliferation of slave markets, slaves as gifts, enslavement post wars, etc.
- ⑤ Religious field → Islamic religion introduced; Sufi and Bhakti emerged;
- ⑥ Cultural field → Indo-Islamic culture emerged. e.g. architecture, rise of Urdu, music traditions.
- ⑦ New agricultural products like Opium, Henna, etc introduced.
- ⑧ Persian language rose to prominence. Sanskrit was almost forgotten.

Thus Delhi sultans had a huge impact on social life of Indian people.

Q.1 (c) In what way international trade supported urbanisation in North India during the 13-14th century CE? [10 Marks]

Mohammed Habib called rise of Urbanisation in Delhi Sultanate Era as Urban revolution.

International trade played a significant role in the said urbanisation.

This trade was characterised by both - overland routes (Delhi - Multan - Kabul, to W. Asia, Central Asia, etc) and Maritime Routes (through ports like Delhli, Cambay, etc.).

All these centres of international trade emerged as Urban centres.

Further, Sultanate established Garrison towns along trade routes to safeguard merchants and also ensure monetisation of taxes.

Artisans, craftsmen flocked to towns, as demand for goods expanded which

further expanded these urban centres.

Towns on coasts developed as port towns due to sea trade. e.g. - Lakhvi Bander.

Further, Sultans developed cities on trade routes, packed them with rest houses and other amenities to facilitate travellers.

e.g. - Hissar by Firuz Shah Tughlaq.

Various commercial classes like Sarrafs, Modis, Dalals, etc. also emerged as elites of Urban areas.

But, beyond international trade, Urbanisation was also fuelled by growing Urban bases of Nobles; political and Capital centres established by Sultans and also growth of cash economy and better rural-urban connections.

Q.1 (d) Throw light on state of coined money of India between 750 and 1200 A.D. [10 Marks]

Early medieval India is said to have been haunted by the spectre of Monetary Anomie by many historians like Satish Chandra, R.S. Sharma, etc.

State of coined money

First phase : 750 - 900 AD

Archaeological finds showcase an absence or limited amount of coins.

For example, no coin found from Orissa.

Similarly, Palas, Rashtrakutas show no coin evidence from finds, Pratihars only have silver coins of doubtful standard.

Overall, declining economy, rising feudal tendencies showcase a poor state of coins in the country. But 'cowries' were used as a unit of exchange and barter was prevalent.

Second Phase: 900-1200 AD

This phase shows resurgence of coins as seen from literary references of - lekhpada, Lilavati, etc.

Chola (Imperial) emerged with gold 'kesu' coins and also copper coins.

Inscriptions of Panwaras, Chandelas, Pratiharas, etc also reference to coins,

though actual finds are still low in numbers.

This shows that coin economy has still not proliferated due to 'feudal' and 'localism' tendencies.

Only after Delhi Sultanate emerged did coins come back in force as medium of exchange.

Q.1 (e) Evaluate the impact of Vishishtadvaitavada of Ramanujacharya on Indian Society. [10 Marks]

Ramanuja, was one of the Acharyas of Tamil bhakti who propounded his philosophy in the 11th - 12th Century.

He gave the idea of Vishisht-advaita or Qualified Monism.

According to this, ~~Sattva~~ Brahma was Saguna (or with character) and Atma and Matter were its two attributes.

The idea of Bhakti marga with focus on bhakti (intense form of Bhakti) was to ensure moksha; this is done by Atma becoming one with Brahma, through grace of god.

Impact of Vishishtadvaita on Indian society :

① Provided a parallel and also simpler path to Shankaracharya's Gyan marga.

② Opened ~~doors~~ of salvation to all people, ignoring caste and gender divide.

③ Established a tradition of ^{vernacular} literature to help disseminate ideas and provide a sense of continuity.

④ Reformed temple procedures and practices and standardised the activities.

⑤ Acted as a connective feature to North Bhakti through Ramananda and from him to Kabir, Raidas, etc.

⑥ Gave the philosophy of 'Vasudhaiva Kutumbakam'

Recently, his 200 feet tall statue was inaugurated, which is rightly called -
'Statue of Equality.'

Q.2 (a) Give the account of Jagirdari system of the Mughals. How was it responsible for the decline of the Mughal Empire. [20 Marks]

Akbar introduced mansab-jagirdari system as a form of Bureaucratic system for nobles in service to the crown.

'Mansab' (military rank) was based on decimal system of 'Kharate' was given by emperor on the advice of Mir Bakshi.

It contained dual ranks - Zat and Sawar. Zat represented real rank and Sawar represented the no. of horsemen required to be maintained.

Zat rank \geq Sawar Rank

Range went from 10 - 10,000 earlier and by Aurangzeb's times the highest was 40,000.

Payment to mansabdars was through - either cash or jagir (land).

There was 4 kinds of jagirs:

- ① tankha jagir
- ② Inam jagir
- ③ Nashan "
- ④ Watan "

they differed on basis of transferability, revenue requirement, location and some special conditions.

Mansabdar was supposed to collect revenue from jagirs and at the same time, maintain ~~royal~~ troops plus any additional civil or military functions like - lead campaigns (Jai Singh),

Governorship, Jajirdari, Qildari, etc.

Many historians have held this system to be responsible for the fall of Mughal Empire, their views are:

Satish Chandra

He linked it with decline first. He talks of the issue of bejagiri and how it's different from jagirdari crisis (i.e. malfunctioning of imperial system and not scarcity of jagir) to be the cause.

Similarly, jor talab vs sair-khel jagirs also played a role.

Athar Ali

He called the issue of bejagiri to be a deccan-promoted crisis.

Other historians like Pearson, Hardy and Richards also wrote a Bejagiri centric treatise on the decline of Mughals.

Other than Bejagiri, several other changes like:

- ① Rule of $\frac{1}{3}$, $\frac{1}{4}$, etc
- ② Mughal's state
- ③ Ignoring Dah bishti and Du-asfa Sir-asfa system
- ④ Hereditary character.

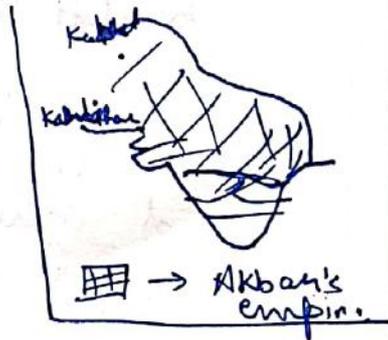
All contribute to its weakness.

But decline of Mughals was not just because of this, many other views have been put up like - Personality Centric Approach (Jodhnath), Great Firm Theory, Cultural Failure (Athar Ali), Regional Impact (Chetan Singh) Agrarian (Injam) etc can be thought to have collected aid in the decline.

Q.2 (b) "Though Akbar had strong belief in God, his concept of the way God is to be worshipped was independent of both orthodox Islam or Hinduism." Critically comment. [15 Marks]

Akbar was the third Emperor of Mughal dynasty and arguably the greatest emperor of Medieval Era when looking at his political, social-religious and economic approach.

Akbar was a strong believer in God and further graced by a keen spiritual mind with deep interest in philosophies behind ideas.



Earlier Akbar was a devout Muslim and strong believer in the Sufi tradition as seen from his action with regards to Saint ~~Mirza Asif Khan~~ ^{Salim} Chisti of Agra.

But over time, his liberal upbringing and connections with different religions (Hindu - wife and in-laws, Sufi - Pir, Christian - missionaries, jaina ascetics, Bhakti saints - Surdas, Tulsidas, etc) changed his outlook, moderated it and made it non-orthodox.

Unlike orthodox muslims, he didn't believe in supremacy of Islam over others, as seen in his remission of Jizyah and opening of Badat Khanna.

Similarly unlike orthodox Hindus, he didn't believe in idol worship or pantheon of gods.

His idea of god rather was:

- ① a single, omnipresent god
- ② there are good points in all religions
- ③ No need of ~~any~~ special actions like prayer, ~~worship~~, etc to get close to god.
- ④ He didn't believe in 'miracles'

Rather, he approached the idea of religion through policies of:

- ① Sulh-i-kul (peace among all)
- ② Tawhid-i-illahi (unity of creator and created ones)
- ③ Fawzi-ijidi (divine light of god)

Further, his idea of divine kingship coincided with idea of divine worship and i.e. why started 'din-i-illahi' and practices like ghazakha Darshan.

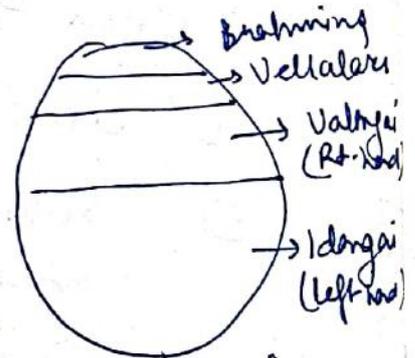
Q.2 (c) "The social life under the Vijayanagar Empire was well developed." Elaborate. [15 Marks]

The social life of Vijayanagar Empire was a continuation, as well as evolution of the Chola life, a century or so ago.

The society was a heterogeneous society divided along caste lines - 4 varnas. But also a different kind of division had emerged :-



Social Hierarchy



This kind of vertical division created a lot of social tension b/w these coalitions, as well as tendencies of social mobility.

Position of women

Though position of women hadn't improved, they were allowed to train in different arts and occupations like - music, wrestling, astrology, accountants, etc.

But at the same time, social evils like Sati and devadasi too prevailed.

Religion

As marked by Idangai (Shaivite) and Valangai (Vaishnavite), both kinds of bhakti traditions prevailed; along with Muslim, Christians, etc had full freedom of religion (as remarked by Barbosa)

Dress and food habits

Silk and cotton clothes; generally people went bare-chested. Perfumes and flowers.

Both vegetarian and non-vegetarian foods by different sections of population. (Acc. to Nunez).

Life of Court and Nobles

wrestling, animal fights; hunting, polo, gambling, etc.

Life of Commoners

Theatrical performances on market streets, gambling, cock fighting, festivals and fairs.

Thus on the whole, life of people was well developed.

As Nunez said - "Everything was available in Kemp in abundance and cheap"

But at the same time, common people, like everywhere else, lived hand to mouth, barely able to feed themselves, but their historiography is rarely glorified.

Q.3 (a) What were the major considerations of Mughal's foreign policy with respect to Northwest frontier. Also give an account of the foreign policy of Akbar. [20 Marks]

Mughals shared North-west frontier with 3 powers - ~~the~~ Uzbeks, Safavids and Afghan Tribals and their overall Northwest policy was guided by following considerations:

① Acc. to Abdur Rahim : Emotional Attachment

i.e. Babur harbored the idea of conquering ancestral land but died before. So, his successors idea of North west shaped by emotional bonds

② Maintaining of a safe frontier.

③ Ensuring defense of helia

④ Maintaining friendly relations with Safavids, except on Kandahar question.

- ⑤ Maintaining friendly relations with Uzbeks while keeping them in check from expanding.
- ⑥ Subjugating the local Afghan tribes
- ⑦ Promoting trade and commercial interests.
- ⑧ \Downarrow
for this Kabul and Herat were main gateways
- ⑧ Insistence on maintaining relations of equality among the leading powers of Asia like - Ottomans, Uzbeks and Safavids.

All these considerations guided Akbar's action in North-west as

detailed on ~~the~~ ~~next~~ ~~page~~ here:

- ① Akbar used Muzaffar Khan to keep the tribes under control.
- ② He refused Uzbeks idea of a tripartite alliance to crush Safavids as he wanted Safavids as a check on Uzbek misadventures.
- ③ He maintained good relations with Shah of Iran, but also acquired Kabul and Kandahar.
- ④ When Uzbeks became strong and threatened North-West, he shifted to Baluch and thwarted their moves by suppressing tribes.
- ⑤ He conquered Balochi, Sindh and Kashmir to consolidate his power.

⑥ He established Kabul - Kashmir
- Kandahar line as natural
defence line of India.

Thus Akbar was able to fulfill
all his considerations vis-a-vis
North west.

In Deccan

Akbar first sent diplomatic missions
to accept his suzerainty but later
successfully captured Khandesh and
parts of Ahmadnagar.

In North-East

He signed a friendship treaty with
Cochin.

Later on his successors, esp. Shahjahan
and Aurangzeb were successfully in further
expanding the frontiers of the empire.

Q.3 (b) "Firoz Shah Tughluq was an enlightened and humane ruler and his administration is noted for the humanitarian measures that conducted to the prosperity and happiness of his people." Examine. [15 Marks]

Firoz Shah Tughluq came to power after a very chaotic reign of Muhammad-Bin-Tughluq. Though the sultan wasn't very successful in his military campaigns, he is remembered as an enlightened and benevolent despot.

Agrarian Measures :

- wrote off sandhas
- new valuation of revenue (lower)
- Abwabs (misc. taxes) abolished.
- built canals (Kajwahs) for irrigation
- established orchards and gardens (1200 around Delhi)
- built dams and wells too.

Other Public works:

- **Cities**
founded new cities; beautifully planned with amenities.
e.g. Hissar, Ferozpur, etc.
renovated old ones. e.g. Jampur
- **Resthouses**
3 days free stay; along major roads.
- **Hospitals**
to provide free medicines to poor.
- **Madrasas**
built all around cities, to impart cultural character to them;
aid in education.

- opened up marriage bureaus for muslim women.
- repaired and restored tanks (Kang Khas), tombs, ruined buildings, etc.
 e.g. → repaired Qutub Minar.

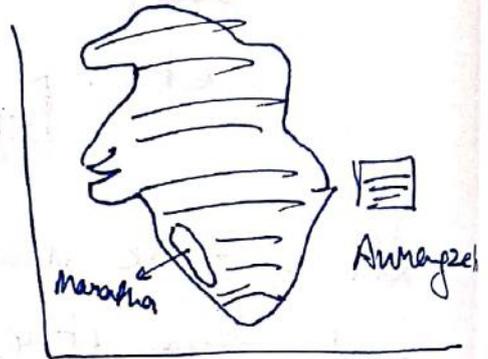
All of these works elevated his reign and thus it is said that he used state as an instrument of welfare and development.

But, at the same time, as he grew old, he grew narrower and more bigoted in his religious approach as seen from his burning of a brahman, ban on idol worship, razed temples, etc.

Q.3 (c) What were the nature and consequences of the revolts against Aurangzeb? Discuss. [15 Marks]

By the time, Aurangzeb was in his prime, Mughal Sultanate was at the epoch of its frontiers. In this

huge region, revolts occurred in different regions and by different people for different reasons.



Nature of revolts:

- ① Agrarian → by Jats, Marathas, Satnamis, Sikhs
(by Irfan Habib)
- ② Regional Independence → Marathas and Ahoms
~~etc~~ mostly.
- ③ Religious → Sikhs mostly and

(Acc. to Jadhav sarkar) → to some extent Marathas (Marashtra Dharma)

④ Tribal → Afghan tribes in North-west.

⑤ Succession rights → Rajput states of Jaisalmer and Mewar.

Consequences of revolts :

① On Mughals
weakened the empire; Aurangzeb forced to fight on multiple fronts, drain on treasury; made Aurangzeb more narrower in his policies.

② On Regional states / revolts
Some of them able to carve out their independence (like Marathas & Ahoms); others remained under Mughal suzerainty for some time. Rajputs receded in background slowly.

③ Indian Political State

A spectre of fragmented polity emerged overtime; as Mughals weakened Marathas, Awadh, etc tried to control Mughal Emperor.

④ Foreign Invasions occurred and as it was easier to destabilise weak frontier states -
e.g. Nadir Shah, Abdali, etc.

~~⑤~~ But at the same time, this impact has been overstated as:

① Till Aurangzeb's death and even till Mumtaz Shah 'Rangela' Mughal Empire remained strong and huge

② Mughal authority remained etched in minds ^{even} 150 years later.

Thus, consequences weren't major except in Maratha case

SECTION B

Q.5 Answer the following in about 150 words each: 10x5=50

(a) Critically examine Tuzuk-i-Babari as a source of ^{content} history of Medieval India. [10 Marks]

Babur was a cultured man, a man of letters, as seen from his literary works - Tuzuk-i-Babari (autobiography in Chaghtai Turkish) and Mathnawi Mubin (a didactic work).

(Tuzuk-i-babri: as source of history)

- ① First hand account of Babur's wars, conquests, activities, etc in India, Kabul and Samergand.
- ② He provides a geographical description of India - mountains, rivers, climate, topography, etc.
- ③ Gives a description of craft and agricultural systems in place.
eg mentions Saqia or Persian wheel

④ Gives a description of condition of common people - their dresses, etc ⇒ both men and women.
(He called them half-naked).

⑤ Gives info of the state system he established and also other Rajas and Sardars.

Limitation of Babur:

① His view is clouded by his penchant and love for his homeland.
(e.g. India has no good looks, no horses, no baths, no good food, etc).

② Certain breaks in his book when he was busy.

③ Remained in India for little time and then mostly in hurry to really focus on details.

But despite all this Babur's writings showcase a keen intellect, a secular gaze and good literary expertise.

Q.5 (b) "Mughal Painting was on the peak in the period of Jahangir." Discuss this statement. [10 Marks]

Mughal painting style that began with Humayun was taken further under Akbar who incorporated 3 streams - Iranian, Indian and European.

This work was further progressed under Jahangir who was an avid critic with good eye and love for painting. He had many painters in his court like: Ustad Mansur, Bishan Das, etc.

Features of Painting under Jahangir:

① Portrait painting was given due attention, esp. with influence of European style. Jahangir ~~has~~ encouraged single perspective style.

② Muraqqa or album of paintings emerged

③ Nature paintings → developed acutely as painters documented animals and plants. This way esp. loved by Jehangir.

④ More refinement of paintings became smaller in scale with finer brushwork and lighter colors.

⑤ At the same time, manuscript illustrations continued and so did paintings depicting hunting scenes, court scenes, etc.

e.g. Jehangir meeting Sufis and Yogis.

Though paintings had reached a high-point, some limitations still remained such as: Indian painters weren't fully able to grasp 3D and foreshortening techniques, common people are missing from paintings.

Q.5 (c) Guru Nanak was not a revolutionary but a reformer. Discuss. [10 Marks]

Guru Nanak was a Bhakti Saint of North India, contemporary of Kabir who established the Sikh sect which later on turned into a full religion.

Historians have qualified Nanak and his teachings under two heads - some call them Revolutionary others call him a Reformer.

Nanak as Revolutionary

- idea of caste, idol worship, rituals, pilgrimage, etc all were attacked by him.
- was against Sati practice and tried to work for female emancipation
- he equally criticised Islamic theologians and Brahmanical priests for their orthodox and dogmatic views.

• Sikh sect was not to be a religion but rather a revolution ⁱⁿ social fabric of nation.

• His 3 main ideas - Naam Simpane, Vand Chakna and Kirat Karana were completely new.

But at the same time, he also aimed to reform the existing theological thoughts, through:

- ① Idea of formless god
- ② No need of priests
- ③ Focus on: truth, lawful earning, service to god, right intention, etc.
- ④ Belief in universal brotherhood.
- ⑤ Incorporated ideas from both Islam and Hinduism.
- ⑥ Free-open kitchen to feed needy.

Thus Nanak blazed a path of revolution guided by reformation.

Q.5 (d) Critically evaluate Barani's account as a source of history of Medieval India during Delhi Sultanate. [10 Marks]

Ziand-din Barani has been referred to as scholar-historian par excellence of Sultanate era.

His work Tarikh-e-Firozshahi is a source of history of 7 kings of Delhi.

Positives:

- ① Starts right from where Minhaj Siraj left.
- ② Was closely associated with the throne in some capacity and thus had first hand knowledge.
- ③ Covers whole gamut of activities - policies, achievements, conquests and failures.
- ④ Tackles issues in a whole and breaks down them in all dimensions in a lucid, intelligent manner.

- ⑤ uses various sources to compare, contrast and provide an insight on the mind of the rulers
- ⑥ ~~write~~ Similarly, his other work, Ratna-i-jahandari acts as comparison to Tarikh-i-ferozshahi and provides info. of an ideal of governance, secular order (Zawabita); focus on justice and also gives advice to kings on following Siyasat instead of Shariat.

Limitations of Barani

- ① Biased presentation of Muhammad-Bin-Tughlaq's reign.
- ② Firuz Shah's era was produced under duress
- ③ Extreme religious views
- ④ Deficient in dates and written from memory.

+ steps taken.

Q.5 (e) What factors contributed to the expansion and consolidation of the Delhi Sultanate up to the 1286? Discuss. [10 Marks]

Delhi Sultanate began in 1206 AD under Qutubuddin Aibak and by 1286 had expanded and consolidated a huge part of North India under Balban.

Factors contributed to expansion and consolidation:

- ① Different Turkish regimes that had propped up from Bengal to Malwa to Gujrat to in-between and North-West. ⇒ Balban, Iltutmish were successful in ~~control~~ quelling and incorporating them.
- ② Mongol threat → faced by Iltutmish, Razia and Balban and they all used different policies - aloofness, and appeasement and resistance.
- ③ Rajput resurgence → Iltutmish

and Razia captured Ranthambore, Malwa, Gwalior, etc.

④ Huge area, ~~etc~~

⑤ Issues of law and order due to local chiefs like Chauhany.

⑥ Revolts by slaves and nobles

⑦ Steps taken:

① Policy of Blood and Iron.

② Iqadari system by Ulughbek

③ Chahalgani ^(corp of 40) policy of Ulughbek

④ Increase of prestige of Sultan and new court rituals (Sijdah, Paikar)

⑤ Establishment of chain of forts

⑥ Well trained, large army.

All these steps allowed Sultan to establish roots in India and from Khalji onwards further expansion started.

Q.7 (a) "Zain ul Abedin was a great king of Medieval India." In the light of the given statement, discuss the contributions of Zain ul Abedin as a ruler of Kashmir. [20 Marks]

Zain-ul-abedin, remembered fondly by people of Kashmir as Bud Shah and by historians as 'Atbar of Kashmir' ruled in the fifteenth century.

His historian Jayaraja's continuation of Kalhan's Rajatarangini provides a glorious account of his contribution to Kashmir.

These are:

① Administration

↳ Law and order

- When he ascended country was in chaos, he called back old class of officials - Pandits and gave them the task

↳ Justice

Enacted a code of laws, engraved on copper plates

Welfare Activities

provided free food to poor and infirm; maintained charitable institutions.

② Religion

ensured complete religious tolerance; abolished jizyah; demolished temples were rebuilt; placed learned hindus at high posts in administration. ~~eg~~ → Jovraja.

③ Literature and Education

established schools and a residential university; patronised Persian as well as Sanskrit. Many scholars in his court. He was a poet himself.

(4)

Architecture Sultan was a great builder. He built canals, bridges, resthouses, gardens, etc.
His palace - Lal Qila. (artificial island on Wazir Lake).

(5)

Arts and Crafts

gave patronage to craftsmen and artisans.

Introduced - wood working, silk, paper making, papier-mache, carpet weaving, etc.

↓
thus aided in creating Kashmir as a hub of industry in Medieval era.

Other activities like glass making, musket making, etc were introduced too.

Moreover fine arts like music, drama and dancing were patronised.

⑥ Economic development

All of this created a huge economy engaged in trade and commerce with West of India, Central Asia and China, Tibet, etc.

Further he took steps to ensure stabilisation of currency, correct and uniform weights and measures, suitable employment to all.

Thus, in a sense, he was the epitome of a welfare state in Medieval India and his reign brought prosperity to his subjects and that is why he's still remembered fondly by Kashmiris.

Q.7 (b) Critically examine the principal causes of the rise of Marathas in the 17th century. [15 Marks]

Marathas came into prominence under Shivaji's father as fierce warriors under Bahmani Successor states.

With Shivaji at the helm and Aurangzeb ~~at the~~ in contention, they were able to carve out a kingdom for themselves by middle of 17th century.

Different historians present different causes for their rise, these are:

Irfan Habib → agrarian crisis of 17th century fuelled by indebtedness and social tensions as Marathas too had a landed base.

Satish Chandra → considered their rise in terms of their socio-econ. back ground.

Marathas were a hierarchical, land

based society characterised by conflict within and exploitation from top down.

Their position in varna was ambivalent as they weren't accepted as Kshatriyas.

Along with prevalence of Maharashtra Dharma and its ideals of egalitarianism, there emerged a quest for mobility and tendency to rise. As seen from

Shivaji's claim of 'Haindo dharmo dharak'.

Grant Duff → Mughal pressure due to their expansionist policies in Deccan which posed a threat to them. So, their rise was a reaction to safeguard their territory.

Jadunath Sarkar

Hindu reaction to policies of Aurangzeb (religious ones).

This view is not accepted as:

- Rise of Marathas coincide with Shah Jahan.
- During this time main conflict was with Bahmani states and not Marathas.

M.G. Ranade

National struggle for independence against alien rule. Shivaji here was a national leader.

This view is questioned on the basis of presence of national consciousness in medieval era. Further, Muslims considered alien while Marathas associated with Bahmanis earlier.

Thus, the real reason for rise of Marathas were broader constraints of socio-economic and political in nature.

Q.7 (c) What are the main social and religious ideas of the Bhakti-Saints. How far and in what respects did they influence the contemporary North Indian Society? [15 Marks]

Bhakti movement in North India emerged not as a common movement but a collection of different streams all moving in the same direction.

Important Bhakti Saints:

- | | |
|-------------|-------------------------|
| ① Kabir | ② Namak |
| ③ Lalad | ④ Mirabai |
| ⑤ Chaitanya | ⑥ Shankaradev |
| ⑦ Narsimha | ⑧ Eknath, Tukaram, etc. |

Main social idea presented by Saints:

- ① Absence of caste system
- ② Equality of human being
- ③ tradition of tolerance and harmony

- (4) simple living
- (5) Remove differences b/w men and women.

Main religious ideas of saints

Here, two paths were taken:

(1) Nirguna Bhakti

One god; formless; ~~non~~
idea of bhakti path open to
all (even householders)

(2) Saguna Bhakti

God defined, generally Krishna or
other forms of Vishnu, but also
Shiva.
Sectarian in nature (eg Chaitanya,
Sherkaradev)

Influence of Bhakti on North India Society:

- (1) Reform of religion - simplification
of worship

- ② An ~~brother~~ atmosphere of brotherhood and immunity created.
- ③ Rise of new form of literature and language guided by vernaculars. like - Kabir's bijak, Padmawali of Mirabai, etc.
- ④ Rise of new genre of dance - Sattriya by Shankaradev.
- ⑤ Integration of spiritual and worldly affairs - eg Kabir.
- ⑥ Growth of traditions like Satsang, monks - disciple relationship, etc.
- ⑦ Impact on Sufi movement.
e.g. Rishi order of Sufi influenced by lalded
- ⑧ Breaking of patriarchal traditions.
e.g. Mirabai, lalded, etc.

Thus, Bhakti saints through their ideas helped in rejuvenating and reforming North