

<i>Saniksha Duvvedi</i>		
NAME	Mobile No.	Email ID

Start Time: *1:30pm* End Time: *4:30pm*

ANSWER SHEET (FULL TEST V- ANCIENT INDIA AND MEDIEVAL INDIA)

उत्तर पत्रक (पूर्ण परीक्षण V)

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Time Allowed: 180 Minutes

Maximum Marks: 250

समय: 180 मिनट

अधिकतम अंक: 250

There are EIGHT questions in this paper. इस पेपर में आठ प्रश्न हैं।

Candidate has to attempt FIVE questions in all. अभ्यर्थी को कुल पाँच प्रश्नों के उत्तर देने हैं।

Question No. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least ONE question from each section. प्रश्न संख्या 1 और 5 अनिवार्य हैं तथा शेष में से प्रत्येक खण्ड से कम से कम एक प्रश्न चुनकर तीन प्रश्नों के उत्तर देने हैं।

The number of marks carried by a question/part is indicated against it. प्रश्न/भाग के अंकों की संख्या उसके सामने दर्शाई गई है।

Word limit in questions, wherever specified, should be adhered to. प्रश्नों में शब्द सीमा, जहाँ निर्दिष्ट है, का पालन किया जाना चाहिए।

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. प्रश्नों के उत्तरों की गणना क्रमिक क्रम में की जाएगी। जब तक प्रश्न को काटा न जाए, तब तक प्रश्न के उत्तर को आंशिक रूप से भी गिना जाएगा। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का कोई भाग स्पष्ट रूप से काटा जाना चाहिए।

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Comments after evaluation

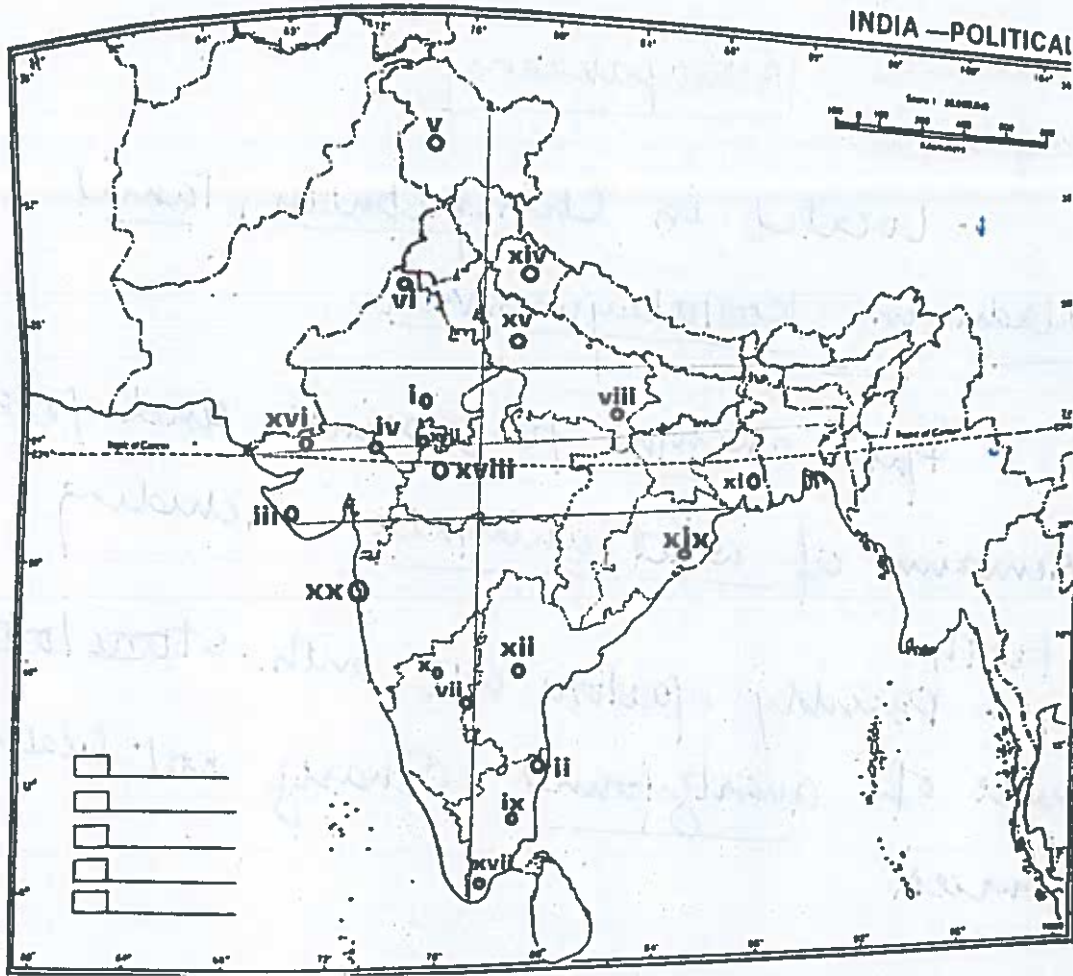
Marks:

Comments for improvement:

Q.1

Q.1 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. [25x2.5= 50 Marks]

Candidates must not write on this margin



(i) Mesolithic site

Rangpur

मध्यपाषाण स्थल

- located in Bhilwara, Rajasthan
- largest mesolithic site
- found geometric and non geometric microworks

- Bones and remains of wild animals found -

(ii) Pre-historic site

Attirapakkam

प्रागैतिहासिक स्थल

- Located in Chingelputty, Tamil Nadu in Kootalayar river
- Has animal foot prints and fossil remains of wild animals, including teeth
- Possibly factory site with stone tools made of quartz found. Quartz not locally sourced

(iii) Major Ashokan edict site

Girnar

प्रमुख अशोक शिलालेख स्थल

- Located in Junagadh, Gujarat
- Famous for Ashokan Edict - 14 ~~to~~ 14 in Prakrit - Brahmi script

- Has Radradamen's inscription in Sambut - Sudarshan lake, contemporaries of Salva and defeat of Satavahanes

(iv) Ancient archaeological site

Daghnaj

प्राचीन पुरातात्विक स्थल

- Located in Mehsana, Gujarat
- Earliest site to have pottery in mesolithic era
- Has geometric & non-geometric microliths & stone tools like axes, hammers -

(v) Neolithic and Megalithic site

Burgoham

नवपाषाण और महापाषाण स्थल

- Located in Siingar, Jammu & Kashmir (Jhelum)
- Famous for storage pits & pit dwellings
- skull trepanning seen in human remains
- Domestication of dogs - dog buried with masters

Candidates must not write on this margin

(vi) Pre-Harappan and Harappan site

Kalibangan

प्राक्-हड़प्पा और हड़प्पा स्थल

- located in Hanumangarh, Rajasthan
in Ghaggar Hakra river basin
- Site of 10ha, with classic Harappan features - citadel, lower & uppertown
- Had five altars in citadel
- Remains of 'black bangles' - name for Kalibangan
- Sudden end of civilisation inferred

(vii) Chalcolithic site

Sanganakally

ताम्रपाषाण स्थल

- located in Bellary District
- Continuous culture as Neolithic,
Chalcolithic and Megalithic site
- Had rock cut painting
carvings
- Megalithic burials like earm circles,
pit/urn burials found
- floral & faunal remains excavated

(viii) Ancient Buddhist site

Varanasi Sarnath

प्राचीन बौद्ध स्थल

- Located in Varanasi, UP on river Varanasi & Asi
- Known for "deer park" where Buddha took "Dharmachakra Pravartana", symbolised by chakra in Ashokan edicts (Buddhist motifs)
- Known for Sarnath Capital, with 4 majestic lions and Sarnath school of art-

(ix) Ancient political and religious centre

Thanjavur / Tanjore

प्राचीन राजनीतिक और धार्मिक केंद्र

- Located in Thanjavur on river Thanjavaram in Tamil Nadu
- Known as capital of Imperial Cholas in late 9th century
- Development of 'Brihadeswara Temple under Raja Raja Chola, pinnacle of Dravida style of Architecture - UNESCO World Heritage site
- Tanjore school of painting from Cholas to Marathas

(x) Ancient religious and inscription site

Aihole

प्राचीन धार्मिक और शिलालेख स्थल

- Located in Bagalkot, Karnataka
- Known as capital of Chalukyas of Badami (early capital)
- Centre of early Vesara architecture
- Meguti Jain Temple, Ladkhan Temple, Durga Temple
- Inscriptions of Ravikirti for Pulakesin II

(xi) Coin hoard site

Kalighat

सिक्का संग्रह स्थल

- Located near Kalighat in West Bengal where hoard of Gupta coins was discovered by a fisherman.
- Mainly included Chandragupta II coin and Kumargupta's rhino type coinage

(xii) Megalithic site

Nagarjunekonda

महापाषाण स्थल

- Also had Dakshinamnara Kalighat Temple (Karnataka) (Lambhansa)

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- Near Guntur, AP, continuous culture as stone age site and capital (vijaypuri of Ishvaku) & religious centre (coexistence of Buddhist, Jain & Hindu establishment)

- Pit & urn burials, coen circles found

(xiii) Ancient inscription site

Mandasaur

प्राचीन शिलालेख स्थल

- Located in MP, earlier called "Dashpura"

- Known for "Mandsaur Inscriptions" :-

- ① Victory & autonomy of Yashovarmen, samanta of Shamugupta, post Huna defeat

- ② Migration of silk weavers from Gujarat with decline of Roman Trade

- Presence of Sun temple

(xiv) Prehistoric painting site

Lakhudiyar Caves

प्रागैतिहासिक चित्रकला स्थल

- Located in Uttarakhand

- Known for rock cave paintings.

like human activities, animals both

wild & domesticated

- floral and geometric designs with natural colours

(xv) Painted Grey Ware site

Atranjikhare

चित्रित धूसर मृदभांड स्थल

- located in Etah, Uttar Pradesh
- continuity in habitation as PGW & NBPW site
- wheat & barley remains with remains of domesticated cattles
- polychromatic & monochromatic pottery
- fire hearth, iron tools & stone tool found

(xvi) Harappan site

Dholavira

हड़प्पा स्थल

- located in Rann of Kach, Gujarat in Chadī Bet
- A Unesco world Heritage site due to interesting water structures - 16 large reservoirs formed by damming seasonal

Candidates must not write on this margin

streams Manher & Mansar

- Three fold division of settlement made of stone, 10 letter Harappan symbols

(xvii) Megalithic site

Adichanallur

महापाषाण स्थल

- located in Thootokodi, Tamil Nadu (Thanjavur River)
- Had evidence of stone burial structures - cist, dolmen cist, dolmensid, cains etc.
- Tamil Brahmi script & potterkilns found

(xviii) Ancient capital city

Ujjain

प्राचीन राजधानी शहर

- located in Ujjain, MP on Shipra river
- capital of Pranti Mahajanapada, located on Dakshinapada of trade route (present India) (MBPW remains)
- Religious centre - Mahakaleswar (Yyotirlinga) only South Facing Jyotirlinga

Candidates must not write on this margin

(xix) Ancient fort city

Sisupalgarh

प्राचीन किला शहर

- Located in Khurda, Odisha
- Associated with Chedis & Kharvels of Kalinga
- Fortified settlement found, with Roman artefacts like Roman coins as pendent/locket, amphorae, irony remains etc.

(xx) World heritage site

Elephanta Caves

विश्व धरोहर स्थल

- Located in island near Mumbai, Maharashtra. Earlier called Gharepur
- Had 3 divisions and images / sculptures associated with Shiva. like Ashwanarshuna, Trinurti and Shiva-Uma wedding
- Developed during time of Rashtrakutas

Q.2 (a)

On the basis of Ashokan inscriptions, explain what Ashoka's dhamma meant for the people and for the king? How his dhamma of the king was unique? [15 Marks]

Candidates must not write on this margin

अशोक के शिलालेखों के आधार पर, समझाइए कि अशोक के धम्म का लोगों और राजा के लिए क्या अर्थ था? राजा का उनका धम्म किस प्रकार अद्वितीय था? [15 अंक]

VA Smith appreciated Ashoka as "ruler in monk's garb" for his introduction of doctrine of Dhamma promulgated through 14 Ashokan Major & Minor Edicts.

Nature of Ashoka's Dhamma

→ What Dhamma meant for People

- Ahimsa Rock Edict II spoke of non-violence towards people and animals

- Mutual Tolerance - showed acceptance of different creeds and reduced feeling of

animosity based on faith (Rock Edict VII and Rock Edict XIV)

- Buddhism Historians like ST Tambiah and DM Jha equate it to Buddhism

→ Ashoka as upasaka (Rock Edict I)

→ Dhammahayata to Buddhist pilgrimage (Major Rock Edict VIII)

→ Haraprasad Shastri → Caused Brahminical revolt

- Ethical life (HC Rayachandhuri)

Major Rock Edict VII - respect elders & Brahmins

→ Dhamma for Ashoka

- Paternal Kingship Major Rock Edict VI as duty of king to return to people welfare and good will.

• Political Tool like Romila Thapar, AL Basham call it tool of political aggrandisement for diverse population

• Retribution for Kalinga war and bloodshed (Rock Edict XIII)

Uniqueness of Ashoka's Dhamma

→ First King to directly communicate with his subject for morality through his good will

→ Emphasised 'samata' used major rock edict IV to put a common rule on all subjects

→ Mix of rapprochement and punishment used Dhammamahamatras & Royikas to spread Dhamma. But also threat of punishment to hunters & tribals for non-adherence

→ Foreign expeditions under Sanhantika, Nahantika etc to foreign lands for "Dhammapala"

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Thus, Ashoka's Dhamma formed basis of ethical & moral conduct and tried to create a common philosophy in first empire of India

Q.2 (b)

In what ways do Kushan coins offer insights into the economic, political, religious, and social trends of their time? [15 Marks]

Candidates must not write on this margin

कुषाण सिक्के किस प्रकार अपने समय की आर्थिक, राजनीतिक, धार्मिक और सामाजिक प्रवृत्तियों की अंतर्दृष्टि प्रदान करते हैं? [15 अंक]

Kushan coins have been appreciated by the archeologists and historians for their richness - purity (90%), artistic capability and diverse information

Insights of Kushan coins

Economic - ① Prosperity in Kushana empire, high quantity of gold in coins
Pliny - "India as sink for Roman gold & silver"

② Monetisation of economy. Large Kushan coin hoards in North India shows intense usage of coinage for monetary value

③ Trade with Romans (Roman deity)
Araksho

and excavated across trade routes.

Political Historians like KD Bajpai
have analysed political significance of
Kushana coins

→ Ruler Name and image/portrait
of coins. Analysing genealogy and reign
(years mentioned)

eg ① Kushana coins - show him growing
in Kanishka's time ^{old}
② Joint rule - Vima & Kujula Kadphises coin

→ Guild / Copper coins issued by
guilds found

→ Local Bodies coins attributed to Kosambi
and Mathura local body show decentralisation

→ Local Kings coins of feudatory kings
like Saka show feudal tendencies.

→ Coin Hoards in Peshawar & Mathura show political importance.

→ Extent of kingdom to Afghanistan based on coin hoards.

• Religions and social significance

① Multiple Deities

like Brahminical, Buddhist & Roman

- Shows religious tolerance

- Rosenfield opines it as seeking religious validation

- Entry of non-Brahmanical elements in society: foreign values

- Portrait worship in Buddhism.

However, coins need to be complemented with literary and other archaeological sources for holistic information (DD Kosambi's Complete

Indology) for presence of coinage can be happenstance and subject to degradation.

Q.2 (c)

How justified are we in characterizing the post-Mauryan five centuries as the 'Dark Period' of Indian History? Give reasons in support of your answer. [20 Marks]

Candidates must not write on this margin

मौर्योत्तर पाँच शताब्दियों को भारतीय इतिहास का 'अंधकार काल' कहना कितना उचित है? अपने उत्तर के समर्थन में कारण दीजिए। [20 अंक]

Post Mauryan Period (182 BC - 320 AD) formed interregnum period between Maurya and Gupta imperialism, often characterised as dark period of Indian history

Post-Maurya: Dark Period
of Indian History

• Sources ① lack of reliable authoritative

literary source - Inscriptions present
contradict with each other.

② Rudradaman - Girnar inscription
says he defeated Satavahanas
Nasik inscription says Satavahana
Gautami putra Satkarni defeated Rudradaman

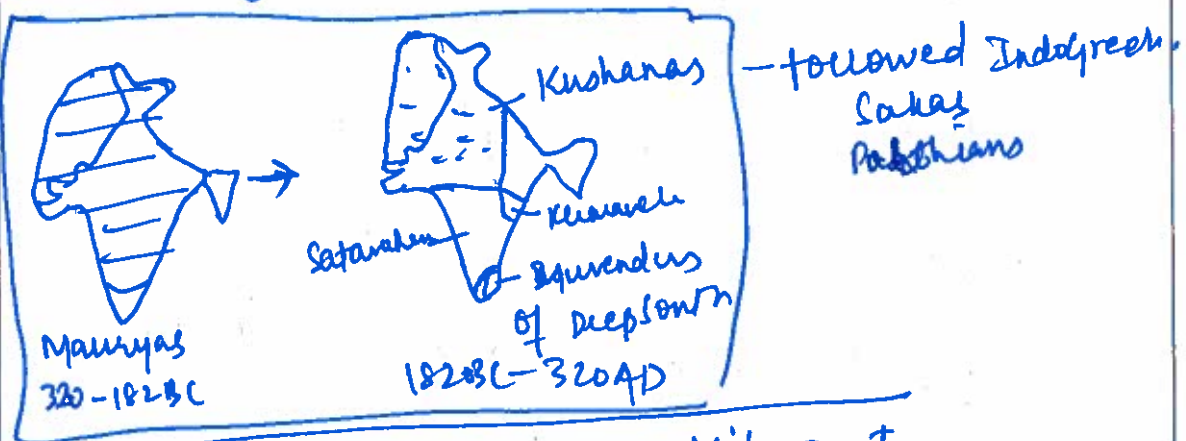
Candidates must not write on this margin

② Literary texts lack collaboration and focused on myth and religion

③ Eg Gattasatsai (Patanjali), Menander's conversation with Nagajuna

• Political Fragmentation The imperialism and large empire during Mauryas suffered disintegration.

Emergence of regional principalities, small dynasties and short reigns



Post Mauryan as vibrant Time Period

• Trade ① Analysis of Jatakas and Sanyams Texts

show rich economy

① Puhar & Madurai - centres of South East Asian trade

Jatakas - mentions ship based guilds and large caravan journey of traders

② Flourishing Roman Trade mentioned in Pripius of Erythraean sea

and Roman Coin Hoards & factory in Muziris & Arikamedu

③ Evolution of coinage High purity in Indo Greeks & Kushanas

die struck methodology and use as token currency

• Political Consolidation ① North under Kushanas - South under Satavahanas

② Beginning of feudalism - land grants by Satavahanas to religious establishment (Maoik Inscription)

Candidates must not write on this margin

• Foreigners as rulers in India - Indo Greek, Sakas and the inclusion in Indian society

• Local rulers & decentralisation → Counter struck coins & local coins of Satavahanas

• Social Condition ① shift from Vedic dominated society of Brahmanism

② Foreigners included as Kshatriya, Vaishya etc.

③ Guilds as important section

(Punchan name coins)
 ① Religious centres like Nagayamkunde

• Religion → ② Buddhism & Jainism became image-worshipping religion

③ Buddhist council - created Mahayana

• Art & literature - like Sariputa prakasne by Ashvaghoshe

3 schools of Art

↳ Mathura, Gandhara, Amravati

Large scale Building Activity like Stupa (Bharhut) (Amravati), Pre-Nagara temple (Nagari, South)

Thus, Post Mauryan period is not Dark age but vibrant period of transition in India's history

Q.4 (a)

Examine the differing perspectives on land ownership in ancient India. [15 Marks]

प्राचीन भारत में भूमि स्वामित्व पर भिन्न दृष्टिकोणों का परीक्षण कीजिए। [15 अंक]

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Land ownership has been a topic of debate in Indian history due to lack of consensus about community rights, private ownership and king's role.

Perspectives of Land Ownership
in Ancient India

• Common Ownership

→ Ancient texts like Vishnu Smriti promote collective rights over land.

→ Any decision regarding land taken by consensus of all the village residents

→ Even king could not transfer/sell land without consent of its resident.

The community ownership possibly followed in Rig Vedic times when kinship based society was strong and collective decision making by Sabha/Samiti was done

• Royal ownership

→ Texts like Nāhda Smṛiti support king as owner of all land.

→ King/Rajan could derive income as bali and bhaga as compensation from subjects for using land.

→ Megasthenese supported king as owner due to presence of 'citadhyaksha' as official

→ Gupta texts like Kalidasa's Raghuvamsha

Considered king as protector of all land
and has right to produce and minerals
produced by land.

• Private Ownership

→ Contemporary scholars like Jainini
did not accept royal ownership of
land.

→ King as protector or lord did not
automatically lead to ownership.

↳ Varjabhumika during Mauryas had to
compensate a sethi for wrongfully appropriating
his property.

• Method of granting land grants in
Post Mauryan & Gupta period.

Thus, generally royal ownership and
private ownership is accepted. Mention and
acceptance of community ownership is sparse.

land ownership mainly concentrated with elite
section propelled land based stratification in ancient
India.

Q.4 (b)

Assess the nature of banking and usury in ancient India on the basis of contemporary sources. [15 Marks]

समकालीन स्रोतों के आधार पर प्राचीन भारत में बैंकिंग और सूदखोरी की प्रकृति का आकलन कीजिए।
[15 अंक]

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Banking and usury practices referred to lending and borrowing practices reflecting monetisation and financialisation of ancient

India.

Banking and usury - vedic period

→ Sparsely existence, yet not accepted as an honourable profession.

→ Mention of utapatsa giving details of terms of usury and details of parties.

→ Person engaging called as 'Kusidin'

Banking and usury - Mahajanapada period

→ Increased with usage of coinage and rise of punchmarked coins.

- Contract was called 'inna panna' and Gautama Dharmasutra accepted it as one of the professions in society.
- Sethis and Sethis Gahapatis engaged in lending practices
- Rise with mention of pledging of one's property and family members.
- Jatakas considered it unethical and discouraged it.

Banking & Money - Mauryas

- Athasashtra mentioned 15% rate of interest for secured loans, while 60% for unsecured
- Dharmashastras called for rates based on varna
shows largescale operation of banking existed.

Banking & usury - Post Mauryan period

→ Very important with rise and prominence of guilds. Thapliya showed Monk inscriptions

mentioned 12% as monthly rate of interest

→ Manusmriti accepted it as one of the Proble methods to obtain wealth.

However, rates of different varnas mentioned (2% for Brahman), increasing them was sin.

Banking & usury - Gupta

→ mention of rate of interests and obligation on debtor to return principle as soon as possible else reborn as slave of lender

→ Narada Smriti called it Black wealth and asked Brahmanas to stay away.

Thus, despite socio-religious sanction, vibrant Banking & usury activities existed propelling political (wars) & economic activities of ancient India

Candidates must not write on this margin

Q.4 (c)

"The Gupta period is considered as a "Golden Age" but the common masses lived in misery." Examine. [20 Marks]

Candidates must not write on this margin

"गुप्त काल को "स्वर्ण युग" माना जाता है, लेकिन आम जनता दुख में रहती थी।" परीक्षण कीजिए [20 अंक]

Al Basham calls the Gupta period as 'Golden Age' for its imperialism, administration and cultural pursuits, while marxist historians (Kosambi, Jha) call it exploitative for common people.

Gupta Period as "Golden Age"

• Extent of Empire From North India to Deccan

- matrimonial alliances ⇒ Prabhavati Gupta with Rudrasena

- Conquest ⇒ Samudragupta as Napoleon of India (V.A. Smith) ⇒ Prayer Prashasti



• Administration Al Basham has appreciated

administrative efficiency

- Collection of taxes \Rightarrow kara, hiranaya, bhaga, bali, hali
- Agriculture \Rightarrow focus on agricultural improvement (Paharpur inscription)

• Culture ① Coinage - "The sophistication of Gupta coinage not replicated in future India" - i) rich purity - 70% - 90%.

ii) Aesthetic significance - Samudragupta's lion coin, horse type, veena etc.

iii) Royal heritage - King & queen coin -

② Architecture rise of pre-Mayara

temple architecture (eg) Dashavatara Temple (Deogarh), Bhitargaon Pancharatan style.

③ Religion Puranic Hinduism - rise of
Vaishnavism, Jainism, Shaivism.
Fa Hien commented on flourishing
Buddhist centres - Varanasi, Kausambi

④ Literature - Polity - Dandaniti,
Nitisara
Epics & Drama - Abhigranasakuntalam / Kalidasa
Vikramorvasi
Navaratnas for Chandragupta II.

Common people in Gupta Empire

Marxist historians feel the reference
to "Golden Period" was elitist and
incomplete

Chandalas
→ Fa Hien mentioned poor conditions of
Chandalas in Fookuki.

showed caste based discrimination had
increased and rigidity in society increased
→ Patriarchy rise in patriarchal rigidity

with reference to Sati (Eran Inscriptions under Shanyugpt)

- Narada Smriti called adultery by women as sin punishable with strictness
- Manusmriti supported prepuberty marriage and against widow remarriage

→ Deurbanisation R. Sharma in 'Indian feudalism' referred to 300-600 AD as decline of urban centres

- Mandsaur Inscription - silk weavers took up agriculture decline in Roman Trade
- literary references - decline of Ayodhya (Ramayana), Raghuvansa etc.

Rise in land grants, monetary paucity
Created intermediaries who exerted control on residents of land through vishti

Romila Thapar takes a middle approach where accepting of advancements during Gupta, highlights the social decline that inevitable affected future India.

Q.5
Q.5 (a)

SECTION-B

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

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

"Dara Shikoh was not only an enlightened paragon of the harmonious coexistence of heterodox traditions but also a patron of art." Comment. [10 Marks]

"दारा शिकोह न केवल विधर्मी परंपराओं के सामंजस्यपूर्ण सह-अस्तित्व का एक प्रबुद्ध प्रतिमान था, बल्कि कला का संरक्षक भी था।" टिप्पणी कीजिए। [10 अंक]

Dara Shikoh was eldest son of Shah Jahan and nominated a future emperor owing to his wisdom and benevolence

Darashikoh as paragon of
Harmonious Coexistence

• Believed in 'syncretism' and Akbar's

'sulh-i-kul'

• (Learning) visited hindu religious centres like varanasi to learn about hindu philosophy and derive his understanding of Islam & upanishadic teachings.

Candidates
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- Tolerance Practiced religious tolerance opposed to 'dar ul islam' philosophy of Aurangzeb.

Dara Shikoh as patron of Art

- Supported 'Qadri sect' of sufi
- wrote multiple treatise - ① 'Majma ul Bahrain'

② ekinat ul Auliya & Sayinat ul Auliya

③ siyar ul Akbar - commonality in Islam & upanishads

- Build gardens for recovery of Shikoh in Kashmir -

Thus, Dara Shikoh was a tragic prince who supported unity & tolerance but fell victim of schemes of his brother, particularly Aurangzeb.

Q.5 (b)

Describe Nayankara and Ayagar system of the Vijayanagar Empire with the help of inscriptions and European travellers' account. [10 Marks]

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शिलालेखों और यूरोपीय यात्रियों के विवरण की सहायता से विजयनगर साम्राज्य की नयनकारा और अयगर व्यवस्था का वर्णन कीजिए। [10 अंक]

Nayankara and Ayagar System were administrative system of Vijayanagar allowing local elites to do day to day task & maintain order.

Ayagar System

→ At village level, local ~~elites~~ ^{service providers} were compensated for their service by share of produce.

→ Mentioned in Amuktamalyade & Paes's "Chronicle".

→ Nayankaras provided share of revenue from Bhandarkh rade or paid cash for services. (eg) local deobis or gramanis

Nayankara System

→ Analysed by Muniz & Paes as system under Vijayanagara ruler - ruler assigned land to nayakas for governing & revenue collection.

→ McKenzie Inscription assign them two duties -

- ① revenue collection & remission
- ② military support in need

→ Nayakas performed other duties -

- ① Manya & Bhaddarade grants to temples & local service providers

② Irrigation activities - (Eg) Kadu Kodage for building canals

③ Military training & agricultural-trade

- industrial vibrancy.

→ K. Sastri & K. Rameshram called it feudalism

due to autonomy & rising power of Nayakas

However, Paes and modern historians like M. Jha & Machilingam called it landlordism under

control of king, even though

later Rayas saw enhanced decentralisation.

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Q.5 (c)

How did Firoz Tughlaq contributed in the progress of Agriculture in India? [10 Marks]

फिरोज तुगलक ने भारत में कृषि की प्रगति में किस प्रकार योगदान दिया? [10 अंक]

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Historians like Iqtidar Alam Khan and Irfan Habib have appreciated Firoz Tughlaq's agricultural reforms post turbulent times under Mohammed Bin Tughlaq.

Contribution of Firoz Tughlaq in
Agriculture

• Harid rased - To 6.75 Crore tankas

as per Barani (Tariq-e-Firozshahi)

Not increased during his reign

• Sardhar loans under Mohammed Bin Tughlaq were forgiven not collected

• Agricultural innovations ① undertook crop rotation
② wheat sugarcane etc.

② Planted 1200 orchards that gave
1.8 lakh Tanka yearly income

• Revenue Abolished all tax not validated
by shariat - only 4 remained ⇒ Zakat,
gizya, kharij, khams.

Tax burden on peasants reduced

• Irrigation Built multiple canals like
Sathij to Panipat, Ganga, Ghaghara etc.

collected ~~Haq-i-khote~~ as irrigation
tax as 'haq-i-shahs'

Thus, Feroz Shah was able to
revive and stabilise agricultural
economy with his peasant-centric changes
and promote agricultural changes.

Q.5 (d)

Assess the condition of Sanskrit in Mughal India. [10 Marks]

मुगल भारत में संस्कृत की स्थिति का आकलन कीजिए। [10 अंक]

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Sanskrit, as an ancient classical language saw inevitable decline during medieval India particularly Mughals.

Condition of Sanskrit

→ Patronage replaced as court language by Persian or regional language.

→ work sustained in quantity but declined in quality.

Same concepts and themes were re-written as commentaries or copied causing corruption in literary style.

→ reduced literary importance in face of Bhakti movement (vernacular language).

However some notable works continued:-

- Bhannu chandee & Siddeshwara wrote commentary on Kadambari of Banabhatta
- Siddeshwara wrote biography of Bhannuchandee
- Akbar took translations of Sanskrit work like Ramayana, Mahabharata, Urvashi in 'Maqtab Khane'

Audrey Tauschke called it interest-
for cultural exchange and understand ~~Indian~~
Hindu culture.

Thus, Sanskrit sustained its
presence even though patronage became
sparse in temple colleges and religious
theme, ~~even though~~ but its mainstream value reduced.

Q.5 (e)

Critically examine the importance of the Tuzuk-i-Baburi as a historical source. [10 Marks]

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ऐतिहासिक स्रोत के रूप में तुजुक-ए-बाबरी के महत्व का आलोचनात्मक परीक्षण कीजिए। [10 अंक]

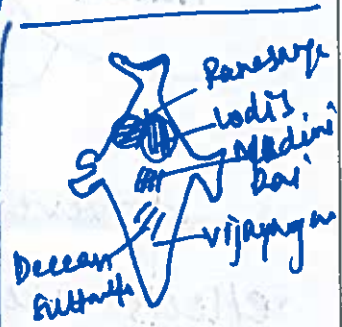
Tuzuk-i-Baburi written by Babur in Chaghtai Turk showed his memoir as a prince in Ferghana to laying foundation of Mughal empire in India.

Importance of Tuzuk-i-Baburi as historical source

- Personal information Details about trials & tribulation of Babur as he lost empire as started afresh, making 'travels' call his military career romantic

- Indian Contemporaries detailed the prevalent regional empires and

- Battles of Panipat, Chandev & Uggana - how Babur established

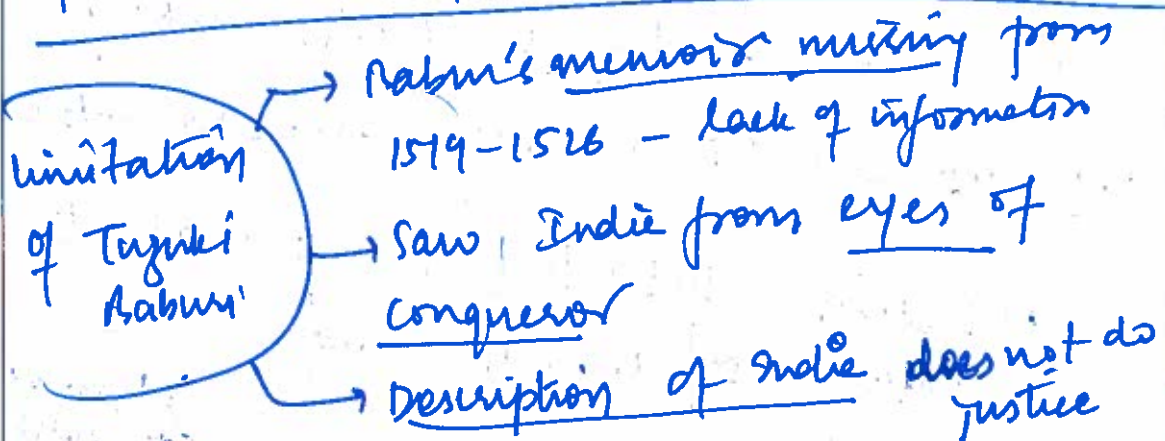


military rule

- Technology - about bas gharial - water clock
- military innovations → Typhlema, Rumi devise
gunpowder for battle

• Indians criticised Indians, their lifestyle and India's summer, he appreciated rains

• Language simple & poetic. Shows his literary acumen - Stanley Lane Poole calls it one text taken at face value for its honesty



however, as Denison & Ross say, it reflects account of Babur's personal experiences and the honesty reflects freshness in Indian literature.

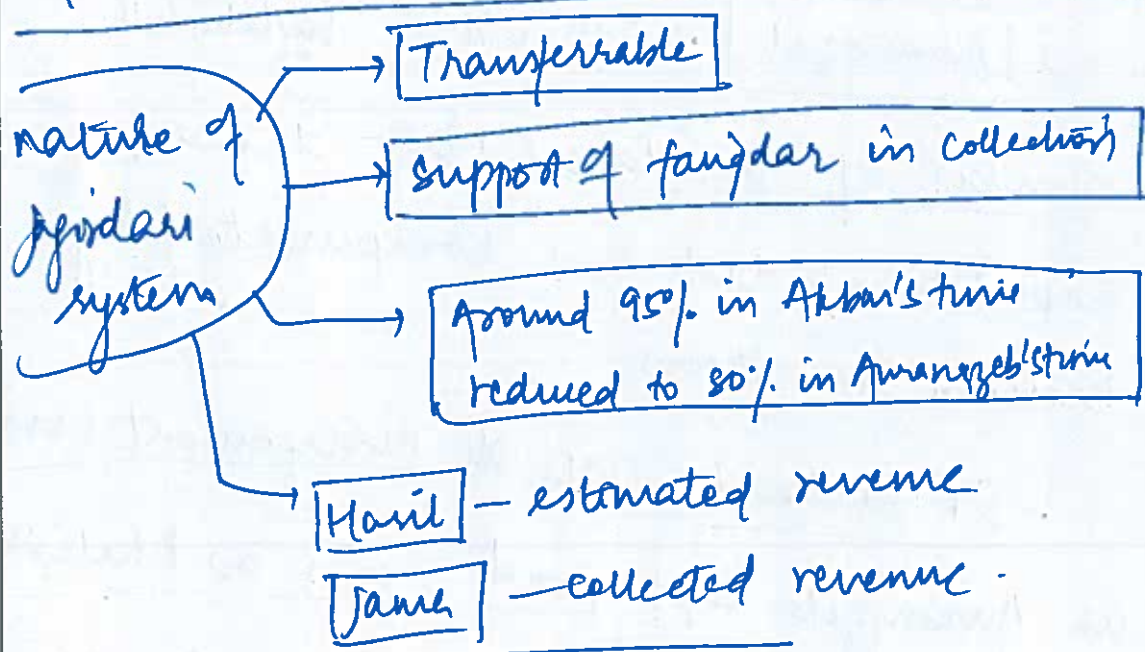
Q.6 (a)

How can the crisis in the functioning of the Jagirdari system be explained, and to what extent did it reshape the composition of the ruling elite in the latter half of the 17th century? [15 Marks]

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जागीरदारी व्यवस्था के कामकाज में संकट की व्याख्या कैसे की जा सकती है, और इसने 17वीं शताब्दी के उत्तरार्ध में शासक अभिजात वर्ग की संरचना को किस हद तक नया रूप दिया? [15 अंक]

Jagirdari System was a military-bureaucratic system in Mughal imperial framework where a jagirdar was assigned a principality for revenue in lieu of his service.



Crisis in Jagirdari System

→ Refers to instance of 'bejagiri' - unassigned jagir to jagirdar and 'paebayi' that became

prevalent in 17th century

→ Genesis of crisis 1. Shah Jahan - undertook large luxurious expenditures

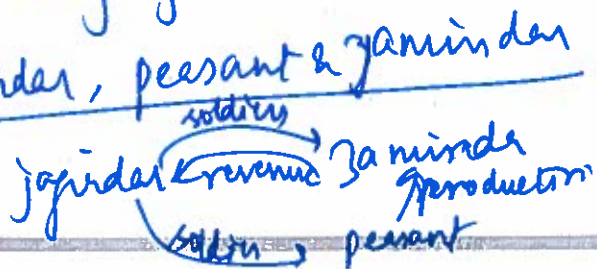
like Taj Mahal, Red Fort.

High difference in Harit & Jama, changed Mansabdari system - 'shas nama' & 'sis name' for reduced sanar obligation.

2. Aurangzeb • Athar Ali highlights number of jagirdars (post deccan expedition) ~~did~~ not compensated by increase in jagirs

• JF Richards calls it management crisis as Aurangzeb kept good jagirs as khelisa

• Ratish Chandra highlights break in tribal relationship of jagirdar, peasant & zamindar



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inability to obtain 'kaul', unable to
hire soldiers — zamindars & peasant
empowered

• Irfan Habib points to agrarian crisis
due to unfair appropriation by state

Change in nobility in 17th Century

→ saw inclusion of Marathas as
jagirdars in south during Shahjahan &
Aurangzeb

→ rise in jats — mobilised support for
independence under Suryamal etc. against
excessive collections by Mughal officials

→ Sikhs got politicised — Aurangzeb ~~collected~~
Guru Tegh Bahadur.

Thus, the jagirdari crisis caused rise
of regional elites who rallied the peasants
& zamindars and acted against Mughals to
establish their own principalities post jagirdari
crisis

Q.6 (b)

"Contrary to the notion of stagnation, early medieval Indian society exhibited considerable vibrancy and adaptability to contemporary transformations." Explain. [15 Marks]

"गतिहीनता की धारणा के विपरीत, प्रारंभिक मध्यकालीन भारतीय समाज ने समकालीन परिवर्तनों के प्रति पर्याप्त जीवंतता और अनुकूलनशीलता प्रदर्शित की।" व्याख्या कीजिए। [15 अंक]

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Early Medieval India has been denigrated as 'Kali Age' by historians like DD Kosambi & RS Sharma due to its stagnancy and close nature.

Stagnation in Early Medieval Indian Society

• Varna System was highly rigid. 4

main varna with Kshatriya & Brahman domination

Alberuni highlighted poor condition of antajataka (outside varna system)

• Female pushed to private conjuries and rigid practices — Rakshasha marriages (sati), widow remarriage ban, excluded from education

- Poverty post 'feudalism', monetary paucity & dehumanisation - decline in trade - "vayali" mentioned in Puranas
- Superstition blind following of religious precepts, criticised by Kitab ul Hind.

Vibrancy & adaptability in Early Medieval Society

- Rise of Rajputs BD Chattopadhyay & Ranajit Chakravorty show agricultural surplus appropriated by tribes/peasants for new agricut elite - Rajputs.

- New Castes like Kayastha, Pushtapala as literary castes managing accounting businesses

- Land Based Stratification with rise of land grants, land based hierarchy Elites like 'Ranakas', 'Ramat' with control on

land, its resources & forced labours -
exercise administrative-judicial rights

• Occupational mobility - ① Presence of Apadadhama

Brahmanas taking different occupation
(Koyadoni inscription)

② Al Beruni - śudras taking up agriculture

• Female ① elite women educated and partook in scholarly activities (Chanda in Chandayan)

② Property rights evolved with strreedhane.
Right over husband's & father's property (limited)
in Mitakshara & Dharmashstra

③ Abu Jaid - no parda for women

• Urbanisation urban centres like ghar (UP) and Rulandshah developed

Thus, early medieval Indian society saw a flux where old elements amalgamated with new changes creating new classes & systems.

Q.6 (c)

Examine the evolution of Akbar's Rajput policy which fostered closer ties between the Rajputs and the Mughals. [20 Marks]

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अकबर की राजपूत नीति के विकास का परीक्षण कीजिए जिसने राजपूतों और मुगलों के बीच घनिष्ठ संबंधों को बढ़ावा दिया। [20 अंक]

Akbar has been called as visionary by contemporary texts like Ain-i-Akbari as he understood need of "Rajput Support" for creating a sustainable Indian empire.

Evolution of Akbar's Rajput Policy

- Phase 1
- ① Akbar had tolerant attitude due to multi-religious influence (Shia mother, Abdul Latif etc) → removed pilgrimage tax and jizya in principalities
 - ② Urged Rajputs to serve and accept sovereignty - Internal autonomy with Mughal control on external affairs

→ Kings like Bharmal (Kachpaghatas) offered daughters in marriage for strengthening relations

But it was not prerequisite @ Haddas

Ruby Lal has highlighted significance of matrimonial relationship in evolving Rajput relationships with Mughals.

Phase 2 Rajputs evolved from mere feudatories to sword arm of Mughal empire.

Rajputs participated in large numbers in Gujarat Campaign of Mughals

Raja Man Singh led Battle of Haldighati against Rana Pratap Singh

Shows Akbar's trust in their military acumen and rising prominence of Rajputs

in Mughal power.

Phase 3 coincides in late 16th century
with Akbar's break with Muslim Nobility
and Ulema

→ Sultanpuri and Nabi's corruption
in administration (Mughal of Akbar)

→ Scheming of Muslim nobility - needed
more reliable nobility.

Akbar inducted Rajputs in his
administration like Raja Todarmal, Birbal

Raja Bharmal handled administration
in his absence.

Rajputs were able to obtain higher
positions in administration and secure their
principalities while serving in far places

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Q) introduction of watan jagir for
Rajputs.

Analysis of Akbar-Rajput relations

→ As per Partha Chatterjee, it formed a
complex negotiation for power and
identity that resulted into subordination
and cultural exchange.

→ Rajputs received high mansabdari like
Raja Mansingh got 7000, able to expand
governance control and enjoyed prestige.

→ Akbar obtained meritorious officials,
expanded his control, allowed centralisation
and a dependable nobility.

The significance of Rajput's support
could be seen from impending Mughal doom
in Aurangzeb's reign as Rajputs exercised independence
post 17th century.