

SATTWIK SATYAKAM DEVTA <b>NAME</b>	[REDACTED] <b>Mobile No.</b>	[REDACTED]@gmail.com <b>Email ID</b>
---------------------------------------	---------------------------------	---

Start Time: 2:00 pm

End Time: 5:00 pm

---

# ANSWER SHEET

## FULL TEST- V

### (ANCIENT AND MEDIEVAL INDIA)

---

Copyright © by SELFSTUDYHISTORY.COM

**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 choosing at least ONE question from each section.**

**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.**

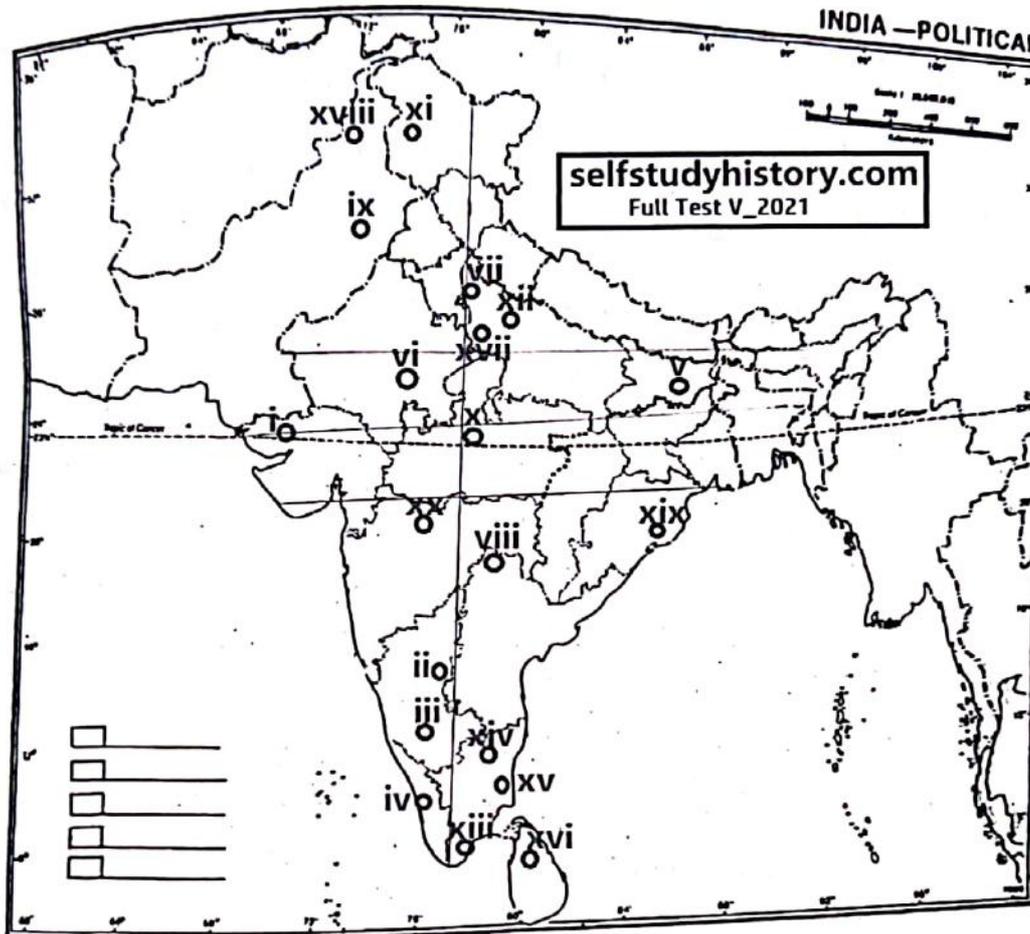
---

**Selfstudyhistory.com**  
**Contact: 9717510106, 8210076034 9718593510**  
**Email ID: selfstudyhistory@gmail.com**

**Comments after evaluation**

## SECTION A

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. [20x2.5= 50 Marks]



(i) World Heritage site

Rani ki Vav

- Located in Saraswata region of Gujarat
- Declared World Heritage site by UNESCO in 2015
- Built by a Queen of Solanki dynasty in memory of the king
- Consists of a step-well called Vav in this region

(ii) Petroglyph site

Aihole

- Present in state of Karnataka
- Was capital of Western Chalukyas
- Ravan Phadi caves found - contain rock paintings dedicated to Shiva
- Temples found: Lad Khan Temple, Durga Temple at Meguti
- Inscription of Pulakesin II found, written in Sanskrit by Ravkirti

(iii) Jain site

(iv) Ancient Church site

(v) Paleolithic site

Paisra

- Located in Munger district, Bihar
- Paleolithic as well as Mesolithic site
- Stone working site - many tools found and some partially carved tools found
- Also a habitation site - but wasn't occupied much later <sup>Mesolithic age</sup>
- Tools of chert, quartz found

(vi) Mesolithic site

Bagor

- Located in Bhilwara district, Rajasthan
- Microoliths found - triangular and trapezoid shapes
- Ring stones and disc stones found - used to make microoliths
- Stone foundation in circular manner used to construct houses

(vii) Late Harappan site

Atangirpur - Located in Uttar Pradesh (Saharanpur district)

- Easternmost Harappan site in India
- Occupied during mature as well as late phase
- Characteristic Harappan black-or-red ware found
- Beads of terracotta, carnelian found

(viii) Neolithic site

Utnur

- Located in Adilabad district, Telangana
- Evidence of rice and barley cultivation found
- Teeth <sup>and</sup> bones of animals like cattle, goat, sheep - domesticated
- Polished tools like blades found
- Post holes of dwellings found

(ix) Proto-historic site

Harappa

- Located in Punjab province of Pakistan
- First discovered site of Indus Valley Civilisation
- Divided into high fortified citadel and lower town
- Arts and crafts found: beads of terracotta, agate, carnelian; terracotta toys, masks; sculpture of male torso, etc.

(x) Buddhist monument

Sanchi Stupa

- Located in Raisen district, Madhya Pradesh
- Foundation laid by Ashoka
- Basic parts of stupa include: torana (entrance), vedika (railings), sopana (stairs), and a (dome), medhi (base)
- Buddhist motifs like elephant, pipal tree, wheel carved on railings and medallions

(xi) Megalithic site

Burzahom

- Located in Srinagar in Kashmir
- Neolithic and megalithic site
- People lived in pit dwellings
- Dogs found buried along with human skeletons
- Hunting and fishing was major source of sustenance

(xii) Painted Grey Ware site

Atranjikhera

- Located in western Uttar Pradesh
- Evidence of transition from village to town
- People lived in wattle and daub houses - post-holes found

- Pottery found with thick fabric and well levigated clay

(xiii) Ancient capital site

Madurai

- Located in Madurai district, Tamil Nadu
- Capital of ancient Pandyas
- Meenakshi Amman Temple found - built by Nayakas of Madurai
- Was an trade centre with Romans during 200BC-300AD
- Korkai nearby was used as chief port

(xiv) Neolithic site

Paiyampalli

- Located in Vellore district, Tamil Nadu
- Mat-impressed and cord-impressed pottery found
- Rice, barley, green gram evidence found
- Stone tools within habitations found
- Animal bones of both domesticated and wild (nilgai, deer) found

(xv) Lost port

Uraiyur

- Located in Thanjavur district, Tamil Nadu
- Was chief port of Cholas of Sangam era
- Periplus, Pliny, Dio Chrysostom mention this

port

- Widely traded with Western Asia as well as South East Asia

(xvi) Ancient political and religious centre

Anuradhapura

- Present in Sri Lanka
- Was capital of ancient Sri Lanka kings - said to be established by planting of a portion of Bodhi Tree from Gaya
- Also a site of Buddhism - remains of viharas and stupas found

(xvii) Art centre

Mathura

- Located in Uttar Pradesh
- Capital of the Kushanas
- Centre of Mathura school of art - produced sculptures of Buddha, Yakshas, Yakshinis
- Later gained importance as Centre of Vaishnavism - as birthplace of Lord Krishna

(xviii) Ancient capital city

Purushapura

- Located in Pakistan
- Northern capital of the Kushana empire

- Connected trade routes to Central Asia, Western Asia and China
- Also contained Buddhist viharas and stupas
- Gandhara school of sculpture flourished here

(xix) Temple site

Bhubaneswar

- Capital of Odisha state
- Odisha school of architecture is found
- Famous temples: Lingaraja temple, Rajarani temple, Aranta Vasudena temple
- Khandagiri - Udaygiri caves: Jaina site, Hatigumpha inscription of King Kharavel found

(xx) Ancient Cave site

Ajanta

- Located in Aurangabad district, Maharashtra
- Entirely Buddhist caves, carved between 4th century - 11th century CE
- Contains many chaityas and viharas
- Mural paintings of Jataka stories, Bodhisattvas found
- Carvings and relief art found

Q.3 (a) "The Kalinga war proved a turning point in the career of Ashoka and produced results of far-reaching consequences in the history of India." Elucidate. [20 Marks]

Ashoka in his 13th rock edict speaks feelingly about the Kalinga war. He confesses that after this war, there was a major change in him and his policies.

Kalinga War - A turning point in career of Ashoka

- Ashoka expresses profound remorse after the Kalinga War, probably in 9th year after his consecration
- The loss of life and property fills him with deep regret
- After this, he started exerting himself in Buddha's teachings and his Dhamma (MRE-1)
- During the beginning he wasn't able to exert himself strongly but gradually he was drawn towards Buddhism
- Henceforth, he turned himself into a devout upasaka (lay follower) of Buddha

- He took deep interest in the Sangha and made the aim of spreading dhamma across his empire and beyond
- His Gaya inscriptions reveal that pleasure tours were replaced by dhamma tours and dhamma-mahamatas appointed to spread his message
- This phenomenon had profound consequences in the history of India

### Far Reaching Consequences

#### Political

- ① Conquest of empire by force was given up
- ② He adopted policy of "dhammavijaya" - where rulers voluntarily surrenders to him due to influence of dhamma
- ③ Claimed to have dhammavijaya over Indian rulers like those of Andhras, Malwa, Pandyas, Cholas

as well as foreign rulers like Ptolemy II, kings of West Asia and Egypt

- ④ He sent dhamma missionaries across India and outside-India. Mahinda was sent to Sri Lanka

### Administrative

- ⑤ Taken a paternalistic tone in his inscription and talks about "debt" he ows to people - hence a beneficent state is envisaged.
- ⑥ Mentions his duty of digging wells, building hospitals, rest houses, planting trees, etc
- ⑦ Asks officials to deal with people kindly and not impose harsh punishments
- ⑧ Mahamatras were asked to educate people on dhamma by reading out his messages

### Social

- ⑨ Asks people to adopt dhamma which consists of

good behaviour towards elders, friends and even slaves

(10) Asks people to respect all religions and sects and to understand good teachings of other sects

(11) Appointed Antyaja mahamatas (for people of frontier regions) and ittihajaka-mahamatas (for women's welfare)

### Art and Culture

(12) He is said to have built over 84,000 stupas  
- Ex. Sonchi Stupa

(13) Magnificent pillars - Ex. Sarnath, Rampurva, etc.,

(14) Fort at Pataliputra

As is gleaned from the candid expression of Ashoka through his edicts, the Kalinga war infused the spirit of dhamma in his subsequent actions.

Q.3 (b) Delineate the development of literature, science and technology during the Gupta Period.  
[15 Marks]

Nationalist historiography has denoted the Gupta period as a 'golden age' ~~and~~ due to high level of achievements in literature, science and technology.

### Development of Literature

- Gupta age often regarded as 'classical age' for Sanskrit literature
- Age of literature was exemplified by works of Kalidasa
- The works included prose (gadya) as well as padya (poetry)
- Kalidasa's epics include Malavikagnimitra, Vikramovarshiya
- His poetry works include Meghavahana and

## Kumara sambhava

- Dandin wrote Dasakumaracharita
- Other important works were Sudraha's Mricchakatika and the Kamasutra
- Smriti Smriti literature was also produced - ex.

## Vishnu Purana

- Literature in prakrit was not popular in this time
- Theoretical works were also produced - Bharata's Natyashastra (on Dramaturgy) and Kamandaka's Nitisara (statecraft)

## Development of Science and Technology

### Mathematics

- ① The decimal system of notation was developed - was first seen in Bhaskar's works
- ② Aryabhata developed sine functions and calculated value of pi

③ Varahamihira's Panchasiddhantika contains mathematical theories of the time

### Astronomy

① Arjabhata deduced the reason for solar and lunar eclipses

② He also calculated orbital lengths and length of day and year correctly

③ Panchasiddhantika mentions various astronomical instruments involving shadow, water, wooden items, etc.

### Medicine

① Charaka wrote treatise on surgery - ex. rhinoplasty

② Susruta also wrote on surgery, architecture of a hospital, pharmacology, etc

③ Veterinary books like Haastiquveda (elephant healthcare) were written

The Gupta period indeed had far reaching achievements in science, literature and technology, whose impact was felt around the world.

Q.3 (c) With the help of literary sources, discuss the development in religious field during Sangam period. [15 Marks]

The literary sources for the Sangam period include the ~~first~~ first seven works of the Ettukottai, first nine songs of Pattupattu, Tolkapiyam, among others.

### Development in Religious Field

#### ① Brahmanism

- There is attempt to link Sangam traditions with epic-puranic tradition
- Saint Agastya finds mention in the Sangam texts and his miracles are accounted
- Parashuram, later an incarnation of Vishnu, is given south Indian origins
- Sangam works are also aware of varna hierarchy
  - and mention Brahmanas, Arashas (kings) and

Vashiyas (merchants)

- The Chola, Pandya, Cheras reportedly admitted Brahmins and took recourse to Brahmanical sacrifices
- They also claim to have fed the armies of Pandavas and Kauravas before Mahabharata War

## ② Buddhism

- Epics such as the Manimekalai mentions Buddhist monks
- The city of Uraiyur, Varji are said to have many Buddhist viharas
- State patronage to Buddhism also existed

## ③ Jainism

- Silappadikaram mentions Jain basadis in the city of Madurai
- The heroine, Kannagi is also given

Jain origins

#### ④ Local cults

- The ethic of 'warrior' and 'glory' was greatly prized
- Hero stones were erected on graves of warriors - which might have been offered devotion
- Even those who died regular death, sword marks were made on them
- It was believed brave warriors reached heaven
- Marked the ending phase of Megalithic period - which shows evidence of animism
- Works like Thiruvalluvar's Thirukkural laid emphasis on ethical living as a means to earn merit

The Sangam age marked great progression of religious development of Tamilakam, apart from literary and cultural growth.

Q.4 (a) "Mauryan art flourished mainly under the royal patronage but there was also development of folk art." In the light of this statement, discuss the main features of Mauryan art with example. Also bring out their differences from the Gupta art. [20 Marks]

Mauryan art was present in form of both dignified court art as well as popular art forms.

## Features of Mauryan Art

### Court Art

#### ① Palaces and Forts

- D. B. Spooner's excavations in Kumrahar and Bulandibagh gives details of Maurya palaces
- They were modelled on 'pillared halls' of western Asia - ex. Darius' Hall of public audience
- But stylistically pillars were different
- Mauryan pillars used in palaces were smooth, plain, without a base

#### ② Stupas

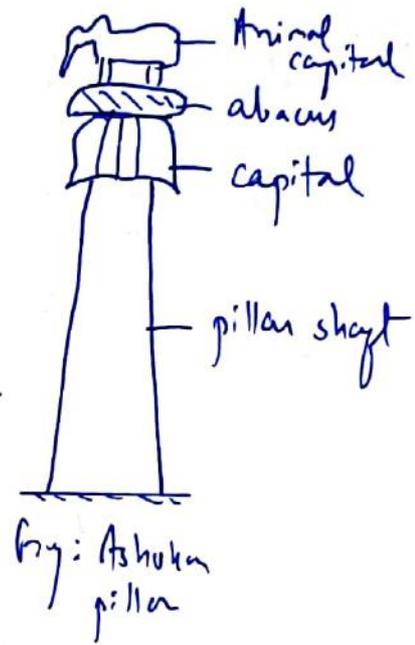
- The surviving stupas from this time found in

sites like Sanchi and Bharhut

- Original Brick core of Sanchi stupa built during Ashoka's time
- While base and dome could have been built in later stages

### ③ Ashokan Free Standing Pillars

- ① - Free standing pillar - monolithic, smooth, made of Chunar sandstone
- ② - Often accompanied Ashokan inscriptions on Dharma
- Ex. Sarnath pillar (Lion capital)  
Rampurva pillar (bull capital)



### ④ Cave Architecture

- Includes caves at Barabar and Nagarjuni Hills
- Lomas Rishi cave known for beautiful facade
- Double chaitya archway - motifs of elephants,

crocodiles, mithuna couples

- Caves were cut parallel to rock surface

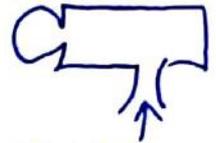


Fig. Cave plan

## Popular Art

① Sculpture: Like yakshas, yakshis, nagas, nagis.  
Ex. sculpture of yaksha Maribhadra found at Parkham

② Terracotta disc stones, ring stones, etc.

③ Pottery in the form of rather black polished ware (NBPW)

## Differences with Gupta Art

Art historian Niharrajan Ray has identified following differences:

<u>Maurya Art</u>	<u>Gupta Art</u>
① Was mostly <u>court art</u>	① <u>Popular art</u> was more prominent
② Art was seen in the <u>round - from all sides</u>	② Mostly <u>relig art</u> - seen in surface <u>from one side</u>

① Western Asian influence present

④ Buddhist symbols and motifs prominent

③ Cave architecture was beginning as an art

⑥ Temple architecture absent

② Mostly indigenous in character

⑦ Shaivism and Vaishnava symbols prominent

⑤ Marked a break in cave architecture

⑧ Marked beginning of temple architecture - ex. Nachni Kuthra

Notwithstanding the differences, both Maurya and Gupta art had their own charm which left a glorious legacy of ancient Indian art.

Q.4 (b) Discuss the Itihasa- Purana tradition in ancient India. [15 Marks]

The Itihasa-Purana tradition in ancient India is an important tradition of historiography which serves as a rich literary source.

### The Itihasa-Purana Tradition

- The tradition was maintained by the learned brahmin males
- Sanskrit was used as language
- Belongs to the 'smriti' family of texts in ancient India
- Itihisas include ancient epics - Mahabharata and Ramayana
- Puranas include the 18 Mahapuranas (Vishnu, Matsya, Vayu, etc) and many upapuranas
- Contrary to colonial interpretations such as by V.A. Smith that India had no ancient historiographic tradition, Itihasa-Purana offers rich historical knowledge

## Significance of Itihasa-Purana Tradition

These texts give a lot of insight into various spheres of ancient India:

### 1) Political

- Puranas have genealogical lists of kings which helps in political history
- Some puranas are written during particular period - ex. Vayu Purana during Gupta period

### 2) Administrative

- Last portions of Mahabharata composed around 900AD gives administrative mechanisms of kingdoms

### 3) Economy

- Ex. R.S. Sharma has used evidence from Ramayana (desolation of Ayodhya after Ram's departure) to propose urban decay after 900AD

### 4) Society

- Since Puranas available to women and sudras, their condition can be known
- Study of Ramayana depicts strengthening of patriarchal norms

- Evidence of slavery found from the Puranas

## Issues in Itihasa - Purana Tradition

### ① Historiographic issues

- wrong chronological order and king lists are often mixed up
- Myth and reality often mixed up

② Elite nature of texts - doesn't give perspective of non-elite sections (women and sudras)

③ Doesn't mention about heterodox sects like Buddhism or Jainism which were quite popular

④ Composed over a long time - ex Ramayana dates roughly between 300 BC - 400 AD - difficult to separate chronological layers

Despite some concerns, the critical editions of Itihasa - Puranas have offered a rich insight into polity, society and economy of ancient India.

Q.4 (c) "Foreign invasions have been one of the features of the post-Vedic period." Mention briefly about invasions and their impact on contemporary India. [15 Marks]

The post-Vedic period marked the invasions of foreigners into India - most prominently the Persian and Greek invasions.

### Foreign Invasions in post-Vedic India

#### Persian Invasions

- Herodotus mentions 'India' as a part of Persian kingdom
- The region of Gandhara and Punjab had come under the Achaemenid rulers
- Achaemenid rulers from Cyrus, Xerxes, Artaxerxes, & Cyrus II had ruled over Gandhara
- Herodotus mentions Gandhara as most prosperous satrapy of Persian empire

## Greek Invasions

- Was invaded by Alexander The Great after weakening of Persians
- Took Taxila after submission of ruler Ambhi
- Defeated King Porus in the Battle of Hydaspes
- Didn't further intrude India beyond Indus due to disaffection among soldiers

## Impact on Contemporary India

### Impact of Persian Invasions

- Mostly social and cultural impact
- Language: Indians continued to use 'satrapy' word for provinces
- Evolution of the Kharosthi script
- Impact on art and architecture: Mauryan pillars and Palace at Kumrahar
- Exchange of embassies: Ex. between Antiochus of Syria and ♣ Ajatashatru of Magadh

## Impact of Greek Invasion

- Several Greek principalities created in north-west India by Indo-Greeks like Meander
- Language: Ex. Greek and Arabic inscriptions of Ashoka
- Coinage: Satavahanas adopted Greek nature of king's portrait and a diety on coins
- Gandhara school of art: Distinct Greek influence on architecture (stupas at Takht-i-Bahi) and sculpture

The invasions by Persians and Greeks, despite being for a short time, left a lasting legacy in terms of cultural impact on India.

## SECTION B

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

Q.5 (a) Trace out the mingling of Hindu elements in Mughal art and architecture. [10 Marks]

Mughal art and architecture represented the contemporary societal phenomenon - the mingling of Indian and Mughal ideas.

Hindu elements in Mughal Art and Architecture

### Architecture

→ Akbar employed trabeated structural forms - involving lintel and beam  
Ex. Agra Fort



→ Hindu motifs like swastika used - Ex. Akbar's Tomb  
→ Kiosks were often modelled on west Indian forms like in Rajasthan Ex. Buland Darwaza

### Painting

→ Portraits of humans appear in 2-D form on a plane  
→ Hindu themes adopted in manuscripts - Ex. Razmanama (Mahabharat)

- Use of bright colours like crimson, aqua blue, etc
- Indian festivals like holi, diwali depicted on paintings

### Music

- Sufis used allegorically words like Krusha, Gopi, etc in their Sama's
- Abdul Qadus Ganga wrote songs in praise of Hindu Gods
- Dhrupad music had developed from Dhrupad containing praise to Hindu Gods

The Mughal Art and architecture here was born as a synthesis between Hindu and Islamic styles but evolved its own unique identity.

**Q.5 (b) Give a brief account of the Ahom-Mughal conflict under various Mughal Emperors. [10 Marks]**



Q.5 (c) "The influences of Sufi movement in medieval India were visible in all spheres of life."  
Elaborate. [10 Marks]

The Sufi movement in India consisting of orders like Chisti, Suhrawardy, etc had its influence in all spheres of life in medieval India.

### Impact of Sufi Movement

#### ① Political

- Sufis admitted into administration - Ex. during Muhammad bin Tughlaq's reign
- Were accepted as spiritual guru by emperors - Ex. Shah Jahan Chisti during Mughal empire

#### ② Economic

- Many Sufi saints lived a lavish living and took part in business activities
- Ex. Sufis of Suhrawardy order

### ③ Social and Religious

- Offered rapprochement between Hindus and Muslims
- Created atmosphere of tolerance
- Offered simple way of worship without interference of Maulvis, Ulama - benefitted the poor

### ④ Art and Literature

- Promoted music and dance through their Sama'a sessions - Qawwali music said to be an outcome
- Literature - in the form of 'malqumat' texts
- ex. Fa'waid-al-Fuad

The Sufi movement, by stressing on purity of mind to reach God, not only promoted social tolerance but also had deep impact in other spheres.

Q.5 (d) "Institutionalization of Slavery under Delhi Sultanate reached its culmination under Feroz Shah Tughlaq". Comment. [10 Marks]

As attested by contemporary chroniclers like Al-Biruni, slavery was a thriving institution in Ghaznavid empire. In India, it continued to grow under Delhi Sultans.

### Institutionalization of Slavery under Delhi Sultanate

- Slaves were hired by sultans in huge numbers
- Captured either through slave markets (bought) or during wars (prisoners of war)
- + Slaves in general were treated better than servants
- + Due to this, the Mamluk (slave) sultans could take over Delhi Sultanate starting with Qutb-ud-din-Aibak - slave of Muhammad-bin-Sam
- + Slaves included both female and male
- + Male slaves were employed in army, karkhanas

and artisans

- Female slaves either served royal ladies or took to singing, dancing
- Often slaves could reach high post like Malik Kafur under Ahmad Shah Khalji became Commander of Army

### Culmination under Firuz-Shah

- He ordered troops to capture slaves in large numbers
- A total of 18,000 slaves were captured (Aziz)
- Out of them, 12,000 employed in royal karkhanas
- A separate army of slave corps was created with its own department
- This became an alternate centre of power

The creation of slave corps by Firuz led to huge confusion after his death and is considered a reason for the subsequent decline of the empire.

Q.5 (e) What does Ibn Battuta's account observe about Indian cities? Discuss. [10 Marks]

Ibn Batuta arrived in India and stayed here between 1334-41 during the reign of Muhammad-bin-Tughlaq. He wrote about his memoirs in his Arabic work, 'Rehla'.

### Observations about Indian Cities

- Offers rich description about Delhi and Deogiri (Daulatabad)
- Delhi is said to be one of the largest cities of the Islamic world
- The cities were surrounded by fortifications walls - sometimes as many as seven
- The central market at Deogiri is said to be as large as market of Herat

- Different occupations lived in different parts of the city
- The central portion of the city contained the king's palaces - whose doors were often studded with precious stones like diamonds
- Even the nobility lived in fancy houses and competed against each other in ostentatious living
- Cultural practices - including that of Hindus, were practised freely in the cities
- Also gives description about ports of Gujarat and Calicut

Apart from description of cities, Ibn Batuta has also left a rich account of contemporary society, economy and administration of Muhammad bin Tughlaq in his Rihla.

Q.7 (a) Critically examine the debates among historians regarding the applicability of the term 'Indian Feudalism' to early Medieval Society. [20 Marks]

The early medieval society in India roughly spans the period 700AD - 1200AD. Marxist historians had argued that this period was a period of Indian Feudalism.

Applicability of Term Indian Feudalism to Early Medieval Period

### ① Marxist View

- Views of historians like D.D. Kosambi and R.S. Sharma
- They argue it was a period of feudalism - marked by hierarchy of land rights
- There was rise of landed intermediaries called by titles like Rasaha, Thakura, Samanta, etc
- Age was marked by urban decay and ruralisation
- ex. excavation from Vaishali from this

period points towards poor construction of houses

- Plenty of land grant inscriptions of rulers like Pratiharas, Chalukyas point towards feudalism
- There was monetary anaemia leading to decline of trade and commerce
- Economy was largely self-sufficient

### Counter-Views

- D.C. Sarkar was the first to argue against theory of Indian Feudalism
- Subsequently, B.D. Chattopadhyay put forward clinching arguments:
  - Argued that while some cities declined, many cities also enjoyed prosperity as indicated by literary sources
  - Since the 5th century AD was marked by

rise in urbanisation, he posed the question that how can all of a sudden deurbanisation occur

- Herman Kulke has argued that it was period of 'segmentary states' - where only ritual kingship existed

- The local units were largely autonomous and accepted suzerainty of ritual king

- The sovereignty was established through tribute but no centralised bureaucracy existed

- R.N. Chaudhury has argued against monetary anaemia

- and says coinage in the form Harikela silver coins and churni existed

- Harbans Mukhia has argued Indian soil was very fertile and European style manorialism didn't exist in India

- John .S. Dyll shows that while quality of coins degraded, the quantity of coins in this period was still high

### Final Verdict

- Recent regional studies have established that situation varied spatially and temporally
- In east, cowrie shells were used as a form of exchange
- Siyodari inscription mentions various types of coins
- By 900 AD, there was revival of some urban centres

It may be appropriate to conclude that given India's huge size and geography, fitting the entire period into rigid models may not be wise. Rather history should be seen from the perspective of a process.

Q.7 (b) Evaluate Tarikh-i Firuz Shahi written by Shams Siraj Afif as a source of medieval India. [15 Marks]

Shams Siraj Afif wrote the Tarikh-i-Firuz Shahi after the reign of Firuz-Shah Tughlaq, about whom the book is written, towards end of 13th and beginning of 14th century.

### Tarikh-i-Firuz Shahi as a Source

The Tarikh gives several details about the policies of Sultan Firuz that makes it an important source of the period. It includes:

#### ① Political informations

- Mentions political expansion campaigns of Firuz across regions
- Firuz's Bengal and Odisha campaigns

and a mention

- Also mentions deccan campaigns of Firoz against various recalcitrant rulers
- It appears Firoz wasn't a very successful general.

### ② Administration

- Firoz made the iqtas hereditary
- Even the soldiers and nobility was made hereditary in character
- This might have created inefficiency in bureaucracy

### ③ Slave Corps

- Firoz started building his own slave corps by capturing slaves in various wars
- This created an alternate centre of power

### ④ Development works

of Firoz are mentioned such as building of irrigation canals Ulughkhari and Rajabwah, orchards, Sarais (inns), Hospitals, etc.

### ⑤ Orthodox nature of Feroz

- Feroz asked all paintings, containing figures of humans and animals to be removed
- Nonetheless, he continued wine drinking and listening to music

Overall, the Tarikh by Sham Siraj Afij forms a reliable source due to following reasons:

- ① He had benefit of hindsight since it was written after Feroz's reign
- ② Objective account of his reign since Afij wasn't patronized by the sultan
- ③ Though there are minor discrepancies in matter of dates and some information is skipped

Sham Siraj Afij's account forms a vital complementary source in addition to Barani's account to give a complete picture of Feroz Shah Tughlaq's reign.

Q.7 (c) "The independent State of Kashmir reached its zenith during the reign of Sultan Zain ul Abidin." In the light of this statement, give an account of contributions of Zain-ul-Abidin. [15 Marks]

Sultan Zainul Abidin succeeded his father Sikandar Budshikhan as ruler of Kashmir during the 15th century.

### Contributions of Zain-ul-Abidin

We know about his contributions through the account of his court historian Jonaraja, who wrote the second Rajatringini. Following are his contributions:

① Brought law and order back into Kashmir

- After his father's death, lawless elements had taken over
- He used army and nobility to control them and bring peace

② Administration - He brought back many

Hindus, especially Brahmins, who had left Kashmir due to prosecution

- These persons used their knowledge for good administration example - minister Sree Shakti

### ③ Religious tolerance

- He abolished jaziya on Hindus, banned cow slaughter
- Hindus were allowed to practice freely and openly

### ④ Literature

- Promoted all languages - Kashmiri, Persian, Sanskrit
- Promote translation of sanskrit <sup>works</sup> into Persian
- Ex. Mahabharata, Kalhan's Rajatarangini

### ⑤ Buildings

- He built his new palace called Zaina Lanka
- Built a new city, now called Nowshera (Nau Shahr)

## ⑥ Promoter of technology and crafts

- Sent artisans to Central Asia to learn the art of book binding
- Introduced carpet weaving into Kashmir - which flourished as an industry
- Built new type of roads which could be used in all kinds of weather
- Built a bridge across the Jhelum for easy transportation

Zainul Abidin's liberal and constructive policies greatly advanced interests of Kashmir. It is due to this nature, that he's been called the "Akbar of Kashmir".