

<u>Diamond S. Dhw</u>		
NAME	Mobile No.	Email ID

9:am

Start Time:

12:pm

End Time:

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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Contact: 9717510106, 8210076034 9718593510

Email ID: selfstudyhistory@gmail.com

Comments after evaluation

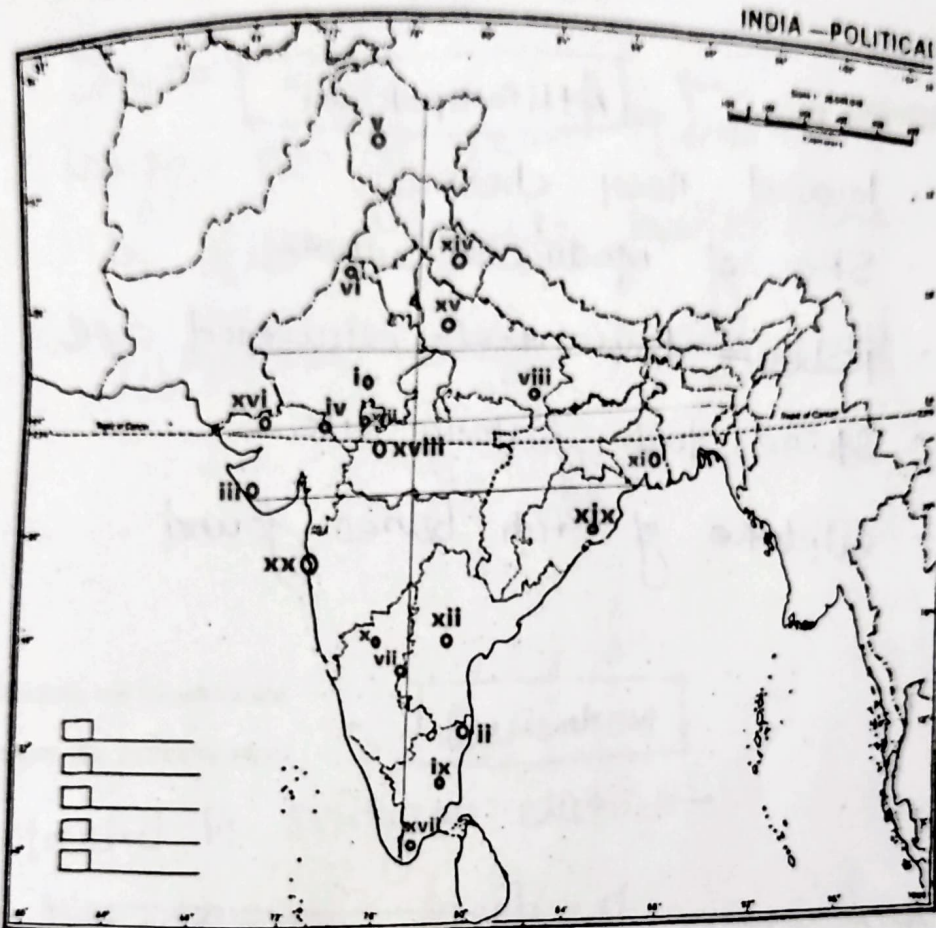
Marks:

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

→ Bagor

मध्यपाषाण स्थल

- located in Bhilwara region, Rajasthan
- most studied Mesolithic site.
- post-holes indicate habitation
- Stone tools, axes, adzes, found

- Bunt bricks also discovered
- large no microliths, celts found

(ii) Pre-historic site

प्रागैतिहासिक स्थल

→ Attirampakkam

- located near Chennai
- Site of Madrasi culture
- Robert Bruce foat discovered here
- Stone tools factory site
- Evidence of fish bones found

(iii) Major Ashokan edict site

प्रमुख अशोक शिलालेख स्थल

- Junagadh Girnar

- located in Saurashtra region.
- Ashokan edict, prakrit language
- Sudashan lake, was built here
- Rudradaman repaired Sudashan lake

- Hindu and Jain temples ~~for~~ located in Girnar hills.

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(iv) Ancient archaeological site

प्राचीन पुरातात्विक स्थल

— Dihwara

- Jain site.
- large no. of Jain Temple in white marble built here.
- Tirthankar depicted on walls

(v) Neolithic and Megalithic site

नवपाषाण और महापाषाण स्थल

— Burzahom

- located in Srinagar district
- pit-dwelling practiced
- dog bones found
- evidence of fishing.
- Menhirs found so megalithic site

(vi) Pre-Harappan and Harappan site

प्राक्-हरप्पा और हरप्पा स्थल

- Kalibangan

- located in Hanumangarh district
- fire altay found
- Hakra river bank
- Evidence of agriculture, furrows
- Harappan beads, seals discovered
- Burnt brick found.

(vii) Chalcolithic site

ताम्रपाषाण स्थल

- Brahmagiri

- Site of Ashoke's inscription
- Pottery BRW - designed, incised ware found
- Post-Holes suggest habitation.

(viii) Ancient Buddhist site

→ Sarnath

प्राचीन बौद्ध स्थल

- located near Banaras
- Bank of river Ganga
- Ashoka Buddha gave first Sermon
- Dhamek Stupa built here
- chaityas found
- Sarnath School of art - Ashokan chakra found

(ix) Ancient political and religious centre

प्राचीन राजनीतिक और धार्मिक केंद्र

→ Tanjore

- Capital of Cholas
- Brihadeshwar Temple located
- ancient learning centre
- Seat of Tanjore Maratha
- Serfoji II ruled here

(x) Ancient religious and inscription site

प्राचीन धार्मिक और शिलालेख स्थल

- Badami / Aihole

- Aihole inscription of Pulakeshi
- Chalukyan ruled from here
- Mentioned about Pulakeshi's Narmada Campaign
- Shiva temple, Virupaksha temple found.

(xi) Coin hoard site

सिक्का संग्रह स्थल

- Kalighat

- located near Calcutta
- large no. of Gupta coins found
- Coins of Samudragupta discovered
- Chandragupta archer type coins found

(xii) Megalithic site

महापाषाण स्थल

(xiii) Ancient inscription site

प्राचीन शिलालेख स्थल

— Mandsaur

- located in Mandsaur district
- Yashovarma inscription of Aulikara
- Huna invasion mentioned
- Migration of weavers to Lata
Gujrat mentioned.

(xiv) Prehistoric painting site

प्रागैतिहासिक चित्रकला स्थल

— Lakhudiyar

- Alwar district
- Human paintings — geometric patterns
x-ray style

- Community life - Hunting scenes, dances, women household activities found

(xv) Painted Grey Ware site

चित्रित धूसर मृदभांड स्थल

→ Ahichchhatra

- Site inhabited since Vedic age
- Plow pottery - floral designs, mixed ware found
- Brick wall construction, fortification found.
- located in Uttarapath trade route

(xvi) Harappan site

हड़प्पा स्थल

→ Dholavira

- located in kutch
- khadiu bet island
- water management system - spill channel, sluice gate found.

- Gyepost Centre - lapis lazuli etc.
- Dholavira Signboard - civic use of writing

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(xvii) Megalithic site

→ Adichennallur

महापाषाण स्थल

- located near Tharirbarani river
- Methira, cist burial found
- iron tools, stone tools, axes, found
- Evidence of fishing, post holes indicate habitation.

(xviii) Ancient capital city

प्राचीन राजधानी शहर

— Ujjain

- Capital of Avantika
- Mentioned in Kalidasa Meghaduta
- Jyotirling Site - Mahakal
- Bank of Shipra river
- Kumb Mela Site.

(xix) Ancient fort city

प्राचीन किला शहर

→ Sisupalgarh

- located in khurda district
- Mauryan Tosali
- oldest preserved fortified city
- Khurda built palace here.
- pillars are found

(xx) World heritage site

विश्व धरोहर स्थल

→ Elephanta Cave

- located in Elephanta Island
- Called as Gharapuri
- Built during Rashtrakuta, Chalukya period
- Buddhist and Hindu sculpture found
- Jaina viharas found

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]

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]

Dhamma means 'righteousness or duty'
Ashoka's 'Dhamma' is interpreted
as directions for piety and
noble living.

Ashoka's dhamma meaning for people

↳ ① Social Code of Conduct

Ashoka's Dhamma mentioned about
egalitarian values, Religious tolerance
(Edict VII) and preservation
of social harmony.

② Ethical Code

Dhamma urge people to have
ethical conduct in their
private lives

Candidates
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- Respecting elders.
- Care of childrens
- Truthfulness, Honesty all these shows ethical values.

⑧ Set of do's and don't's

- Non-violence and against animal sacrifice (ashvini).
- Plantation around the road, digging wells.
- Respecting the religion of others for social harmony.

④ Guidelines for officials

- for welfare of citizens.
- Mahatyas appointed to four villages.
- General diction to enforce rules.

Uniqueness of Dhamma

- Citizen centric values are echoed in Dhamma.
- He tried to influence the private life of people.
- Preaching Non-violence and ethical conduct. part of broader inclusive policy.
- Dhamma - a kind of Social Movement

Romila Thapar - Dhamma as tool for consolidation of far-flung empire, consisting of different ethnicity, religion and languages.

Hence Ashoka's Dhamma was unique as it wanted to make loyal citizen for empire, through a policy of righteousness.

Q.2 (b) In what ways do Kushan coins offer insights into the economic, political, religious, and social trends of their time? [15 Marks]

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

Kushana's use large no. of Gold Coins and the intricate art on coins provide insight into various facets of society.

Economic History

↳ Plenty of coins shows economic prosperity.

- Indo-Roman trade significance in Northwest India.
- found along the Silk-route denotes control on trade routes.
- they were first to use large no. Gold coins.

Political insight

- ↳ • Conjoint rule of Vima and Kajula Kadphesis could be ascertained.
- Shows interaction between Indo-Greeks and Kushana empire.
 - Used Indian symbols and motifs to gain legitimacy.

Religious insights

- ↳ • Indian deities Shiva, Vasudev, Brahma depicted on reverse side.
- Buddhist figure also depicted.
 - Cult of Sankarshan Brahma could be found in Gandhara region.
 - Shows that they were patronising these religions.

- Kujula and Vima Kadphises coin depict Shiva and Buddhist.

Social trends

- ↳ Prevalence of multi-religious society could be witnessed
- Religious Syncretism in their rule
- Effects of Kushans to gain legitimacy.
- Shows the Gupta's weak period
- depict the prosperity of empire and people.

Hence Kushana Coins shows that Numismatics reflect the different facets of society and sheds light on material prosperity.

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]

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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 witnessed
influx of foreign elements, decline
of Mauryas, some historians considered
it as dark period.

Post-Mauryan period as 'dark period'

↳ Political fragmentation → Decline
of Mauryas saw, the fragmented polity,
Shungo, Satvahanas emerged.

• Foreigner influx → Indo, Greeks,
Sakas, Kushans attacked western
frontier.

• No pan Indian empire → Regionalisation
of polity, State of Conquest and
war, decline of Buddhism witnessed.

However this period can't be termed 'Dark period' as there were significant progress had been witnessed.

Post-Mauryan period

① Political development

↳ Indo-greeks → Contact with greeks increased, consolidation of North-west territories.

- Issue large no of gold coins.

Saka rule → Kshatrap system adopted for governance.

- Rudradaman Contribution in agriculture and irrigation
- Conflict of Mahapadma with Satvahana witnessed.

Kushana → Conjoint rule.

- Consolidated northern India from North-west to Arabic Coast.
- Kushana policy saw inclusivity in social sphere.

Pantheons → coins found in Suet depict Gondophares rule.

② Religious development

- ↳ coins depict Buddha, greece; iranian, Hindu gods.
- Cults of Saivism, Brahmanism, Vasudeva Krishna, Shivism reflected.
- Buddhist schism → Mahayana Buddhism during Kanishka period.
- Esoteric Hinduism Shaktism - Nayanars Alvars - Vishnava in South India

• Yaksha, yakshis importance declined

③ Art and architecture

↳ Stupas Barhut - built - Sunga
Hule, ~~wood~~ wooden engraving, Selbhajita
Mohys in Sanchi.

• Gandhara art → Hellenistic influence
 • Saunatha, Mathura school → Kushana
Statue, Red sandstone, indigenous
feature depicted.

④ Trade and Commerce

• Carbay, Sapara, Bharuch known
 for Indo-Roman trade.
 • Satavahana coins - ship mast depict
Naval trade.
 • Amikamedu, Pulhavi, Comari, Kaukel
 prominent Centre.
 Hence post-Mauryan period saw
assimilation of foreign elements and
 progress witnessed in the Society.

Q.3 (a)

Discuss the various approaches to the understanding of Vedic religion. [15 Marks]

वैदिक धर्म को समझने के विभिन्न दृष्टिकोणों पर चर्चा कीजिए। [15 अंक]

Candidates
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Vedic Religion consist of different ceremonies, rituals and could depict various approach to propitiate gods.

Approaches to understand Vedic Religion

↳ ① Sacrificial cult → mention of sacrificial hymns, Yajurveda. priest shows sacrificial ritual.

- Ghee, grains, were oblong in fire altar. Ashwamedha, Rajasya yajna mentioned

- Sacrifice is mentioned for wealth and prosperity of family and society.
- Donation goes to priestly class for performance of ritual.

② Henotheism / Kathenotheism

* May Muller considers vedic religion as Henotheistic :

- Each god is Supreme in different Hymns → importance of one god at a time, but existence of other gods is not denied.

③ Nature worship

- Vedic Hymns are composed to propitiate nature gods and phenomena
- Indra - thunder, Aditi, Ushas, Agni, Vayu, Soma, Vasus etc shows prevalence of nature worship.

④ Polytheism

- Denotes existence of multiple gods. • In later vedic period

• Rudra, Brahma, Vishnu gained popularity.

• Each god has special functions.

⑤ Animism could be seen in worship of rivers, mountains and animals.

• Totemic symbols are based on animals and plants.

⑥ Atheistic religion

• Upanishad questions the existence of gods. one Hymn in Rigveda questions about existence of Indra.

Hence Rigvedic religion could be understood through different approaches, and there is multiplicity of views on traditions and rituals. So there is no monolithic religious practices.

Q.3 (b)

Why did Samudragupta follow a dual policy in his conquest? Some king he uprooted, other he dethroned and reinstated. Discuss. [15 Marks]

समुद्रगुप्त ने अपनी विजय में दोहरी नीति क्यों अपनाई? कुछ राजाओं को उसने उखाड़ फेंका, अन्य को गद्दी से उतारकर पुनः स्थापित किया। चर्चा कीजिए। [15 अंक]

Samudragupta considered as
Nepotism of india (V. Smith) for
his conquest and political consolidation.

Samudragupta dual policy of conquest

↳ ① policy of direct subjugation
of territories → Gupta ruled
established in those areas.

② policy of extending Suzerainty
by bringing local rulers under
his control.

• He defeated 12 kings of
Aryavarta.

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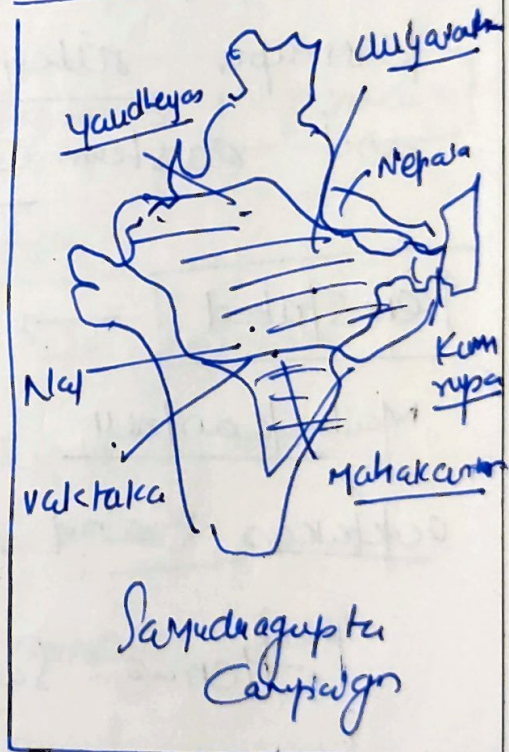
- He then defeated 10 kings in Dakshin and Central India Campaign
- Subdued frontier states, Yaudheyas, Malwa.
- Subjugated Nepala, Kamrupa etc.

Why - a dual policy

Graham Nakshatr gtha
in Southern states.
as it is difficult to rule in vast territories.

Direct Subjugation of anyavanta to

Extend Gupta influence in Northern territories as it is nearer to Magadha.



He uprooted → gates of
Himalyan foothills, frontier
tribal kingdoms of Central and
Western India.

dethroned → Nepala and
Kanrupa ruler in Northern
and eastern Campaign.

Reinstated → The rulers of
Mahakantak, Mal dynasty,
Uttakas and Southern Kingdom.

Hence Samudragupta policy
of 'Dharmabhā' conquering whole
earth was based on conquest
and Subjugation.

Q.3 (c)

Examine the rich cultural developments in peninsular India during c. 550–750 CE and compare them with contemporaneous trends in North India. [20 Marks]

लगभग 550-750 ई. के दौरान प्रायद्वीपीय भारत में हुए समृद्ध सांस्कृतिक विकास का परीक्षण कीजिए तथा उनकी तुलना उत्तर भारत में समकालीन प्रवृत्तियों से कीजिए। [20 अंक]

The period between 550 - 750 CE. Saw the rise of Chalukyas, Pallavas in peninsula and Haryshardhana in North India.

Rich cultural developments in peninsula

① Religious development

↳ under Chalukyas → Jainism got patronage. Shaivism and Vaishnavism also flourished.

• Badami, Pattadakal, Aihole saw development of Temples.

• Vinayaksha temple, Iad Ichar Temple
Mukthesswara temple built by Chalukyas

Rashtrakuta king Krishna III built Ellora temple.

Under Pallavas - patronage to Shivism. Marallapuram rock cut cave - Jatitastura, Jakshiyatra.

• Panch Rath temples, Shore temple depict growth of religions.

⑧ Architectural and literary

↳ Cave → Ravanpadi, Sittavasal.

• Badami and Aihole cave donated to Jainas.

• Books written by Bilhan.

• Mattwilasa prahasana → Mahendharan

• Panch Rathas depict more temple developments.

• Amisra peruse shows intricate Carved stone Sulphure.

• Mahisasur maidini sculpture, Ravana Shaking Carvings depicted.

- Progress of Kannada, Tamil, Telugu under rule.
- Charuprasika, pothi formet etc developed.
- Miniature paintings, Manuscripts were written in vernacular language.

Comparison with North-India

- ↳ Harsha patronised - Buddhism, Shaivism.
- Nagara style mature phase developed — Dashavat temple.
- Stupa Construction, Jainism flourished in Anuravati, Patnagiri hills.
- Monuments built by Yausha.
- Nagnasda, Ratnavati, Priyadansita Composed.

Comparison

↳

North

- No major progress due to political fragmentation
- Nagara style
- No major cave art
- Decline of Buddhism
- less development of vernacular

peninsula

- Southern India progressed under Chalukyas & Pallavas
- Dravida and Vesara style
- Cave at Ajanta, Ellora, Sudami etc
- Jainism progressed Alvar and Nayanar gained strength
- vernacular literature flourished

Although there was progress in North India, but peninsula witnessed larger progress in 550 CE - 750 CE.

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

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"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 son of Shahjahan and claimant of Mughal throne. He was known for his liberalism.

Dara-shikoh an enlightened paragon

↳ liberal approach toward Hinduism and vedantic traditions.

- eulogic views on religion.
- Composed — Majma-ul-Biharain
confluence of Sufi ideas and upnishads.
- translated Upanishads, Ramyana
- Compiled Sir-i-akbari
Safinat-ul-Awya, Safinat-ul-Auliya

patron of art

↳ Paintings → patronised paintings

• focused on miniature and court paintings, social life also depicted (Darya-sikoh Marriage Paintings)

• Music - Darya Sikoh Patronised

• Hindustani Music, keen interest on musical instruments.

• art and architecture → build libraries for collection of art and books

• ordered construction of monuments.

hence Sikoh was a tolerant personality, and he contributed in art, literature and paintings.

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

Candidates must not write on this margin

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

Vijayanagara empire rule was consolidated through Nayankara and Ayagar system.

Nayankara system

- Paes and Baobosa mentioned about present of Military chiefs.
- Nayakas were semi-autonomous Military chiefs → required to maintain troops and provide to king in time of power.
- send tribute to king
- Holder of Tamara territory

N.A Sastri argued Nayakas were centralized before 1565, and

after 1565 they become autonomous.

- Special full governance, tax collectors maintaining law and order. They were present in royal courts during ceremonies.

Ayagar System

→ Mentioned in Tamil inscriptions.

- Ayagar were officials acted as village servants, assist in administration.
- Granted tax free plot - Redis etc. were given plots.
- Helps in revenue collection and integration of empire.

Hence Nayanakara and ayagar system help in extending the control of Vijayanagara empire.

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

Q.5(c)

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

Firoz Tughlaq (1351-1388) was
authoritative and benevolent ruler,
he also contributed to agricultural
development.

Firoz Tughlaq agricultural contribution

↳ ① Reduced tax rate to $\frac{1}{3}^{\text{rd}}$
of produce. (50% during Muhammad bin
Tughlaq)

② Advanced loan and wrote off
debts during famine (Jaqqawi loans
continued)

③ Agricultural cropping patterns
change → promoted Cash
crops and fruits → Cotton,
Sugarcane.

④ Build orchards - 1200 grape orchard near Delhi - to supplement quality fruits.

⑤ Irrigation

- Built network of Canals linked to Yamuna.
- Connected Hissar-Jeroza to Canals
- Built Badis and dug Wells.

His efforts increased crop productivity and death and helped in tackling famine.

Hence Jeroz Tuglaq agriculture policy and irrigation system helped in ensuring food security during his tenure.

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

Q.5 (d) मुगल भारत में संस्कृत की स्थिति का आकलन कीजिए। [10 अंक]

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In Mughal India Sanskrit witnessed decline as compared to persians.

but there are various compulsions in Sanskrit compited during this period.

Condition of Sanskrit

↳ Declined court patronage.
↳ Although flourished in regional kingdoms.

↳ Tulsidas wrote Ramayana during this period.

↳ Commentaries were written on ancient texts.

↳ Mughals ordered translations of Sanskrit texts.

- Majma - ul - Saharain, Siyar-i-akbar by Dara Shikoh on upnishad.

↳ Sanskrit flourished in Gwalior

↳. Manu Smriti, Sargol-Ratrakara Writings.

- Chaitanya wrote gita in Sanskrit

- Sankaradeva preached in Sanskrit

- Bhakti Saints also used

Sanskrit, compiled literature

Hence Sanskrit although replaced by Persian and regional languages, witnessed some progress in Mughal India.

Q.5(e)

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

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

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Tuzuk-i-Baburi is autobiography of Babur, he mentioned about his life journey.

importance as historical source

↳ ① Mentioned about personal life his journey → expelled from Shahbani Khan Uzbek, fall of Samarkand, his difficult journey, personal tragedy.

② Memory of conquest of India → fall of Bhara, Tughlana method, Battle of Pauripat was mentioned

③ His military skills were described.

- ④ He mentioned about the geography, topography and nature of India → fruit, birds etc
- ⑤ Comment about society, clothes, eating habits, his nostalgia for homeland and Indian weather.
- ⑥ Mentioned about Rana Sangha Vijaynagara - Krishna Deva Raya

Crithy

- Missed Chronology, gap in years
- written in prose style
- Spend less time in India unaware about custom, ritual, myths

Despite all this faults Tujuk-i-Saboti sheds light on early years of Mughal in India.

Q.8 (a)

Critically assess the social and economic conditions that contributed to the emergence of the Bhakti movement during the 15th and 16th centuries. [15 Marks]

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15वीं और 16वीं शताब्दी के दौरान भक्ति आंदोलन के उदय में योगदान देने वाली सामाजिक और आर्थिक स्थितियों का आलोचनात्मक मूल्यांकन कीजिए। [15 अंक]

Bhakti Movement was a egalitarian religious movement, that contributed in philosophical and religious strengthening of Hinduism.

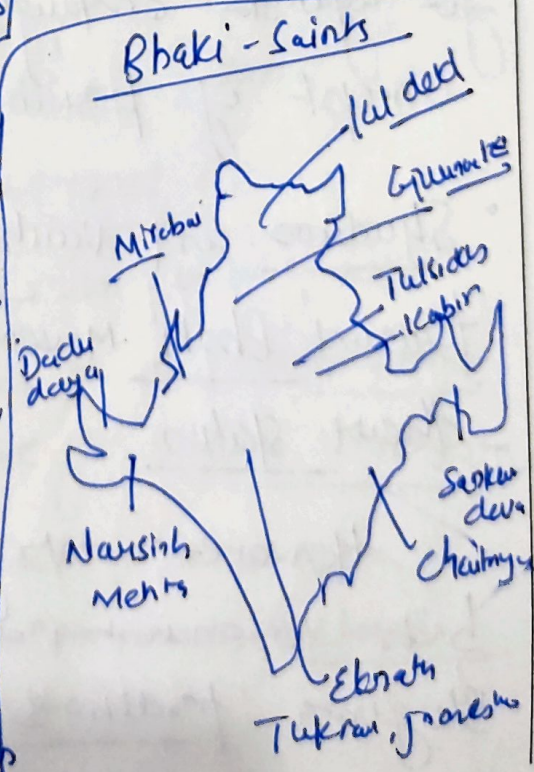
Conditions that contributed to emergence of Bhakti movement

↳ Social Conditions

• Advent of Islam

↳ Breaking of Kshatriya-Brahmana alliance

Tanachand, Yusuf Husami argued Islam and Sufi inspired Bhakti movement → against idolatry, Caste discrimination



• Social inequality and discrimination

↳ • Bhakti Saints - Ravidas (Chaman) Kabir (Jalaha), Ekraah, Tukaram (Lower Caste) : Bhakti saints were from diverse background, preached egalitarianism and gave message in vernacular language (Nasak).

• AL Shivastra → TO protect Hinduism for against onslaught of Islam
concept of personal god emphasized

• Shudras and vaishyas attracted toward Bhakti movement to raise their status.

However, roots of Bhakti dates back to ancient india based on Bhigvata traditions.

Economic Conditions

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↳ Irjan Habis → urbanization

Created condition for professionals to seek refuge in religion.

• Economic mobility, agricultural prosperity in purjats → khatris and jats adopted Sikhism.

• Upward mobility for low caste professionals - chaman, jatav.

Satnamis parts emerged.

• Rising materialism also witnessed.

• Growth of literature and education contributed in rise of Bhakti movement.

• Hence Bhakti movement emergence has myriad factors.

Q.8 (b)

What explains the rise of Maratha power in the Deccan around the mid-17th century? [15 Marks]

17वीं शताब्दी के मध्य में दक्कन में मराठा शक्ति के उदय की क्या व्याख्या है? [15 अंक]

Marathas were agrarian community
 those under Shivaji and extended
 influence in Deccan.

Rise of Marathas

↳ ① Shivaji's father was
 seizing Deccan states, but
 later Mughal attack on Deccan
 provided opportunity for Marathas.

② Shivaji's role was crucial
 in Maratha ascendancy. - Shifting
alliance between Ahmednagar and
Mughal, caused a territory
 in the west.

Shivaji started raising his influence

through capture of forts, and gave title of Chhatrapati in 1924 to mark his ascension.

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Reasons for Rise

- ↳ Geographical factor → Maratha rugged terrain, isolated topography built battle hardened soldiers - forts crucial for protection.
- Socio-cultural factor → social cohesion. Marathi language, Spirit of nationalism (Sardesai and Parade)
- Guerrilla tactics → Maratha specialisation in Guerrilla warfare make them formidable force in the deccan.

Political factor → Deccan States
 invasions, created chaos - provided
 opportunity to rise.

Role of Shivaji → able
 administrator, visionary leader
 and military skills was
 crucial for Maratha rise.

His administration - Ashka patches
 military → Bargirs, Silhedars

Suppression of Deshmukhs and
 matrimonial alliance favored
 Maratha growth.

Hence Maratha rise
 due to variety of factors, but
 role of Shivaji was paramount to
 their expansion.

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Q.8 (c)

Critically assess the nature of Aurangzeb's religious policy and the extent to which it contributed to the weakening of the Mughal state. [20 Marks]

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औरंगजेब की धार्मिक नीति की प्रकृति और मुगल राज्य को कमजोर करने में इसके योगदान की सीमा का आलोचनात्मक मूल्यांकन कीजिए। [20 अंक]

Aurangzeb was orthodox ruler also known as Zinda-pir (living saint) for his Islamic life.

Nature of Aurangzeb religious policy

- ↳ ① Guided by Islamic principles
- ↳ • Removed Human figures, Paintings considered un-Islamic
 - forbade Kalms on wine - as it is frumped by foods.
 - Prohibited music, dancing and paintings in court
 - Removed silver utensils, etc.

② Religious exclusivism

↳. Paurhal ban on Holi and Diwali celebrations.

- Didn't celebrate Nauroz.
- abolished practice of Tuladhar, Jayakha dastan.

③ Religious bigotry

↳. Reimposed Jazya on non-Muslims

- Destroyed temples → Kashi-viswamith at Benaras, Keshav Rai temple Mathura.
- Ordered destruction of newly built temples.
- Persecution of Brahmins for conversion etc.

Critical assessment

- ↳. Partial ban enforced in some cities only, it was not universalized and regulation are flouted.
- Donations to temples were given, he established relations with Nathpanthis.
- Religious policy were general in Nature → used to rally Ulemas and to get Muslim Support for Deccan Campaigns.
- Still favour Rajput → Mira Jaisingh close associate.
- Largest no. of Sanskrit and regional literature compiled.
- Percentage of Hindus in court was large.

Although he was orthodox but driven by political needs.

It's contribution in weakening Mughal rule

↳ J.N Sankar - Religious policy alienated Hindus, led to rebellions of Marathas, Jats, Satnami.

• His interference in Rajput affairs (Mewar crisis) alienated Rajputs.

Religious policy can't be sole reason for weakening there were socio-economic dimension (S. Chandra)

• Jagirdari crisis → bejagiri crisis
• Agrarian crisis led to peasant discontent.

Hence there are multiple reasons for decline and religious policy was one of the reason.