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ANSWER SHEET

FULL TEST- II

(MEDIEVAL INDIA)

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Time Allowed: 180 Minutes

Maximum Marks: 250

There are EIGHT questions in this paper.

Candidate has to attempt FIVE questions in all.

Question Nos. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted.

The number of marks carried by a question/part is indicated against it.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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PART A

Q.1 Answer the following in about 150 words each: 10x5=50

Q.1 (a) With the help of Uttaramerur inscription, can we say that Chola village assemblies were democratic in nature? [10 Marks]

Uttaramerur inscription of chola empire provides information about the local self government in villeges ruled by Chola ulers.

Features of local self government

- (i) Qualification and disqualification criteria were provided. Qualification such as age above 35, Pucca house, no criminal cases etc, were there.
- (ii) No candidate can be elected continuously for 3 term.
- (iii) Different committees were formed for different purpose, such as Garden committee, Irrigation etc
- (iv) Ur (general assembly) and Sabha (Brahman assembly) were democratic in nature.

Critical analysis of democratic nature

- (i) local self governments were elected through chits and lucky draw, chosen by a child. so we can't say it was based on the majority votes.
 - (ii) Not everyone could fight the election because there were criteria like property etc.
 - (iii) There was no quorum rule. Assembly could take decision even without the presence of many members.
 - (iv) Thay'svar inscription also tells that central authority had some control over it, as well - it was not free completely.
- Although it was not democratic in modern sense but with respect to that time it was well advanced and well managed.

Q.1 (b) Explain different elements of the philosophy of Tasawwuf in Sufism. [10 Marks]

Sufi movement was started in 7th century by saints like Rabiq. It reached India around 12th-13th century and made a positive impact. According to Abul Fazl there were 14 silsilah (groups) of Sufism in India. Of these Chisti and Subrawardi were very important.

Sufi and Bhakti movement were contemporary to each other and had same impact as well. Sufi movement was a liberal religious movement.

Philosophy of Tasawwuf

→ According to this philosophy "Sama" i.e. music in sufism can lead you to closer to god.

- In Tasawwuf, people didn't believe in orthodoxy of Islam or shari'at law
- Qawwali and religious dance were also the part of it.
- In Tasawwuf philosophy god was formless (Nirguna) and only one god existed.
- The practice of establishing a direct individual connection with god, was focussed upon ~~the~~ in this philosophy.

Tasawwuf was a way of managing religious affairs of sufism, which was followed by many sufi saints.

Q.1 (c) "Badauni's account was not a blind follower of official line during Mughal period." Comment.
[10 Marks]

Badauni's account provides some critical information about the important period of ruler Akbar. Although he provided information about Babur and Humayun as well but his main focus on the rule of Akbar.

Information provided by him

- He provided information about the religious policy of Akbar, he detailed about Sulh-i-Kul and Din-i-Ilahi
- As he was not the court historian during the reign of Akbar, still he managed to seek out info.

→ He also provided information about practices like Jherokh Darshan and Tuledan practices.

→ He was highly critical of royal policy during Akbar.

Not a blind follower

→ Bedeami criticised the Akbar's religious policy and termed it Anti-Islamic. He said that Akbar considered himself god.

→ He also openly criticised the policies which were against the Sharia law such as Holi celebration, Tuledan etc.

Bedeami was ousted from the court so he wrote very critically and biased about Akbar. So we can say that he didn't follow official line (praise) like others.

Q.1 (d) Make an estimate of Rana Kumbha's contribution in music, literature and architecture. [10 Marks]

Rana Kumbha was the Mewar ruler in Rajasthan during the 14th century. He was the grandfather of Rana Sanga who fought Battle of Haldwari against Babur. The rule of Rana Kumbha is considered as the golden age of Mewar history.

Architecture

- He built strong forts like Kumbhalgarh fort, which is now a UNESCO site and wonder in itself.
- He built Vijay Stambha (victory tower) after victory over Gujarat.
- He also built Kumbha Stambha or well.

→ His architectural work was of highest quality and he was so advanced of his times.

Music

- Rana Kumbh himself was very fond of music. He used to patronised the local musicians in his court.
- He was a good veena player himself.
- Court dancers, festival celebrations and other events were music show off.

Literature

- Literature also in local language got patronage during his rule.
- Translations work also undertaken.

All in all we can say that Rana Kumbh was a great ruler of Mewar who provided immense support for art & architecture.

Q.1 (e) Critically evaluate Bernier's views about the landownership in India. [10 Marks]

Francois Bernier, a Frenchman was in the court of Shahjahan under the patronage of Dara Shikoh. Later he was permitted by the Aurangzeb. He wrote "travels in Mughal empire" a travelogue in which he provided vital information about social and political aspects of Mughal rule in his times.

Views about landownership

- According to Bernier, final authority over the land was in the hand of central ruler i.e. Mughals.
- Private ownership like patna and

Qabuliyat was provided to peasants,

- The ownership remained in the name of peasant until he paid land revenue successfully.
- Khalis land was directly under the ruler.
- Mansabdar and Jagirdar were not given the landownership rights. They were mere revenue collectors.
- Bernier travelled a lot in Mughal empire and wrote first hand information about the landownership and agricultural activities.

He tried to compare landownership with European concept such as feudalism, but in a way he successfully provided vital information.

- ✓ Q.2 (a) Analyze the controversial religious policies of Aurangzeb. Were his policies guided only by his puritanical mind? [20 Marks]

The nature and impact of Aurangzeb's religious policies is a bone of contention between ~~cont~~ historians, who worked on Mughal empire. Different historians provided different view of his religious policies.

- (i) Anti-Hindu policies and led to decline of Mughal empire ⇒ Historians like Jeduneth sarker and A.L. Srivastava termed Aurangzeb's policies such as imposition of Jziya tax, abolition of Jharokh darshan, Tuladon etc. as Anti-Hindu.
- (ii) To please muslim nobility ⇒ Some historians like Sunil Kumar, Shireen Moolvi etc. termed his religious policies as a way to keep muslim nobility happy.

- (iii) Economic necessity ⇒ Historians like Ashok Dasai termed his measures like imposition of Jaziya, favour to Muslim traders etc. as an economic necessity.
- (iv) To gain support of regional southern Muslim rulers ⇒ Many historians argued that he followed strict religious policies to garner support of Muslim population and their local rulers.
- (v) Based on social & political conditions
 → Historians like Satish Chandra and Bhambhani critically analysed the religious policy of Aurangzeb and commented that most of his steps were need of the hour to strengthen Mughal empire and economic necessity.

Critical evaluation ⇒

minor steps like abolition of Tuladani, Jharokha darshan, few destruction of temples didn't impact Hindus as such. Other measures like favours to Muslim helped her to bring them out of poverty. He was a strict follower of Sharia law.

His measures were not Anti-Hindu, as many Rajputes were provided high Manasabs and Jagirs during his reign. He didn't force any religious conversion.

To term religious policy of Aurangzeb as guided by his puritanical mind, would be incorrect. Although there is no doubt that adhered to Muslim meditation and was not liberal and tolerant like Akbar, yet he ruled over a large empire successfully.

Q.2 (b) "Though the nature of society during medieval India was patriarchal, women succeeding the throne was not absent altogether." Explain with the help of examples. [15 Marks]

During the medieval age in India, the nature of society was patriarchal i.e. male dominated and so most of rulers and nobles were male. But we find some example of female personalities who dominated the political sphere during their times.

(i) Razia Sultan ⇒ She was nominated as successor of Delhi sultanate by Iltutmish. She ruled for 5 years from 1236-40 successfully. She was bold and able ruler, she faced the patriarchal nobility but didn't give up her rule. Although she ruled over a small period of 5 years, yet she made a lasting impact.

(ii) Queen Didda of Kashmir = Kalhana's Rajatarangini provides information about the rule of Queen Didda in Kashmir. Although he criticised Didda's rule but she was a successful ruler,

(iii) Nurjahan = when Jahangir Shahjahan got ill and due to bad health, was not able to rule properly. Nurjahan ~~was~~ took the charge and successfully managed the religious and social affairs,

(iv) Women like Gulbeden Begum wrote about Humayun and played a critical role in building Humayun's tomb.

Although these few are far in between example of women power,

In majority the condition of women in medieval society was very poor. Customs like Purdah system, Sati system, child marriages, Jokel, Dowry system etc. were prevalent and dominated the social sphere.

So we can say that the women succeeding the throne was not absent altogether but it was very rare and very few examples of it are present.

Q.2 (c) Give a brief account of Mansabdari System during the Mughal period. [15 Marks]

Mansabdari system was not a new invention by Mughals, it was adopted from central Asian and Perian traditions. Akbar implemented this system for the first time in Mughal empire.

features of Mansabdari

- (i) It was a nobility - military management. Nobles were provided a mansab, on the basis of which they had to maintain army and horses. The rank started with 10 and normally reached upto 5000. In few exceptions rank of 7000 were also given.
- (ii) Promotion and demotion of nobles according to their performance.

(iii) Two rank zat and sawar were given, zat (personal status of noble) and sawar (No. of ~~horses~~ cavalry maintained). zat rank decided the salary of the noble, from which he had to maintain sawar as well.

(iv) On the basis of zat and sawar, they were divided into 3 categories.

Ist, $zat = sawar$

IInd $zat \geq \frac{1}{2} \text{ of } sawar$

IIIrd $zat < \frac{1}{2} \text{ of } sawar$.

(v) Mansabs were provided land to collect revenue and manage their affairs.

(vi) Regular check up and Dagh and Huliyat system was followed to maintain high efficiency of army.

Under Jahangir, the system of Dh - Aspa - sin - Aspa was followed

in which not all soldiers were required to maintain two horses because it was not really possible.

Under shahjahan and Aurangzeb the month scale system of $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{6}$ followed to ~~to~~ maintain balance between Tam (estimated revenue) and hali (actual revenue).

Mansabdari system was a successful practice as it provided strong and efficient army to rulers and also collected revenue.

Historians like Fodur R.C. Mazumdar commented that efficiency of mansabdari system was reason of mytel success and failure of it led to decline of Empire.

Q.4 (a) Give an account of Firuz Shah Tughluq's achievement in civil engineering and Public work during Sultanate period. [20 Marks]

Firuz Shah Tughluq almost ruled for 40 years during the 14th century in sultanate period. Sources like Firuz-i-shahi of Ziauddin Barani and by same name book of Shams Siraj Afif provide vital information about his rule.

Firuz Shah Tughluq didn't take many military expedition but he focussed on the public welfare work and architectural activities.

Achievement in civil engineering

(i) Cities like Hissar, Ferozabad etc. were established by him with complete expertise of civil engineering.

(ii) Forts like Kotla and mosques in and around the Delhi are some of example of his work.

(iii) Canals and irrigation facilities were built by Firoz shah. Canals were based on civil engineering.

(iv) He strengthen the security by building walls and roads in Delhi.

Public welfare works

(i) He built hospitals for public welfare in large number.

(ii) rest houses (Sareis) were built on trade routes for people to rest

(iii) Madreses were built to promote education.

(iv) Canals, roads, public building etc. were built for public welfare.

Although Firoz Shah Tughlaq strictly followed the Islamic law and tried to please nobility but his architecture and public welfare work is second to none. He provided a new vigour to Delhi's sultaneate art and architecture during his rule at Delhi.

Q.4 (b) Was the inferior cavalry of the Rajputs only cause of their defeat? Elaborate. [15 Marks]

Prithviraj Chauhan was beaten in battle of Tarain in 1192 by Mehmed Ghori. This proved to be a decisive battle which led to establishment of Delhi Sultanate in 1206 by Qutubuddin Aibek.

Many historians argued that the inferior cavalry of Rajputs was no match to the opposite army and which led to defeat of Rajputs. But when we critically analyse this was not the only reason of failure of Rajputs.

Cause of Rajputs defeat.

(i) No strong central authority → All the rulers like Chauhans, Chandelas, Parmars were not united and this made easy

for Ghori to beat them one by one.
So lack of unity proved costly.

(ii) Personal rivalry ⇒ Jayachand didn't come to help Prithviraj because they didn't have good relationship in between.

(iii) Social factors ⇒ like only Kshatriyas could fight battle. Rest of population was not trained to fight.

(iv) closed and stagnated society in early medieval age was not update with latest technology and methods of warfare.

(v) war as a sport ⇒ Reputat considered war as a sport and ~~for~~ used to fight according to rules like no attack in the night and after drum beating.

- (v) inferior cavalry and slow moving elephantry proved costly for Rajputes as Ghurs were swift movers on horses.
- (vi) failed to calculate risk ⇒ After beating in 1191, Rajputes thought that it was just a loot attempt, so they failed to analyse the real threat.
- (vii) No security arrangement on north-west frontier also proved costly as this gave a clear path for attackers to enter.

All these causes, combined were responsible for the defeat of Rajputes. Only one reason like inferior cavalry is not sufficient enough to explain defeat.

Q.4 (c) Delineate the development of education during Delhi Sultanate period. [15 Marks]

During the Delhi sultanate from 13th to 15th century mainly education was a personal affair. Earlier rulers like Iltutmish, Balban etc. focussed on the safety and security of the sultanate.

Educational arrangements

- (i) Madrasas were opened by rulers like Firoz Shah Tughlaq and Muhammad Bin Tughlaq to provide Islamic education.
- (ii) for Hindus, only Brahmanes children were taught at home or in tuition by elder Brahmanes.

(iii) There was no concept of mass education during the Delhi Sultanate as information is provided by Ibn Batuta.

(iv) Education was mainly religious in nature, sons of rulers or nobility used to get education in courts by official educators or Maulavis.

(v) Scientific and technical education was not there to be seen. Major themes were religion, literature, warfare etc.

(vi) In regional states, concept of Pathshalas arrangement was there in Bengal and Awadh region.

(vii) Women education was almost completely neglected. Some Queens or women of royal household used to get some kind of education.

So we can say that concept of mass education was absent during Sultanate period. Education was a personal matter, only a very small section of the society got education. A few example of Madrasas and Peths can be seen any,

PART B

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

Q.5 (a) How Ain-i-Akbari of Abu Fazal can be used as a source of history of Mughal Empire during Akbar. [10 Marks]

Abul Fazal was one of the Nauratens (9) of AKBAR. He was in his court as poet and wrote a book named Ain-i-Akbari. It was divided into 3 parts. First part mentioned about the ancestors and their region in Fergana along with Babur and Humayun. In 2nd part he provided all the information about rule of AKBAR. In 3rd part information about social, political and economic field.

As a source of history

→ He provided mainly first hand, as he was present in the times of AKBAR.

→ Abul Fazal almost all the aspects

of court life and Mughal rule.

→ Abul Fozal provided vital information about the nature of Sulhi-i-Kul policy, Rajput policy and foreign policy of Akbar.

→ His writings also countered the false information provided by Bedauni.

Limitations

→ As he was the court poet, he wrote biased in some instances to favour the king or please him.

→ Lack of chronology and few instances were missed.

So in a way in spite of same limitation 'Ain-i-Akbari' is the most important source for information on Akbar and his rule.

Q.5 (b) Give an account of development of agriculture and military technology during Mughal India.
[10 Marks]

Mughal empire dominated over India for almost 200 years from 1526 to 1701 except 1540-55 when Shur empire. Mughal empire touched every aspect of socio-political, economic lifestyle.

Military technology

- Babur used the gun powder on very large extent in the Indian sub continent for the first time.
- fast cavalry and moveable cannons and light guns were the main reasons of success of Mughal army.
- During Akbar, detachable guns came to limelight. Gunner like Rumi Khan were very famous.
- Other rulers also promoted military technology except a strong navy, Mughal led every

base covered.

Development of agriculture

- Agriculture was the main source of revenue (land revenue). Development of agriculture was an important aspect of strong Mughal rule.
- Technologies like Rehat (water lifting), new crops (due to European influence), cash crops, facilities of irrigation, canals, mass cultivation etc. helped in high production.
- Knowledge about monsoon, fertilizers, good quality seeds etc. was used in agriculture.

Although Mughal couldn't replicate European industrial revolution but they were successful in agriculture & military technology improvement.

Q.5 (c) Trace the development of Persian literature in Mughal India. [10 Marks]

The Persian was the court language of Mughal Indian empire. Although Babur's biography Tuzk-i-Baburi was written in Turkish which was later transferred into Persian. After that all the sources, communication paper and official documents were written in Persian language.

Under the reign of Alber, Jahangir and Shahjahan, ancient Indian literary texts were translated into the Persian. Mughal supported the development of Persian language. This attracted the writers and historians of Persian language toward the Mughal court from all over.

the world.

Original works of writers Abul Fazal, Gulbedin Begum, Badauni, Abbas Khan, Sherwani were all in Persian language. Under Mughal rule, Persian language reached its zenith.

After the decline of Mughal empire regional language like Hindi, Urdu, Punjabi, Gujarati, Awadhi took over in North-India.

Q.5 (d) "Nurjahan had interest in politics and culture." Comment. [10 Marks]

Nurjahan was the wife of Shahjahan. When Shahjahan fell ill and was not able to rule efficiently alone, she provided the much needed help in managing political and military affairs in the Mughal Court.

Nurjahan was a talented woman and she actively took part in political, economic and cultural activities of Mughal empire.

Interest in politics

→ she managed the rule of Shahjahan successfully inspite of ill-health of ruler and revolt by his sons in many parts of the empire

- Nurjahan successfully negotiated the war of succession for few years, which shows her political skills,
- Strength and effectiveness of Mughal empire remained same in spite of ill-health of ruler,

Interest in cultural activities

- She supported cultural activities like painting, dancing, architecture etc. in the court life.
- She promoted and encouraged poets, writers to write openly about her rule and herself.

In a way we can say that in spite of not having complete authority, in a patriarchal society, she managed all affairs very well.

Q.5 (e) Give different views to explain capitalism not taking off during Mughal period. [10 Marks]

During the 16th and 17th century, the seeds of capitalism were sown in Europe ^{the result of} which can be seen in 18th and 19th century. But during the same Capitalism did not take off in India which was ruled by Mughal empire.

Different historians have put forward different views about this failure. Basic necessities for capitalism like capital, surplus production, positive trade balance of trade all were available in Mughal India yet it failed to take off. Reasons can be like :-

(i) NO scientific revolution of the scientific revolution in Europe played

A crucial role in technology enhancement which led to capitalism in Europe. In Mughal period, science was ignored and orthodoxy and philosophical ideas were heavy.

(ii) No colonies were made by Mughals to get raw materials and other sources required for capitalism.

(iii) Capitalism was promoted by state itself in Europe but Mughal didn't have any about the capitalism and its promotion.

(iv) Free hand factory system in Europe was promoted but in India's everything was state regulated.

All these factors combined, provides reasons for the failure of capitalism in India.

Q.8(a) "Indian society in early medieval India was not static but extremely vibrant and responsive to changes taking place at that time." Comment. [20 Marks]

Al-Beruni who visited India in the first half of 11th century, commented in his book "Kites-ul-Hind" that Indian society in early medieval India was static. He said, "Indians think that there is no country like them, no science like them, no society like them and no state like them".

Further he described Indian society as highly stratified, closed and stagnated with compare to other countries and societies in the world.

This criticism by Al-Beruni was supported by the orientalist historians like James Mill, V. A. Smith etc. But

it was countered by the nationalist historians like M.G. Ranade, Rajendra Prasad, R.G. Bhandarkar etc. They argued that Al-Beruni's comment were biased and exaggerated in nature. They pointed out that society was extremely vibrant and responsive to changes taking place at that time.

Critical analysis

→ Indian society in early medieval age was not completely static, because it was open to new changes like trade was in surplus, people followed their duties and peace was prevalent.

Al-Beruni termed caste system as static society, but it was

there for ages.

→ Indian society had no system like Purdah in early medieval age.

But all in all, early medieval society was not very developed. Rigid caste system, child marriage, Brahman orthodoxy was dominated and this proves costly for India in centuries to come.

Historians like Satish Chandra commented that social limitation was an important factor in loss of Rajputes against Muhammad Ghori.

Q.8 (b) With the help of accounts of Foreign travellers, discuss the description of society during Delhi Sultanate and Mughal period. [15 Marks]

The Delhi sultanate and Mughal period attracted lot of foreign travellers like Ibn Batuta, Mihkej Sirej, Bernier, Mansacert, Manucci etc. who wrote elaborately about the nature of Indian society during the Delhi sultanate and Mughal period.

Description of society by different travellers \Rightarrow in Delhi sultanate.

(i) Ibn Batuta worked as Qazi in Delhi sultanate (in Rehla) and saw the society from close quarter. He described the society as discipline and peaceful.

\rightarrow crimes were not in big number

- and punishments were strict.
- Position of women and poor was very low in strata of Indian society.
 - Purdah system, child marriage, sati system were also there. Same was complemented by other travellers during Delhi sultanate.

In Mughal period

- Travellers like Mansvelt, Bernier and Manucci analysed Mughal society from close quarters.
- Education was not very prevalent.
- Hindu followed caste system rigidly where as Muslim were allow to adhere to shari's and Islamic law.
- People were very tolerant to diversity.

- Purdah system, sati system, child marriages, Jauhar system etc. continued in the same manner as of Delhi sultanate.
- Criminals were harshly punished and people were free to follow their profession.
- with compare to European notions, Indian society had many ill practices which were noticed by foreign travellers.
- In social terms, things were not very different in both Delhi sultanate and Mughal period.

Q.8 (c) Why Khalji's coming to power during the Sultanate period is considered as a Revolution? Explain. [15 Marks]

Khalji's came to power in Delhi sultanate after the decline of Balban, in late 13th century. Khalji's coming to power and reign of Alauddin Khalji (1296-1316) is considered as "Khalji revolution" in medieval history. Because

(i) Balban's theory of kingship declared that ~~king~~ ^{sultan} should of noble and high origin only but Khalji were of low origin and still came to power.

Khalji followed the policy of "might is right". Everyone could become a sultan if he has the power required.

(ii) Balban only nominated people of high origin in Nobility as he felt that only they could be right choice. But during Khelji period, people from various origins, and regions became a part of Nobility.

(iii) Before Khelji's came to power, sultan were considered as messenger of God (divine light) on earth. This theory was also repudiated by Khelji's.

(iv) Balban's theory of kingship and ceremonies like Paibos (kissing the feet of sultan) and Sijda (prostration before sultan) were also rejected by the Khelji rulers:

(v) Khelji's coming to power, opened

the seat of Delhi Sultan for anyone who has the might and capabilities to rule.

(vii) Centralization was at its peak during the rule of Alauddin Khelji. His innovations in fields like military, markets, agriculture, etc. were also a part of revolution.

~~At~~ Because of all these factors centrality to power of Delhi sultans by Khelji is considered as revolution i.e. Khelji revolution,

Comment after evaluation