



An Institute for Civil Services

IAS TOPPER'S

TEST COPY

VIKRAM GREWAL

RANK-51 (CSE 2018)

GS MAINS 2018: HISTORY

112
250

GS SCORE

History Test Series

TEST - 02

HISTORY

Time Allowed: 3 hrs.

Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are Five questions, printed in ENGLISH & HINDI
- Candidate has to attempt FIVE questions in all.
- All the Questions are compulsory
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological 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 answer book must be clearly struck off.

Name VIKRAM GREWAL

Mobile No. _____

Date _____

Signature Vikram

1. Invigilator Signature _____

2. Invigilator Signature _____

REMARKS**GS SCORE**

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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" Booklet. Locational hints for each of the places marked on the map are given below: (2.5×20 = 50 Marks)

1. A Harappan Site
2. A Chalcolithic Site
3. An ancient Capital
4. A Neolithic Site
5. A site of Ashokan Inscription
6. A Rock cut cave site
7. An early fortified city
8. An ancient temple site
9. A Paleolithic site
10. A trade city
11. A Harappan site
12. A PGW site
13. A Buddhist site
14. A Jaina site
15. A Prehistoric cave painting site
16. An ancient capital site
17. A Satvahana city
18. A Megalithic Site
19. A manufacturing site
20. A Mesolithic site

Remarks

1. BALAKOT - Harappan site
- present in proximity with Mohenjodaro.
 - Harappan trading outpost near present day Karachi.
 - terracotta figurines of crafts, boats found.

2. JORWE - Chalcolithic Site
- located on leeward side of Sahyadris.
 - exquisite BRW pottery culture.
 - wattle-daub huts & cattle pen found.

3. UJJAYINI - Ancient Capital
- capital of Avanti Mahajanapada.
 - referred to as 'Pradyota's' Palace in Avadana literature.
 - located in proximity to Narmada Valley.

Remarks

4. BURZAHOM - Neolithic site

- (1/12)
- located in Thelium floodplain.
 - evidence of pit dwellings, animal-human burials with trepanning.
 - bone tool industry.

5. JAUGADA - Ashokan Inscription

- (1/12)
- studied by Archaeologist B.B. Lal, James Prinsep.
 - in proximity with sister-site Dhanli
 - inscription in Prakrit-Brahmi.

6. AJANTA - Rock cut cave

- (1/12)
- located on stiff side of slope.
 - 29 caves : 24 viharas + 5 chaityas
 - exquisite frescoes & tempera style paintings from Jatakas, Avalokiteshwara etc.

Remarks

7. PATALIPUTRA - early fortified city

- located in Ganga-Kosi floodplain.
- centre of Uttarapatha trade route.
- capital of Mauryas, Guptas.
- Kumrahar palace of Mauryas nearby.

8. DEOGARH - Ancient temple

- (1/12)
- Dashantar temple of Vishnu present.
 - disputed to be origin of earliest temple structure with square cella.
 - pillared porch; made of brick & mortar.

9. ROJDI - Palaeolithic Site

- dated back to 100,000 - 80,000 BP.
- three phases of Acheulian tool industry.
- also a Harappan site.

Remarks

10. MASULIPATTAM - Trade City

- (1/2)
- also referred to as Motupalli (misnomer) and other questionable titles by Strabo, Pliny and later British writers.
 - Centre of trade during Satavahanas, and Warangal's Kakatiyas later.
 - Ibn Batuta describes it in 'Rihla'.

11. KALIBANGAN - Harappan site

- (1/2)
- located on banks of Ghaggar river
 - evidence of fire altars, ploughed field, bangle industry.
 - studied by B.B. Lal.
 - fortified upper town.

12. BHAGWANPURA - PGW Site

- (1/2)
- a late Harappan site as well.
 - lies on the water divide of Sutlej river basin.
 - terracotta figurines and Cemetery R-37 phase pottery found.

Remarks

13. BAMIYAN - Buddhist site

- (1/12)
- art centre of Gandhara Buddhist sculptures
 - caravan lodgings of monks present.
 - Taliban destroyed the site, UNESCO has attempted at reconstructing it.

14. VALLABHI - Jaina site

- (1/12)
- Centre of Hinayana education as well.
 - Capital of ~~Maurya~~ Mauryas.
 - Copper plate inscriptions indicating Brahmadeyas found.

15. KURNOOL CAVES - Prehistoric Cave

- largest limestone cave complex in India.
- discovered by Robert Foote after exploring Belum Caves.
- Natural pigments used - thus paintings deteriorated over time.

Remarks

16. SAKALA - ancient capital

- Capital of Indo-greeks under Menander.
- Milindapanho refers to the capital.
- located in the Ravi-Chenab Doab.

17. BHARUCH - Satavahana City

- Also referred to as Barygaza & Bhrikukatha.
- Prominent port of Post-Mauryan phase.
- witnessed a trade war between Shakas and Satavahanas.

18. MASKI - Megalithic site

- on the banks of the river Maski.
- explored by Robert B. Foote and later by Amalananda Ghosh.
- Scattered chambered and unchambered burials, BRW pottery.
- Ashokan inscription also.

Remarks

19. ~~THANJA~~
THANJAVUR - Manufacturing Site

- capital of Cholas.
- granite and stone carving, brick manufacturing
- Rajarajesvara & Drihadesvara temples found.

20. PAIYAMPALLI - MESOLITHIC SITE

- 1/2
- Microblasts & composite tools found.
 - located in the Cauvery drainage basin
 - Wattle-daub structures unearthed, but present in haphazard manner.

Remarks

2. (a) To what extent you believe that transformation of lineages into ruling groups who established supra-local state structures, defines the nature of Rajput state. (10 Marks)
- (b) "Landed magnets played as state agent in the Chola kingdom during Early Medieval period." Comment. (10 Marks)
- (c) "Zia ud-din Barani's writing should be kept in the category of didactic history." Comment. (10 Marks)
- (d) Why did the Bhakti movement start late in North India whether it started earlier in South India? (10 Marks)
- (e) What role was played by medieval Indian women in craft production? (10 Marks)

Q2:

(a)

Very Nice articulation

4 The Rajput state witnessed its formation during the early medieval period in predominantly the western part of India. Its nature can be argued to be a result of transformation of lineages into ruling groups, as:-

- The large evidence of land grants given to ranas, rauttes, rajaputras during late Gupta Age points to these rural groups being landed intermediaries.
- James Tod uses oral tradition to conclude

Remarks

that a number of clans conglomera~~ted~~ to form state structures in order to thrive.

- B.D. Chattopadhyaya argues that through 'integrative polity' pre-state societies like Guhilas and Julindas came together to trace lineage to a 'Brahma-Kshatriya' status and transform into state structures.
- Herman Kulke uses the theory of 'Kshatriyai zation' while Surajit Sinha calls it 'Rajputization' through constructing a uniform narrative around disparate clans by means of hero-stones or devakulikas.

However, others like R.S. Sharma have different arguments based in feudalistic setup of western frontier.

The above several theories support the nature of Rajput state being a transformative one.

Remarks

Try to look from
 * Transition from H.W. state
 * Agrarian expansion
 * Tribal Subjugation

(b)
3

The Chola Kingdom did depend on landed magnets according to several scholars.

- Burton Stein's 'Segmentary state' theory of Chola state argues that Brahmanas that received Brahmadeyas - formed the periphery of the kingdom and thus maintained 'situational sovereignty' of the king who had a restricted political authority in his 'core region'.
- Local assemblies like ur, sabha consisted of landed magnets - uzhavars and vellalas as well as priests. Moreover, nagaram was the assembly of merchants. These assemblies maintained the political & social order of the imperial regime.
- R. Champakalakshmi points out the 'Kovils' or temples managed by landed magnets were the foremost state agents as they acted as appropriators & distributors of surplus.
- Uttaramerur inscription gives us more insights to support that.

Remarks

→ Try to complete properly
→ Try to focus on emergence of landed magnets -

(C)

3

Zia-ud-din Barani is touted as the first analytical historian of medieval India. His writings are critical rather than descriptive. However, some argue that his history is a didactic one because:

- Aristocratic view of things and hence highly biased.
- Unfair assessment of Tughlaqs' regime.
- Too much focus on sharia law in 'Tariq-i-Firuz Shahi' and 'Fatwah-i-Jahandari'.

Add more
examples -
of
didactic history

But we must be cautious, as J.L. Mehta points out, that Barani's close evaluation of state structure and its institutions are worth praising. His flair of writing has an innate historical consciousness as well as sense of historical causation.

Thus, in the Ulema's perspective it might be didactic, but in a historical respect, Barani does an analytical job.

Remarks

(d)

3/1/

The Bhakti Movement is viewed as a religious reform movement in two phases - Vedic Brahmanism and Puranic Hinduism - both disparately placed in the chronology of Indian history.

Regarding the origin of the Movement in South India, we have the following facts:

Buddhism
2
Jainism

• It was a reaction to Brahmanical orthodoxy and a medium of dissent.
• Nayanars and Alvars of South India who rose from Shaivites and Vaishnavites proliferated the movement.

• Southern region saw the rise of Shankara, Ramanuja and Madhava in 8th, 11th, 13th centuries respectively which intensified the

Remarks

philosophical debate within Brahmanism.

Regarding late arrival of Bhakti Movement in North India, we have the following factors:-

- Brahmanical Orthodoxy had a strangle hold in the Gangetic plains and resisted unorthodox ideas - first Buddhism, Jainism and then Bhakti.
- Social Milieu considered Bhakti as break down of moral order - argues DN Jha citing the Kali Age thesis in North India.
- Brahmanical Hinduism was able to assimilate local cults and hence defuse currents like Virashnavism, Lingayats of south.
- Bhakti voices such as Kabir, Mirabai, Ramanand were in grave minority in the North due to the predominance of Islamic rule argues, Jadunath Sarkar.

Bhakti continues to enrich religious philosophy in present day India.

Remarks

Requize more
classif
factors
Early - S.G
late - N.G

(e)

6 Indian women continued to pursue their lives under a patriarchal society that passed from Ancient to Medieval India. However, their economic significance, especially in the field of craft production remained intact.

- Abul Fazl's 'Ain-i-Akbari' refers to women workers in rural Karkhanas.
- Minhaj-us-Siraj's 'Tabaqat-i-Akbari' writes about women handicraft traders along western coast of the sub continent.
- Ma Huan's travelogue refers to Indian women participating in Sericulture.
- Thekkum Pheru's account of non-farm sector includes women weavers.
- Fakr-i-Mudabbir wrote about the acumen of metalwork in India. Women were involved in daily chores in this.

Remarks

- Ibn Battuta pointed out how in South India women were ubiquitously engaged in spinning, weaving and basket making.
- Francois Bernier limits his observations to political and economic spheres, but gives a passing reference to women agriculturists growing jute and cotton and hence contributing to craft production.

Indian women resumed with presence in craft production in Modern period as well.

well tried

3. (a) "Early medieval India has been described largely as a dark phase of Indian history." Critically examine. (20 Marks)
- (b) "It is generally believed that Early Medieval India marked a much greater agrarian dynamism than seen in the preceding or succeeding period." How far do you agree with the statement? (15 Marks)
- (c) "The purpose for constructing great numbers of temples in South India during Early Medieval period was not only religious but also political and economic." Evaluate. (15 Marks)

(a)

10 1/2

Early Medieval India has been a topic of debate between historians for its nature- regarding it be a 'Dark Phase' or a period of economic and political consistency.

DARK PHASE arguments:

- ① Indian Feudalism: D.D. Kosambi and R.S. Sharma highlighted that the political establishment was decentralized during and after Gupta Age and giving out of land grants gave rise to Samantas.

Remarks

leading to break up of paramount power
and formation of dismal distributive economies

② Urban Decay & Collapse of Monetary Economy:

from Hsien Tsang's account of fall of urban cities like Pataliputra and Shravasti along with use of cowrie shells (kaynadakas) instead of coinage.

③ Self-sufficient Villages and oppression of the peasantry : Irfan Habib suggests the binding of ploughmen to the plough (halabaddha) as well as use of vishti (forced labour) by landed intermediaries.

④ Declining Trade : coin hoards and destroyed inland market centres are archaeological evidences (D.C. Sircar) that point to a 'Dark Age'.

Remarks

⑤ Kali Age: referred to by Dirghaspati Smriti, Narada Smriti as destruction of social order and violation of varanashramadharma.

CRITICISM:

- ① B.D Chattopadhyaya: regional politics emerged and new urban centres pointed out in Manimekalai, Kamasutra. (Nalanda, Kanchipuram etc.)
 - ② R. Champakalakshmi: agrahara system led to origin of samantas as 'new rulers' and not oppressive intermediaries.
 - ③ Karban Mukhia: peasant was not crushed. Indian climatic conditions were conducive to surplus production even then.
 - ④ Cosmas Indicopleustes refers to new ports such as Motupalli, Korkai - hence trade didn't decline.
 - ⑤ Ranabir Chakrabarti: 'Kali Age' is a Brahmanical justification of absence of central power not the acceptance of robust regional powers like Rajputs.
- This debate continues to excite historical minds.

Remarks

Nice structure
clarity

Very nicely Substantiated

(b)(6)

Early Medieval India witnessed a renewed emphasis on agrarian dynamism which stands out as its primary feature according to literary sources and archaeological findings.

- Agrarian Expansion can be pointed out by the existence of Copper plate inscriptions in Bengal and Deccan as well as division of plots of land in the Gangetic plain.
- D.D. Kosambi highlights the 'samanta-chakra' of vassals who enforced strict regulations on the peasants under them to extract revenue for the king and themselves.
- Along with Brahmadeya grants for religious purposes, there were ~~secular~~ secular grants for officials.
- R.S. Sharma also points towards the

Remarks

increasing deforestation and integration of local tribes (nishadas) into the political fold.

• Burton Stein substantiates rise of temples as emergence of local centres of agrarian control.

• There are evidences from Amarakosha, Manasollasa and Shungya Purana of over 50 varieties of Paddy and 'setu' - local irrigation works, non-farm works like oil presses, etc.

However, R.C. Majumdar argues that agrarian expansion was not planned or even that dynamic. He says the copper inscription point out that land grants were neither similar in spatial and temporal aspects. Also they didn't have uniform orientation.

Thus, 'agrarian dynamism' was a feature though 'how dynamic' is a debatable issue.

⊗ Understand the context

Remarks

→ Is it possible to say that finding of greater number of land grant inscription of early medieval period to preceding and succeeding period means greater amount of agrarian dynamism

(C)

7/12

Construction of temples in South India held social, economic, religious and political importance during early Medieval period.

RELIGIOUS IMPORTANCE :

- Legitimization of king's authority as 'divine'.
- Certifying domination of Brahmana priestly class.
- Symbol of spiritual sovereignty.
- Visible structure of social order and their respective religious status.

POLITICAL IMPORTANCE :

- King's patronage symbolized him as the ultimate 'giver of merit' (punya).

Remarks

- Organization of political map of the kingdom in different areas under temples (B.D. Chattopadhyaya)
- Administration of the region was based on the temple authority example: 'Rajaguru' held governing capabilities.
- Distribution of political goods and orders - that may include further land grants - was done at temples.

ECONOMIC IMPORTANCE:

- Burton Stein clearly ~~text~~ writes that the distribution of wealth from plunder was done through the temple.
- 'Mathas' gained monetary reserves through offerings, gifts and donations.
- Taxation was monitored through temples.

Remarks

Add - ① Name of temple
 ② Name of Source

- Dispute regulation and resolution, says Champakalakshmi, was done by merchants and priests who formed the governing board of the temple.
- N. Poulantzas argued that when it became hard for the political authority of the king to regulate regional economy, temples worked as trade and market regulators, as can be seen from organizing of weekly fairs, mandapikas, perthes.

Thus, temples stood as institutions of 'faith and functionality'.

Structure + clarity is good

4. (a) Discuss the concept of statecraft in the cotemporary sources under the Sultanate in India. (20 Marks)
- (b) Give a description of Vijayanagara society on the basis of travelers' accounts. (10 Marks)
- (c) What factors were responsible for creating the notion of power in the agrarian society during the medieval period in India? (20 Marks)

(a)

9

The Delhi Sultanate was an extension of the Islamic Caliphate to a large extent. This had a huge influence on the 'concept of statecraft' in the regime.

- Barani's 'Fatawah-i-Jahandari' is the foremost source to understand statecraft. It says that the state was divided into two realms - Sharia and Zawabit i.e. Islamic Law and Secular Law which corresponded to ~~the~~ the two jurisdictions of Imperial power: namely,

Remarks

'Dindari' and 'Jahandari'. Thus, Sultanate's statecraft was not necessarily Islamic fundamentalism but moulded by needs and conditions.

• 'Tabaqat-i-Nasiri' points to Sultanate's statecraft as a principality of Islam-ruled by the Khalife. Sultan was a 'lieutenant' given a 'mansur' approval to rule. The Khutba, Sikka and courtly ceremonials were to be done on behalf of Caliph.

• 'Dar-ul-harb' (land of infidels) was to be converted into 'Dar-ul-Islam' (land of Islam) in consonance with the four schools of adl (jurisprudence) or Quran.

• The administration thus had 'stratified heads' of military (diwan-i-ariz), najib (deputy sultan), diwan-i-wizarat (revenue), sadr-us-sadr (judicial head) etc.

Remarks

- The policy of kingship and statecraft changed with the changing sultan. Barani writes the succession from Aibak (who is presented as a benevolent despot) to Altutmish (with concentrated power in nobility 'turkhan-i-chahalgani') to Balban (who disbanded nobility and heightened Turkish absolutism) and later Talal-ud-din Khilji and Ghiyas-ud-din Tughlaq, who followed moral governance.
- Alauddin Khilji and Mohd. bin Tughlaq remain exceptions according to 'Tarikh-i-Firuz Shahi' in rejecting the dominance of Ulama and the overarching influence of the Caliph.
- Finally Firoz Shah Tughlaq was seen as an Orthodox sultan and the later Sayyids and Lodis have a disputable view on statecraft as the sultanate drastically declined during their phases.

Present the course of the

contemporary Source

Remarks

① Try to focus on statecraft

② Examine how it changed in the contemporary Source

③ → factors of change

(b)

(6)

Vijayanagara's social milieu can be read and studied through the various traveller's accounts written in 15th and 16th centuries.

- Heterogeneous character: Barbosa's account describes the presence of Arabs, Iranis, Multani traders and Portuguese predominance.
Nicolo Conti compares it with the neighboring Behamani state and finds it more dynamic.
- Varna system upheld: Nuniz gives references to untouchables and shudras engaged in menial agriculture.
- Unequitable society: Abdur Razzaq portrays rich mercantile sections in contrast to poor 'chandalar' who were given separate housing facilities.

Remarks

- Religious Society: Domingo Paes highlights the several religious structures - Lotus Mahel, Dasara Dibba, Visupaksha, Vittala Temples to present to us that Vijayanagar kings especially Devaraya II and Krishna Devaraya patronized Vaishnavism along with other sects as well. Early Sangama rulers were Shaivites.
- Art & Architecture fused with administrative needs as seen from the description of the 'tank' in the centre of Hampi.

Thus, travellers wrote about not only positive social vibrance but also economic inequities in Vijayanagar. Naburo Kerashima interpreted his accounts to argue it was a 'tax-driven' society. While K.A. Nilkantha Sastri calls it a 'militaristic state'.

Remarks

Very Nice ① clarity
② facts
③ analysis

(c)

9

The Aggrarian Society in the Medieval period witnessed a rise in the concept of power and authority. The factors for this are discussed below from Delhi Sultanate to late Mughal period:

① Predominance of rural aristocracy - Ibn Batutah writes of khuts, muggoldens and thakkurs as powerful intermediaries. WH Moreland argues these were the 'defacto' rulers of principalities.

② Hagg-i-khoti and kismati-khoti are two disparate duties bestowed on khuts & muggoldens to not pay tax themselves but to collect excessive revenue from peasants.

Remarks

how it looked to
notion of power
explains

GS SCORE

- ③ More and more revenue was needed from the agriculturists to increase reserves against famines, droughts. Tughlaq organized 'Diwan-i-kohi' for agriculture.
- ④ Khilji increased assessment to half and did away all concessions to the powerful rural gentry, thus creating power in agrarian society of the sultanate.
- ⑤ Repulsion of Mongol invasions is another factor. Market control of Khilji was primary done for this. (data system)
- ⑥ Regular payment of troops in cash to suppress internal rebellions required power in agrarian society.
- ⑦ Post-Mughal period witnessed a full scale discontent against authority

Remarks

due to failure of Jagirdari System.

Satish Chandra argues the malfunctioning of manab and Jagirdari-Crisis.

⑧ Aligarh School (Atthar Ali & Habib)

blame the impudence & oppression of dasturs of Zabti / bandobast systems.

⑨ Jadunath Sarkar disputes Aurangzeb's

religious bigotry to alienate Jats, Sikhs, Satnamis and Rajputs to develop their own notion of power and rise against the Mughal rule.

⑩ Mughal successor states - Hydrabad, Awadh, Bengal continued to grapple with this notion of a powerful agrarian society under their ijaradari system.

Try to focus on agrarian society

Remarks

understand the concept of notion of power

- Factors
- ① — land holding ability
 - ② Moneylending
 - ③ Caste system.

5. (a) "Akbar was a great social reformer but his policies were always driven by his political interest." Evaluate. (15 Marks)
- (b) How far it is correct to say that there was no overwhelming enthusiasm for technological change, in sixteenth and seventeenth century India? (15 Marks)
- (c) What 'Mughal' elements could be seen in the regional states during Eighteenth century India? (20 Marks)

(a) Akbar's policies of social reform are looked at quite differently by scholars. Their base being his 'political interest' is also cited.

① The heterogeneous nature of Akbar's nobility had to be maintained to keep him as the undisputed political leader among Iranis, Turanis, Afghans, Rajputs etc.

② Rajputs were single most important allies and had to be pleased with tolerant policies.

Remarks

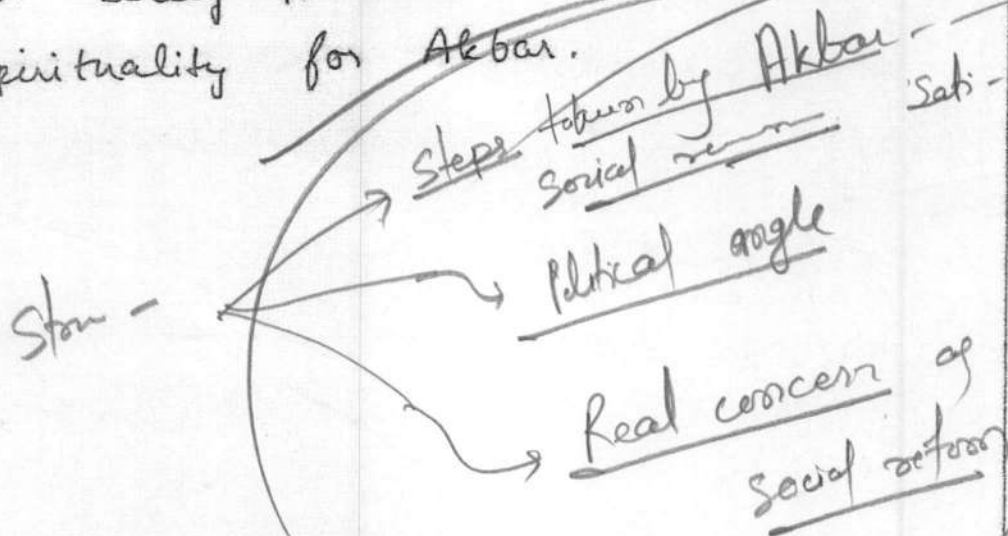
Try to cover all aspects of question in balance way.

- ③ J.F. Richards argues that the turko-mogol concept of divinity of kingship was based on political fusion with social change.
- ④ Satish Chandra remarks that the expanse of Mughal regime was so wide that the policy of toleration and accommodation was an imperative for survival.
- ⑤ Ain-i-akbari refers to 'batnana-i-chitta' where Akbar is seen as a jizyah imposing bigot but later instances of banning cow sacrifice, sati and reforming education seem to be a 'change of policy' rather than a 'change of heart'.
- ⑥ Education and philosophical changes by Akbar, Jadunath Sarkar argues was a way of implacating wider sections in the polity.

Remarks

CONTRARY VIEW:

- ① Akbar's social reform was innate to his idea of sulh-i-kut (universal peace).
- ② He was a divine image of God and thus reform was 'farr-i-izadi' (illumination of the mind) argues MAtther Ali.
- ③ Ibadat Khana debates highlight that it was not solely political but a question of spirituality for Akbar.



Remarks

(b)

P

Technological change is an issue of debate with respect to its neglect or prominence in 16th & 17th centuries.

TECH. PROGRESS:

1. Irfan Habib points out the development of distillation procedures and chemical industry at low scale (i.e., perfume, medicines and more) as well as Architecture tech.
2. Military equipment: saddle, stirrup, horseshoe were made advanced to develop cavalry. Bernier writes of bandukchi (matchlocks), barqandaz (musketeers) and atashbazi (fireworks)

Remarks

3. Ship-building is cited in some parts in local manuals of Bahamani state as well as Tavernier's late 17th cent. accounts.
4. Astronomy developed with the estd. of Raja Jai Singh's Jantar Mantra at different places in North India.
5. Britishers brought with them immense scientific knowledge and industrial revolution was acquainted with India - moving to produce cash crops.

However, M. Athar Ali argues that the pace of development in technology was dismal compared to the eastwhile europe which was reinterifying their scientific revolution, where as India was still a cultural victim of tradition

Remarks

① Try to write overall dissonant
* compare with western world
* Try to link Tech. with Education and Rational Think

(C)

(II)

Nice wording

Eighteenth Century India was an age of change and continuity. To explore the 'Mughal elements' in regional states we must consider the following:-

- ① Leonard's 'Great Firm Theory' says that the flourishing of mercantile and banking services of Mughal India shifted to regional states.
- ② Ashin Dasgupta argues that the Mughal elements of 'rural-supported urban-dominated' style of economy was seen in ~~rural~~ regional states as well.
- ③ Concept of Divine Kingship was continued by Jat state under Surajmal, Sikh state under Banda Bahadur.

Remarks

- ④ Mughal successor states - Hyderabad, Awadh and Bengal continued to uphold Mughal element of the overarching emperor and also followed mansabdari system for long.
- ⑤ C.A. Bayly of Revisionist School argues that 'Portfolio Capitalists' of late Mughal regime were now seen in regional states.
- ⑥ Muzaffar Alam points out that the Mughal rural aristocracy and zamindars continued in Awadh.
- ⑦ Seema Alavi wrote that in 18th cent. India 'Military fiscalism' was the basis of economy of regional states and this was derived from the erstwhile mansab system of Mughals.

Remarks

Nice clearest

⑧ Art and architecture of regions was derived heavily from the red sandstone, marble works, pietra dura that were popularized by Mughals. For example: Sharqi architecture of Jaunpur continued, as well as Bengali vaulted roof - both were later adopted by British architects.

⑨ J.C. Heesterman says that Mughal state did not in fact decline to regional states but it underwent a 'cyclic realignment'.

All these arguments point out the elements of continuity in 18th century.

In brief mention the example of change also

Remarks

Map-Test: 2

WITH AFGHANISTAN, BANGLADESH, BHUTAN, NEPAL,
MYANMAR (BURMA), PAKISTAN AND SRI LANKA

