



An Institute for Civil Services

IAS TOPPER'S

TEST COPY

VIKRAM GREWAL

RANK-51 (CSE 2018)

GS MAINS 2018: HISTORY

129
25

GS SCORE

History Test Series

Mock 1 (Paper-I)

TEST - 05

HISTORY

Time Allowed: 3 hr.

Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are EIGHT questions, printed in ENGLISH & HINDI
- Candidate has to attempt FIVE questions in all
- Question 1 & 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least TWO from each section.
- 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.

1. Invigilator Signature _____

2. Invigilator Signature _____

Name VIKRAM GRAWAL

Mobile No. _____

Date _____

Signature Vikram

REMARKS

GS SCORE

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SECTION- A

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 seriatim. (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. A Port city
 8. An ancient temple site
 9. A Paleolithic site
 10. An Ancient Education center
 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 cultural center
 18. A Megalithic Site
 19. A Medieval Temple city
 20. A Mesolithic site

Remarks

181

1. ROPAR - Harappan Site

- a prominent PGW site also.
- located on the Indo-Gangetic Water divide.
- presence of BRW pottery and Cemetery-H pottery also.
- terra cotta industry found.

2. NAVDATOLI - Chalcolithic Site

- presence of Banas as well as Kayatha culture
- Copper hoards found
- Vindhya rock system prominent.

3. HASTINAPUR - Ancient Capital

- early capital of Kuru mahajanapada
- twin capital with Indraprastha during the phase of Kuru-Panchalas in later Vedic Age
- located in the Sutlej drainage basin
- NBPW & PGW site.

Remarks

4. MENRGARH = Neolithic Site

- (2)
- exquisite VIII phases of Neolithic transition.
 - excavated by Raymond & Bridget Allchin.
 - JF Jarrige studied the food storage mechanism.
 - silos, granaries & traces of animal domestication.

5. SANNATI - Ashokan Inscription

- (1/2)
- in close proximity with Maski inscrip. site
 - located in the Raichur doab
 - Brahmi-Prakrit script inscription deciphered by James Prinsep.

6. BARABAR CAVES - Rock cut Caves

- (1/2)
- dated to 3rd century BCE
 - Ashoka's donation to Ajivika Sect.
 - contains Nagarjuni & Lomas Rishi caves.
 - Exquisite wooden & stone work on entrance.

7. LOTHAL - Port City

- Prominent Harappan dockyard with sluice gate
- evidence of sati disputable here
- evidence of rice production found.
- trading post for Mesopotamian Sea-voyage.
- Fire Altars - citadel & lower town

8. AIHOLE - Temple site

- Presence of Lad Khan temple of Nagara style
- rest of Vesara style under later Chalukyas
- Ravikirti's inscription of Pulakesin II here.

9. CHOPANI MANDU - Palaeolithic Site

- Excavated by G.K. Sharma
- located in UP's Belan Valley.
- Choppers, cleavers & flake tool industry found.
- dated to 180,000 BP.

10. PUSHPAGIRI - Ancient Education Centre

- consists of Lalitgiri, Ratnagiri & Udaygiri
- Buddhist mahaviharas located here on a hill.
- centre of Tantra studies along with Vikrama Shila University.
- Mahayana studies dominated.

11. MANDA - Harappan Site

- Northern boundary of Mature phase of IVC.
- terracotta figurines unearthed by JP Joshi.
- comprehensive 1:2:4 burnt bricks found.
- located in the Tawi-Chenab confluence.

12. ATRANTIKHERA - PGW Site

- in close proximity with Jakhara PGW Site.
- patronised by Panchala Janapada.
- also an NBPW & OCP site.
- located in the Upper Ganga - Middle Ganga flood plain.

13. RUMMINDEE / LUMBINI - Buddhist Site

- close to Kapilavastu capital of Shakyas clan
- nodal point of Uttarapatha trading route.
- Ashokan inscription for tax exemption found.
- Monastery of Mahayana sect.

14. SHRAVANA BELASOLA - Jain Site

- Gomateshwara / Bahubali statue located here
- patronized by Eastern Ganga Dynasty's Chamunda ^{raga}
- located in Krishna Tungabhadra basin.

15. KANNERI - Cave Painting Site -

- located on the steep side of Sahyadri hills
- excavational studies by HD Sankalia
- also a Buddhist site
- use of natural pigments (ochre for red, limestone for white, phalcedony for green).

16. AMARAVATI - Ancient Capital

- patronized by Satavahanas & then Rashtrakutas
- Buddhist viharas & marble stupa present.
- Origin of Amaravati Post-Mauryan school of sculpture.
- also called 'Dhanyekataka'.

17. MADURAI - Cultural Centre

- hosted 2 of the 3 Sangam Age assemblies.
- Capital of Pandyas
- temple complexes (eg. Meenakshi) & Raya Gopurams found.

18. SITTANAVASAL - Megalithic Site

- prominent Jaina Rock Cut Caves.
- BRW pottery found.
- located in the Vaigai floodplain.
- Cairns, Capstones, urn burials found.

Remarks

19. MODHERA - Medieval temple site

- Sun temple with Nagara style found.

- Valabhi Shikhara present on top.

- Step well & near by water reservoir.

- located in Sabarmati drainage basin.

20. TENMALAI - Mesolithic Site

- Located below the Pampa river drainage basin

- hotspot of Elephant population

- Microliths & razor tools found.

- Excavated by Amalendu Ghosh.

Remarks

4. (a) "The political condition of South India during early Medieval India was one of the major factors for the development of rich temple architecture." Comment. (15 Marks)
- (b) To what extent you think that Upanishadic philosophy, Buddhism and Bhakti movement had so many common elements. (15 Marks)
- (c) "Megalithic economy was a subsistent economy." In the light of the given statement comment on the Megalithic economy. (20 Marks)

(a)
6) During early Medieval India, the emergence of rich temple architecture is noticed in the form of Nagara, Dravida, Vesara & some regional forms. The rise of South Indian temples was majorly Dravida style reflected & influenced by the political conditions.

• Notion of the State: Hermann Kulke's argument that the fragmented decentralized polity of early medieval period had to be integrated with the fold of a state polity and thus Temples had to be constructed.

• Religious aspect: Pallavas and Cholas

Require more clarity

Remarks

were expansionist powers with a patron-client relationship with the Brahman class, argues R. Champakalakshmi thus they needed to build temple structures for legitimizing their authority.

• Uniformity: Susan Huntington opines that the standard Vimana and Stupika above the garba griha were similar in the Shore Temple as well as the Pancherathras and Kalishanath Temple at Kanchipuram to develop a uniform sense of empire for Pallavas.

• Segmentary State structure of South India made it imperative to build kovils for spreading ritualistic sovereignty from Core to periphery.

• Raja Gurukkal argues that State patronage had to be distributed in a top-down manner from mandalam to valanadu to nadu

How it helped explain properly with example

Remarks

⊗ Try to work A/c to the demand of question

in case of Cholas to exercise power on local assemblies like Ur, Sabha and Nayaram.

- Political structures were expanding to southern regions and even South-east Asia eg. under Rajendra Chola. This commemorative aspect as seen in Gangai kondacholapuram temple was considered significant for their theory of kingship.

- Moreover the Bhakti Movement gave rise to consolidate political feudalism, as opined by Naburo Karasthina and temples were made the agents of polity as well as economic corruption & distribution.

Apart from the above political factors, the sophistication of artists such as Panduracheral of Brihadewwasa Temple was also important for temple architecture in South India.

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use
specy

(b) 8 The emergence of Buddhism philosophy as a social response to Vedantic literature and later Bhakti movement as a response to rising Buddhist influence in South India - shows that they had several common features.

① Concept of Salvation: Upanishadic goal of 'moksha', Buddhist 'nirvana' and Bhakti's freedom from material existence were similar.

② Struggle for unification: all three schools advocated for communion with Greater Reality in the form of either 'atman-brahman' in Upanishads, oneness with 'personal god' in Bhakti.

③ Stress on Mysticism: Buddhist sects such as Vajrayana and Mahayana focussed on syncretism which was similar to the

Remarks

good - Structure clarity

Upanishadic view of 'sitting near someone' and 'samadhi' (meditation) in Yajnavalkya's sermon to Gargi in Chhadogya Upanishad. Bhakti's 'surrender' to God is also similar.

④ Vernacular elements and poetic appeal: Buddhist chanting, Upanishadic shlokas and Bhakti's mantra, abhaya & bhajans appeal to the royan and thus consist of limited heterodox elements.

• However, all three doctrines have wide differences in their opinions with respect to Vedas, after life, conception of formless god or pantheism and monotheism.

R.S Sharma argued that all three were based on material means and land relations of the social milieu. Thus, they must be viewed through a socio-economic rather than merely religious perspective.

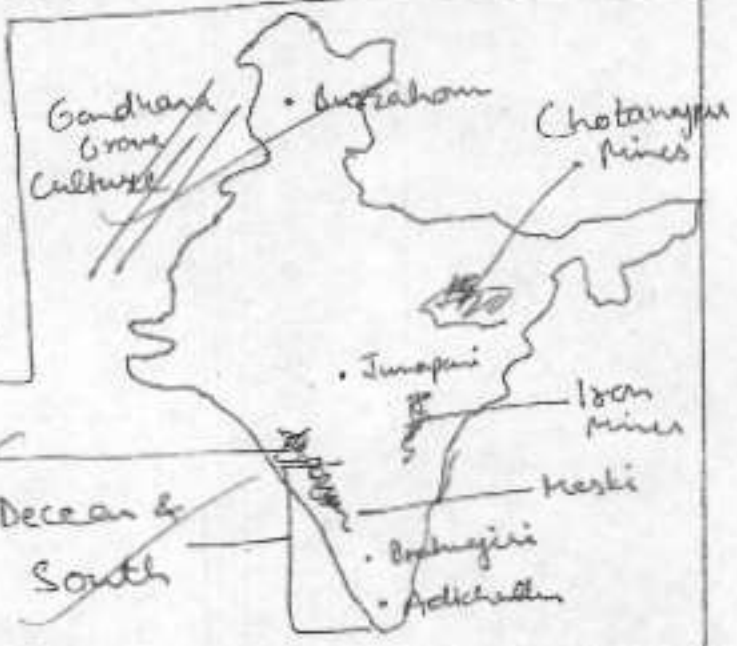
Explain with proper examples

(C)
10 1/2

The Megalithic economy has been dated about 1000-900 BCE for its beginning to even 300-200 BCE for its spreading & culmination.

Megalithic cultures have been widespread across the geography of the subcontinent.

- Presence of B&W pottery & metals
- Chambered & unchambered tombs
- Presence of Iron mines of Kudremukh
- Sarcophagus
- Sarcophagus circles



- proximity to water resources
- belief in after life
- commemorative, sepulchral importance

Remarks

It is more important than the name of History

GS SCORE

① VK Jain argues that the absence of storage mechanisms or any granary-silo remains suggests that these Neolithic cultures were subsistent.

Write the name of

Findings sites

② Romila Thapar opines that the presence of burials outside the place of habitation portrays a higher sense of sophistication that can only develop in case of surplus.

③ Amalanda Ghosh describes that the presence of BRW pottery in a ubiquitous manner highlights that the Neolithic people were active in food production & storage.

④ R. Champakalakshmi claims the Sangan Aji to be an extension of the Neolithic Age and hence it was definitely vibrant & urban rather than mere subsistence.

→ New fact

⑤ Accounts of Pliny & Strabo recount 'since time immemorial' - a comprehensive trade between South India & Rome.

Remarks

⑥ B B Lal regards it to be a contemporary of Non-Harappan Chalcolithic cultures. As we can see animal domestication, fishing, terra cotta figurines, antennae swords as well as food production (from chared millets, barley)

⑦ DN Jha doubts if these Megaliths represented autochthonous cults. R. Seshett falsely eastones it as a Mediterranean influence which is not the case.

Megalithic cultures continue to be interesting phases, even in tribal areas of Kheri hills to this day.

Analysis is very good.

But with proper examples
Substantiate your
analysis

SECTION-B

5. Critically examine the following statements in about 150 words each:

(10 × 5 = 50 Marks)

- (a) Critically analyse 'Rehla' as source of medieval Indian history.
- (b) Do you think Barani had any Historical sense? Comment on the light of his works like Tarikh-I-FiruzShahi and Fatwa-I-Jahandari.
- (c) Critically examine the Ayyagar system of local government of Vijayanagara Kingdom.
- (d) To what extent did acharyas influence the institutionalization of religion in South India?
- (e) Trace the development of Urdu Language in India. Do you think it had Indian influence or Persian influence in its development as a language?

(a)
 12
 62
'Rehla' by Ibn Batutah has been identified by historians as a significant source of history of Medieval India especially the period of Muhammad bin Tughlaq.

good
Structure

① Spirit of enquiry: Ibn Batutah's Tangier antecedents provide us with a seemingly objective view of history as he questions several local practices of the society. Eg: sati, slavery, conditions of untouchables.

Remarks

- ② Pan-Indian expanse: Ibn batutah travelled across the subcontinent, thus, his description varies from western seaboard to Tamralipti as well as from Delhi Sultanate in the North to Southern Eeytan.
- ③ Linear timeline is used which highlights a sense of history.
- ④ Focus on materialism and events of daily life have been given. His interactions with merchants and farmers can be seen.

CRITICAL VIEW:

- ① IH Qureshi tells us that most accounts of Rehla are dubious as they were based on hearsay.
- ② Extensive dependence on Sanskrit scholars & upper class Brahmins presented a biased view.
- ③ Being a Qazi in the Tughlaq administration, he gave a biased view towards Quran & the monarchy.
Nevertheless, Rehla enlightens us on the Medieval social milieu.

Remarks

Excellent

(b) Zia-ud-din Barani has been referred to as the most significant of Medieval historians.

His works 'Tarikh-i-Firozshahi' & 'Fatawa-i-Jahandari' present a clear sense of history.

① Objective assessment of his predecessor's work Tabaqat-i-Nasiri is done to give historical continuity.

② Analysis and critique of institutions of monarchy are done representing the theory of kingship.

③ Materialism and concept of change vs continuity can be seen from his historiography between Khiljis & Tughlaks.

However, the aristocratic biasness and particular attack on Firoz Shah Tughlaq for personal vendetta are also noticed. But that does not take away from his didactic nature of writing and his analytical perception of Sultanate historiography.

Substantive with examples

Remarks

Analysis is good

(C)
 (52) The Vijayanagar kingdom was based on the system of Nayankara land tenures, of which a significant part was the Ayyagar system.

- The land distribution by the Emperor was done on the basis of military service. Nilkantha Sastri regards this as a 'Warrior State' or a case of 'military fiscalism'.

- The commanders of the army were given land tenures for revenue collection. The 'Nayakas' (military generals) were aided by the Ayyagars (local officials such as the village headman - reddi or the wakama-taliyani).

- Noburo Kameshima saw it as a case of 'Tax-driven State' that extracted professional as well as communitarian taxes. Eg: marriage tax, poll tax, water tax by Ayyagars.

- TV Mahalingam visualized it as a feudalistic system. Ayyazars were sometimes given 'Mangas' i.e. tax-free lands, thus tightening their hold on the populace & the peasantry.

CRITICAL VIEWS:

- Burton Stein calls this system an extension of Segmentary State Model because the Nayanbans & Ayyazars legitimized the Raja's ritualistic sovereignty & not his political authority.
- Hermann Kulke viewed the Ayyazar system as a means to propagate state polity into pre-state society thus yielding an integrative polity.
- Jadunath Sarkar & Robert Sewell though belong to Nationalist & Colonialist schools respectively saw the land tenurial system of Vijayanagar as a kind of reaction to Muslim 'Iqta' system.
Ayyazar system was a prominent centre of the Vijayanagar's distribution of social surplus.

Remarks

⊗ Crop with chola's local administration

(d) 5 Acharyas emerged in the early medieval phase of religious social churning in South India. Their role in institutionalizing religion was significant.

- DN Jha considered Shankaracharya as the harbinger of Vedic Religion in the Kali Age Thesis. He reviewed Vedantic ideals and reinterpreted them to maintain the erstwhile social order.

- 'Jnana' in Shankara's Advaita Vedanta and 'Bhakti' in Ramanuja's Visishtadvaita represented nuanced ways of salvation for the local population.

- Concept of 'punya' (spiritual merit) and the establishment of mathas, ghatikas and kovils (temples) crystallized the Southern religion.

- Madhva's Dvaita attempted to separate the purity & effectiveness of Acharyas as opposed to the anarchy of the egalitarianism of Alvars & Nayanars, later in South India.

• R.S Sharma called it a consequence of the Brahmadeya system which Acharyas were beneficiaries of.

Remarks

⊗ Mention — the scope of various (Maths)

→ Role of acharyas in temple building process

• Romila Thapar referred to the Tantric systems and the rise of the Sufi-Bhakti nexus that focused on dismantling the 'structured religion' supported by Acharyas.

The late medieval period, however, led to formation of sects as panths which further institutionalised religion in Deccan & South where 'Siddhas' became prominent.

(e) Urdu language has several theories of origin.

⑥ One of the prominent ones is that 'urdu' derives from the word 'urd' meaning 'barrack' in Turkish. It was a language that emerged in the Soldiering sections of North west & Central Asia.

• The entry of Urdu, remarks J.L. Mehta, was through the Ghorid Invasion in late 12th century CE.

• Amir Khusrau in his 'Sabq-i-Hindi', 'Ijaz-i-Khusrawi' wrote a primitive form of Urdu, ghazals and Hindustani tradition.

• Persian Influence on Urdu:

- Fakhr-i-Mudabbir & Mirhaj-us-Siraj's writings.
- Musical traditions such as Khyal.
- Ferishta & Firdausi's 'Shahname' reflect it.
- Sufi literature disseminated influence.

• Indian Influence

- Bhakti movement inspired vernaculars.
- Brajbhasa, Khari Boli & Apabhramsha influenced Urdu literature.
- Bahmani Kingdom patronized 'Daccani' language which led to crystallization of Urdu.
- Mughal Court was a home for Urdu poetry in later ages: Mir Tahir Mir, Mirza Ghalib.

Urdu continues to be a recognized scheduled language & a state language of many states in India.

6. (a) The defeat of Rajputs and the Success of the Turks had deeper underlying reasons than just a formal battle. Do you Agree? (20 Marks)
- (b) Allauddin Khilji's market and revenue reforms were not revolutionary in nature. Comment. (15 Marks)
- (c) To what extent sufi movement helped the sultanate rulers to get the legitimacy? (15 Marks)

(a) 12

The defeat of the Rajputs at the Second Battle of Tarain (1192 AD) and the Battle of Chandawar (1194 AD) paved the way for Ghoid rule in Northern India. Though 'formal battle' was seen as a reason, there are several other factors:-

- ① Social structure: S. Gopal considered it to be a clash of disparate feudal class of Rajputs with a unified Nasidic tribe of Central Asia.

Remarks

- ② Untouchability in 'Indian' Rajputas' regiments internally fragmented the army. The same system, argues Cynthia Talbot, rendered the Rajputs a vulnerable section.
- ③ Idea of Islam to promote egalitarianism and relinquish intoxication made for stronger military units among the Ghorids, argues Jadunath Sarkar.
- ④ The igata system was a far more responsible militaristic system than the ayraha-brahmadya land grants system of Indian Rajputa armies.
- ⑤ Irfan Habib regards the 'sedentary' attitude of peasant-based army of Rajputs with respect to warfare-based expansionist tribal soldiers was a lopsided competition in favour of the latter.

- ⑥ The image of the 'Ghazi' (Holy warrior) and 'Jihad' are considered as the main factors against an uninstitutionalized Indian side, by Nationalist school of historians.
- ⑦ Satish Chandra regarded the technical development of the army - iron stirrup, saddle and horse shoe to be the biggest difference
- ⑧ M. Athar Ali referred to the invasion as a 'cultural creant' of Islam from the Safavid & Ottoman antecedents as well as the threat of Khevarizm.

Other than that, the Colonial school regarded Vincent Smith's opinion of Islamized sections of Central Asia as a militarized 'Marital force' were no match for the 'peace loving' spiritual country that is India.
Though that is highly debatable.

Remarks

⊙ shall find to cover all aspects

(b)

Alauddin Khilji introduced market and revenue reforms in early 14th century in order to resist Mogol invasions, suppress rebellions and consolidate imperial authority by maintaining a regular standing army.

REFORMS WERE REVOLUTIONARY:

- Mohd. Habib regarded it as an urban revolution as the nikh-i-fermani (state fixed prices) represented a consumer urban class.
- The 'Shahna-i-mandi' of the Diwani-i-yasarat were the supervisors of the 3 separate markets:
 - (i) horses, slaves & labour.
 - (ii) luxury items & cloth.
 - (iii) agricultural products.

Remarks

It is possible
to work the
meaning
of Revolution

This control was not seen before in the history of the region.

- The Army was paid in cash that was diverted from the market heavily organized & monitored. Irfan Khabib regards this as an attempt to heighten the famine-storerooms and forward looking threat of Mongols.

NOT REVOLUTIONARY:

- Zia-ud-din Barani calls it a method to reduce non-Muslim traders to destitution.
- Satish Chandra views it as an attempt to free economy of the influence of Ulama in urban spaces & khuts & madrasas in rural areas.
- M Qureshi & Hasan Nizami concur on the point that the close integration of the

rural with the urban economy was a by product
 of the usual inspection of baryaras &
karavanis at the outskirts of towns. Thus
 it was not an economically revolutionizing
 policy.

The institutions of algh, chakra & Diwani-
Ariz definitely benefited from these reforms
 remarks S. Amin.

well tried

CC) 70

Sufi Movement influenced the Sultanate in more ways than one when it came to legitimizing their authority.

- Nizamuddin Auliya influenced the social milieu of Delhi Sultanate from his hospice of Chishti sect - Khanqah-i-Sijzi in Delhi.

- Amir Khusrau expounded Khilji's reign in his Sufi texts such as 'Khazain-ul-Futuh' for his Deccan campaign.

- Qaswali was another prominent literary means to ascertain authority of the Sultan.

- Ijaz-i-Khusrawi held 'Fathnama' of Lakhnauti that declared the suppression of rebellion by Tughril Khan.

Remarks

- Sufi Khwaja was a work of checks & balances against the Ulema that exercised vast control over kingship.
- The institution of Pir-Murshad attracted wide participation and sometimes bestowed titles on the Sultan. Eg. Sahrawardi silsilah which accepted state patronage.
- The Be-shara Sufi sects affirmed Shariat and Ba-shara Sufi sects worked as local outreach Tariqat in case of legitimization.
- Mohamed Tughlaq's alienation with Sufism is supposed to have affected his rule for which he succumbed later.

Thus, Sufi sects emerged as significant local power structures in Sultanate period.

① Analyze properly the working of "To what extent"

Remarks

② In brief (3-4 line) other factors of legitimacy

8. (a) How far it is correct to say that mansabdari system was the real base for the Mughal empire. (15 Marks)
- (b) The Institutional factors were more responsible for the decline of Mughals. Critically analyse. (20 Marks)
- (c) Examine the nature of Agrarian crisis of 18th century with the help of foreign sources. Was it Economical and Social factors or was it Administrative factors that wrecked the Agro-Economy of those times? (15 Marks)

(a) Mansabdari System was a land based as well as military-nobility integration system. Akbar developed it to reflect the effectiveness of streamlining zat (Hobars), Sawar (maintenance of troops/cavalrymen) as well as horses, later elephants to be used in warfare.

Work in detail the feature

MANSAHDARI WAS THE REAL BASE

① It was the bureaucratic pedestal of the Mughal regime.

Remarks

- (2) It accommodated the non-Muslim sections of the population such as the Rajputs, Iranians, Khanzadas etc.
- (3) It was evolutionary and reformative in nature, Stephen P. Blake and it was based on merit.
- (4) The finances of the centre were distributed to the 'subah's' which made it efficient.

CRITICAL VIEW: Irfan Habib calls it an oppressive regime for soldiers & peasants.

Ather Ali refers to it as an 'ad-hoc' oriented mechanism rather than a robust centralized revenue & militaristic set up which formed the core of Mughal administration.

Remarks

In brief

↳ Mention the other factors of

real base

(1) Administrative
 (2) Political
 (3) Economic
 (4) Military

(b)

The decline of the Mughals has been regarded as the product of several factors.

Institutional Factors:

① Irfan Habib: it was the failure of the jagirdari system as a structural means of land settlement.

② Ather Ali: mansab & jagir system were ingrained with imbalanced contradictions between centralizing & regional authorities.

③ Salish Chandra: the 'be-jagir' situation

Explain how with proper examples

due to the shortage of jagirs, also called jagirdari crisis resulted from Aurangzeb's initiative of curbending the Khelisa & limiting the jagirs to local rulers & Subahdars.

(4) TGP Spear argued that the power of Zamindars was increasing due to intitu-
onal shift of Mughal regime thus displacing the political authority from the centre to the regional areas.

(5) Irfan Habib adds that the oppressive 'Zabti / bandobast' system of exploitative 'dastars' impoverished the peasantry and led to rebellions among the sections

CRITICAL VIEW:

- ① William Irvine blamed the weak success rather than institutions.
- ② JF Richards remarked the overexpensive Deccan campaign to lead to a financial crisis of Mughal exchequer.
- ③ Jadunath Sarkar blamed Aurangzeb's religious policy.
- ④ Qureshi & Rizvi remarked it as a global cultural decline of Muslim regimes.

Thus, decline of Mughals is contested among several scholars.

None of history is not very important
 but is important

What you want to say write it.
 and in this process take help of historians view.

Remarks

Try to write in this approach - you will be excellent

(C)
2/10
The 18th Century Agrarian Crisis is debated by several conflicting sources of history.

- Agrarian crisis among the Jats, Satnamis rebellions were of local grievances-based, whereas in case of Marathas it was of the nature of regional independence.

- Francois Bernier's account of absence of private property & middle class reflects the base of Agrarian Crisis.

- Satish Chandra's 'Jagirdari Crisis' argument holds up.

- J F Richards blames "a bad deccan administration for the crisis. Aurangzeb's shift of focus to deccan resulted in the impoverishment of the awilionis of the empire.
- 'Social & cultural' failure by not adapting to European technology or promoting science was the main reason according to M Athar Ali.
- Vincent Smith's analysis of religious bigotry against Marathas is seen as the reason for imbalance in agriculture & subsequent rebellions.

- Stephen P. Blake blamed the expansion of land under Khalisa and result of shortage of land as said by Khafi Khem to be the factor behind the Mughal agrarian crisis.
- Seema Alavi regarded 'military fiscalism' of the Mughals' 'Garrison State' that made the soldier-peasantry destitute as the main factor.

The reasons for the Agrarian crisis is thus a mix of socio-economic & administrative factors.

Remarks

General Remark →

you have

Information, Articulation ability,
Structure, Objectivity

Just change the approach

(Pg No. 63)

Map- Mock Test: 1

INDIA

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

