

128  
250

## HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

### Instructions to Candidate

- There are EIGHT questions divided in TWO SECTIONS and printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE question from each Section.
- The number of marks carried by a question/ part is indicated against it.
- 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 a medium other than the authorized one.

1. Invigilator's Signature \_\_\_\_\_

2. Invigilator's Signature \_\_\_\_\_

Name Ashtosh Kulkarni

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature AKulkarni

# REMARKS

**GS** SCORE

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7

7



## 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. 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. 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

1) Rehman ki Dheri

- Site was neolithic, early and mature Harappan
- Evidence of fortification and mud bricks found
- Copper utensils, cores, jaws, etc found
- Characteristic Harappan pottery with monochrome paintings
- Site is located in Indus valley, showing trade relations with other Harappan sites

Remarks

2) Koyotha

- Site dates to 2500 BCE and lasted till early 2nd millennium BCE
- Famous for Koyotha Pottery having polychrome paintings and characteristic grey slip
- Site was later occupied by Ahir and Malwa culture
- Copper tools and utensils and mud houses found

3) Paatichthara

- Capital of ancient Ashvaka Mahajanapada & Satavahanas
- Located on banks of Godavari river
- NSPW pottery site with evidence of planned habitation
- Located on Dakshinapatha and an important trade center
- Mentioned as Pedana in Periplus of Erythraean Sea
- Famous today for Paithani sarees

4) Utnur

- Located in Adilabad district of Telangana
- Site was mesolithic, neolithic and megalithic
- Circular huts, mud houses and copper utensils found
- Pottery resembles ones found at Piklihal & Motgol
- Evidence of rice, millets and barley found



5) Dhoulir

- Site of the Kalinga war fought by Ashoka
- Ashokan major rock edict has all 14 except 13th one
- It has threats given to forest people to behave and also a teaching to respect Brahmins & Shramanas
- Famous for Rock cut elephant with a foot forward
- Today, a Buddhist stupa also exists on the hill

7) Sutkagendor

- Harappan port city located on Makran coast of Baluchistan
- Mature and late Harappan layers have been found
- It traded with Mesopotamia
- Evidence of beads, seals, gold necklaces and terracotta bangles found
- Site has primary fortification but no citadel

8) Daggarh

- Site dates to 5th century CE during Gupta times
- Famous for Dashavatara temple of Vishnu
- The earliest form of Nagava style of architecture found
- Use of red sandstone and quartzite in idols
- Ganga, Yamuna, Diggolas, Nagas, Yakshas are also shown
- Temple is simple with a quadrangular slope on platform

9) Hiran Valley

- Multiple sites around Crater & Junagadh region
- Earliest site dates to about 2 lakh years before present
- Lower, middle & upper Palaeolithic layers found
- Evidence of flaked stone tools, axes, choppers found
- Evidence of fish consumption due to coastal zone.

10) Vikramshila

- University started about 5th century CE during Gupta times and takes its glory by Palas of Bengal
- Xuan Xang visited this university
- Buddhist subjects taught - Mahayana, Hinayana & Vajrayana
- Apparently destroyed by attacks of Bakhtiyar Khalji in 13th century CE

11) Amri

- Site dates to 3500 BCE and was <sup>pre-</sup>early, mature Harappan
- Location is on banks of Indus river
- Amri pottery is famous and found in Kot Diji, Chanudaro, etc
- Copper utensils, daily usage artifacts found
- Bead industry found along with semi-precious stone seals
- Site was abandoned in 2000 BCE due to water stress



12) Ropar

- Site is a late Harappan and OCP, BRW site too
- It is located on banks of Sutlej in Punjab
- Evidence of daily artifacts like bangles, necklace, koyal, etc
- Few layers show thick pottery with black slip and paintings of flowers, motifs and polygons
- Site continued in later times as Rupnagar

13) Kosla

- Multiple cave sites like Bedse, Junner, Kondirate, etc
- Located in western ghats
- Site is of Chaitya and Viharas dating to 1st century BCE
- Well decorated facade with Buddha sculptures found
- Caves are mainly apsidal vault roof types
- Well decorated pillars and circumambulatory path found

14) Vallabhi

- Site dates to early centuries CE, it was a university
- Jaina Council held here in 5th century CE, Jaina Agamas were finalized
- It taught subjects like medicine, astronomy, maths etc
- Attacked by Arab traders in 8th century CE but defended by Gujara Pratihars

16) Madurai

- Capital of Pandya, located on Vaigai
- Location of the third Sangam, hence finds mention in Sangam literature
- Plot of Manimekalai is shown in Madurai & Korkai
- Famous for Meenakshi Amman temple of Dravida style

17) Aihole / Pattadakal

- Both are sites of Chalukya architecture of 7<sup>th</sup>-8<sup>th</sup> century CE
- The evidence of Vesara style architecture found
- Aihole is famous for Kad Khan, Durga temple
- Pattadakal has a square pattern Virupoksha temple
- Use of sandstone due to availability in nearby hills

18) Paiyampalli

- It is a mesolithic, neolithic and Megalithic site
- Evidence of fractional, urn and pit burials
- Pottery kept in burials here sun motifs painted
- Burials show some astronomical sense of direction
- No major habitation found, showing the community may be of agro-pastoralists



19) Parishpore / Avantipura

- Both are ~~medieval~~ temple towers located near Srinagar
- Parishpore was capital of Kilotiditya Muktopida while Avantipura of early medieval kings of Kashmir
- Temples of Shiva, Goddess Durga present
- Mentioned in Kalhana's Rajatarangini

20) Tilwara

- ② Located in Barmer district of Rajasthan
- Microlithic and stone flaking industry found
  - Geometrical microliths of semi precious stones like agate, carnelian, jasper found
  - Animal bones found near fire hearths like deer, pig, gazelle, elephant show meat eating

GS SCORE

Remarks



2. (a) "The inscriptions clear the myth related to the ancient history of India". Examine the given statement and give suitable examples. (15 Marks)
- (b) Cultural uniformity does not necessarily mean political unification; therefore, there is the additional question of whether the evidence suggests the existence of one or many states. Critically evaluate the statement with respect to the polity of Indus Valley Civilization. (20 Marks)
- (c) How was the relationships among kinsmen getting more complicated in the Vedic period? (15 Marks)

GS SCORE

Remarks



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*Remarks*

7

Remarks-



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*Remarks*

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*Remarks*

Remarks



Remarks

3. (a) How far do you agree that the period of Sixth and Fifth Century BCE was revolutionary in many aspects? (20 Marks)
- (b) One may not have any doubt about the relationship between Ashoka and Buddhism, but the relationship between Dhamma and Buddhism can be questioned. Examine. (15 Marks)
- (c) Religion is not always about a separate identity but discourse among various religions can be seen among them. Elaborate on the statement with respect to the post-Mauryan period. (15 Marks)

15  
a) The multiple changes that occurred in society, economy, polity and religion made historians call 6th century BCE as the Axial Age, showing the revolutionary nature of those times

The revolutionary age of 6th-5th century BCE can be seen in the following case-

### Political Revolution

- ① Political stability was established after the downfall of Mesopotamian civilization for the first time
- ② Monarchy as a system grew common or seen from justifications of Shatapatha Brahmins of why kings exist
- ③ Walter Reuben calls Gana Sanghas as challenge to Vedic Orthodoxy. These republics also came up in this time

Remarks



④ Overall, the tribal, agro-pastoralist and class based early Vedic society changed into a proper political setup

### Economic Revolution

- ① Political stability leads to growth of trade & commerce by Voishyas and merchant guilds
- ② Role of agricultural surplus due to iron technology, land, water and surplus land led to development of crafts
- ③ Pol: literature mentions 28 such crafts
- ④ Trade routes like Uttarapatha & river routes developed
- ⑤ Use of coins led to accumulation of capital & banking
- ⑥ This led to urbanization, with archaeology showing peak of NBPW sites after 6th century CE

### Social Revolution and Social Injustice

- ① Society saw multiple changes as laws became rigid
- ② Earlier Varna system grew rigid and birth based
- ③ Role of women changed as their political & social roles

Remarks



- were curtailed. They were now seen as homemakers,
- (4) Concept of endogamy of Varna & exogamy of Gotra came up
  - (5) Start of 16 Sanskrits as well as Ashrama system was seen
  - (6) Vaishyas and Shudras felt unjust as the role of Yagas came up, giving importance to Brahmins & Kshatriyas

### Religious Revolution

- (1) The injustice mentioned above led to challenge of orthodoxy
- (2) Shramanic traditions & wandering ascetics came up
- (3) Nastika sects like Ajivikas & Charvakas came up
- (4) The biggest challenge came in form of Buddhism & Jainism who challenged Upanishadic philosophy
- (5) wealthy Grohapatis, guilds & Vaishyas supported them
- (6) bestly, Sanskrit was challenged by Pali & Prakrit

Overall, the society underwent fundamental changes in the 6th-5th century BCE and hence it is appropriate to call these centuries as revolutionary.

Remarks

good

fact straight

in fact also it was

Revolutionary or Evolutionary



9) b) Ashoka took up to Dhamma after the Kalinga war and propounded Dhamma. He explains Dhamma in his Second rock edict as one that has "non-violence, charity, purity, respect for elders, etc"

<u>Sources used</u>
14 <u>Major Rock edicts</u>
7 <u>pillar edicts</u>
<u>Minor rock edicts</u>
<u>Cave inscriptions</u>

The relation between Ashoka, Buddhism and Dhamma has been depicted a lot.

Ashoka and Buddhism

- ① Ashoka in his minor rock edict at Babhu mentions six authoritative texts of Buddhism
- ② He put up pillars of important Buddhist places like Sanchi, Sarnath, Vaishali, Lauriya-Nandangarh, etc
- ③ He visited Rummendri, birth place of Buddha and his pillar there shows tax exemptions
- ④ Ashoka also convened the Third Buddhist Council under his brother Megasthenes Tissa
- ⑤ Buddhist texts like Divyavadana, Ashokavadana and

Remarks

Sri Lankan texts like Dipavamsa and Mahavamsa call Ashoka a follower of Tathagata Buddha.

Thus, more or less, Ashoka's relation to Buddhism is sure. But the relation of Dhamma to Buddhism is vague.

### Dhamma & Buddhism

- ① Ashoka did not use Sangha for promotion of Dhamma, instead had Dhamma Mahamattas.
- ② B.N Mukherjee said that in peripheral areas, the Greek & Aramaic inscriptions of Ashoka deviated from Buddhism. Eg: They promised heaven but not Nibbana.
- ③ Ashoka introduced new themes in Dhamma, like no disrespect of elders (Dhami), regulation of festivals (Gama). } good for
- ④ He even threatened forest people to behave, showing Dhamma's inclination to violence.
- ⑤ Romila Thapar believes Dhamma was to prevent rebellion.



in peripheral areas due to violence of Ashoka. Thus, it acted as a pacifist policy.

⑥ Lastly, Dhamma did not have fixed dogmas, literature, organization, etc to spread unlike Buddhism.

good conceptual clarity  
concluding, Ashoka's relation to Buddhism is for sure but Dhamma's relation is vague to Buddhism. It can be concluded that Ashoka used Dhamma for political expediency and as a way to rule a large empire.

⑧ a) Traditionally, religion is defined as a set of beliefs in one or group of Gods with fixed rituals, practices and philosophy, after occupied by exclusivist tendencies to separate itself from other religions.

the However, the post-Mauryan period saw intermixing of religions, mutual acceptability, and peaceful coexistence thus blurring the lines of religions.

## Discourse between religions in post-Mauryan period

- ① Post-Mauryan period saw invasion of Hellenistic Greeks, Parthians, Shakas and Kushanas, all carrying different religions and identities
- ② People settled down in India causing physical intermixing of people, Puranas call this as Varna-Sankar and rise of polluted Kshatriyas (Vratya Kshatriyas)
- ③ Nevertheless, this caused religious identities to blur as the new kings ruled over a diverse population. They thus tried to please all groups of people.

### Indo-Greeks -

- Menander easily accepted Buddhism & became Milinda
- Grandhara sculptures show Greek gods like Hercules, Atlas and Helios. Heliadon became a Bhagvata
- Coins found at Al-Khanoum show Krishna and Sankarshana Balarama at back side

Thus, a healthy intercourse was seen



Parthians

- They were Patelvis of Iran who brought Zoroastrianism
- Their king Grandophanes I allowed preaching of St. Thomas in 1st century CE

Shakas

- They accepted Bhagvatism & Vaishnavism and promoted Sanskrit and other local languages

Kushanas

- Kanishka accepted Buddhism and convened 4th council
- Grandhoro sculptures show Buddha flanked by Hercules
- Coins of Kushanas have Persian Gods like Atash & Mithra
- Rabatak inscription of Kanishka shows reverence to Persian Goddess Nana
- Images found at Kapishka show Indra, Shiva.

Concluding, we can see intermixing and a healthy discourse between religions that shows that in ancient times, religion may not have a single rigid identity.

Remarks

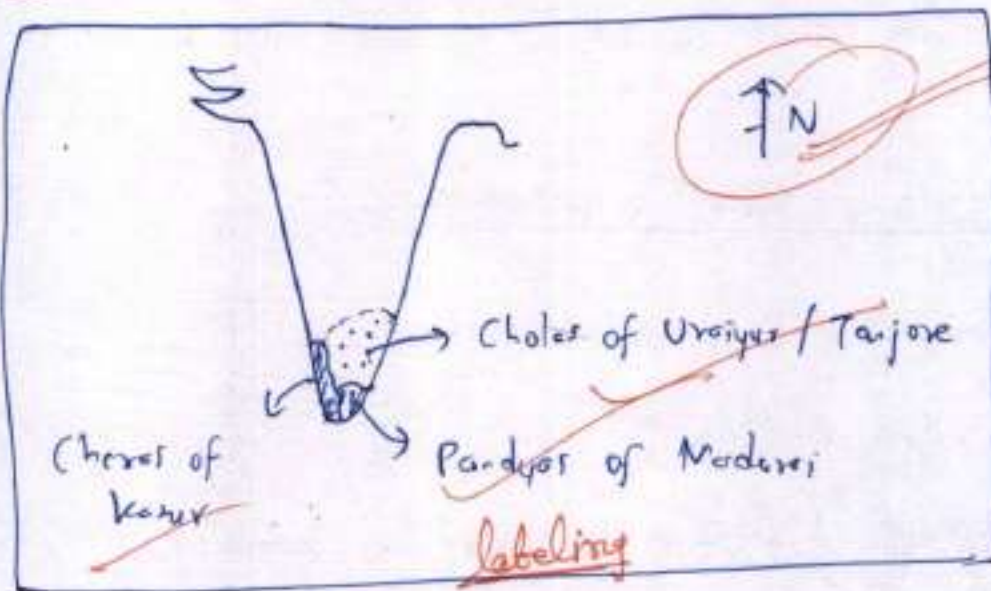
well traced

good description

of articulation

4. (a) The Sangam states (Chola, Chera and Pandya) were not states in real sense. Examine. (15 Marks)
- (b) Agrarian structure in the Gupta period experienced many changes as compared to previous periods. Delineate the characteristics of agrarian structure during the Gupta period. (15 Marks)
- (c) Discuss the origin and development of painting as an art form throughout the ancient and early medieval India. (20 Marks)

8) Sangam states of Chera, Chola and Pandya rose in early centuries CE and lasted till early medieval times. Being the first states in Tamil-kam, these states are special due to the vague nature of their political setup.



Sangam States as no Real States

① Real states are those which have a definite political structure, administration, army and revenue setup.



- ② The rise of Sangam states is vague as we see sudden rise with no real antecedent development in South
- ③ Puranas try to retrofit them as descendants of Puranic kings of Anu who migrated down south
- ④ The society appeared not so organized or stratified as the Sangam texts of Pattinellalankavai or 18 major works show
- ⑤ The early inscriptions show no proper revenue structure as shown in later times by Cholas

However, elements of States were seen too

- ① Sangam literature itself has a category of Puram or praise of valours of kings
- ② The existence of big cities like Uraiyur, Kaveri and ports like Korkai, Muchirai etc show organized trade, no possible without proper political structure
- ③ Social stratification was seen as Tolkappiyam mentions

Analors, Arosars, Vaisiyars and Vellalars as 4 classes of society

④ Evidence of army, wars and organized setup are seen from Manimekalsi and Silappadikaram. Wars of Kovvula Chola also shown

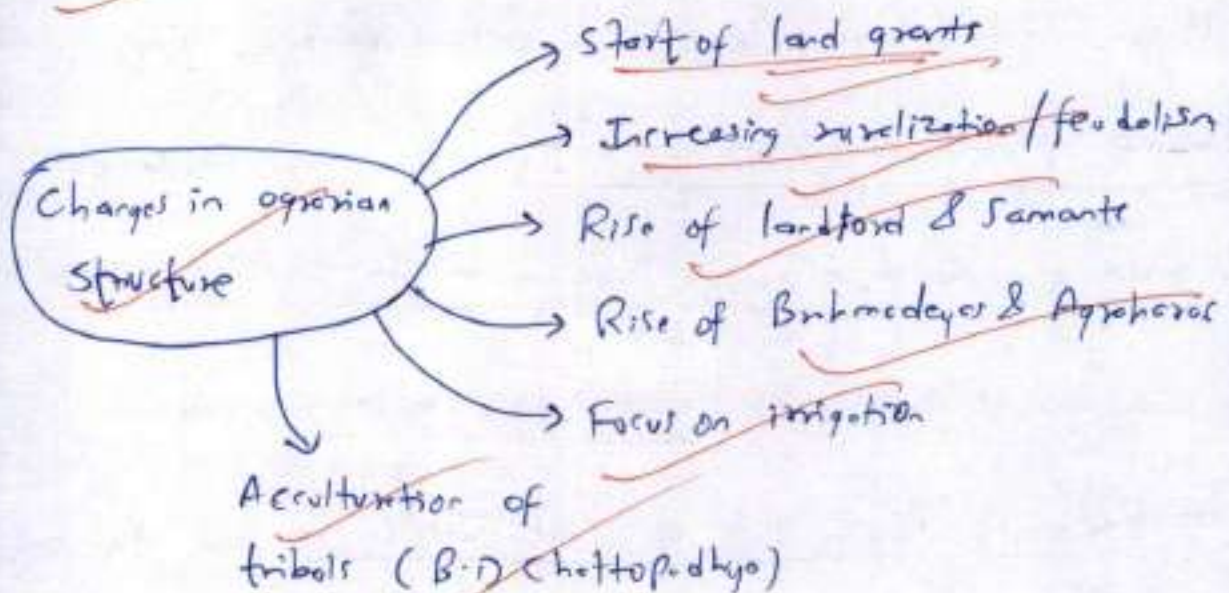
Concluding, Sangam states were states in making and hence

they organized themselves soon and became real states

that led to spread of urbanization in South India

group analysis  
Concise

b) Gupta period (3rd - 5th century CE) saw fundamental changes in the structure of agriculture. both positive as well as negative.





## Changes in agrarian structure

- ① Rise of land grants due to policy of feudatory kings.  
Samudragupta started policy of Sovereignty as he made Kings accept his overlordship in return of autonomy
- ② Samantas or feudal kings arose who got hold of agrarian economy and tried to extract maximum revenue
- ③ Coupled with felling trade, monetary anarchy and process of de-urbanization, focus shifted on rural areas
- ④ Rise of landlords and sub-infeudation took place as it was duty of landlords to collect revenue. The Indore plates of Kumargupta II show subinfeudation in form of Kumargupta I → Sureshmichandra → Matravisahu
- ⑤ Land grants were also given to Brahmins, after tax free. The Panva plates of Prabhavati Gupta and the Channick plates of Vukatakas show conditions and tax-free



status of land grants to Brahmins

- ⑤ The condition of peasants - They became mere tenants on their lands as the ownership went to landlords. They were often evacuated due to non-payment of revenues.
- ⑥ This also led to peasant revolts. We get a reference of Kairarth of Bengal revolting.
- ⑦ B-D Chatteropadhyays believes land grant in peripheral areas led to acculturation of tribals, after forced
- ⑧ New castes came up who had relations wholly to the new agrarian structure  
 Eg: Patwaris for land measurement  
Kayasthas for record keeping
- ⑨ Lastly, the overall changes in agrarian structure also led to some good results like focus on irrigation, weather and soil sciences and better productivity as gleaned from texts like Narada Smriti and Aranya Kosha.

37  
 Concluding, the Gupta era proved to be a watershed

in terms of agrarian structure that ultimately led to

the rise of feudalism according to R.S Sharma

- 12) Although paintings existed since Palaeolithic times in form of cave paintings of Bhimbetka, the real beginning of paintings began in ancient times and reached to its peak in early medieval times.

### Origin of painting as an art

- ① Rise of political stability and material well-being after 6th century B.C.E is a must for any art form to develop
- ② People expressed themselves in form of sculpture and literature but it was saturated and people needed newer art forms of expression
- ③ Rise of Shudras as a class of artisans and workers made them search for colours, ways to make them

Remarks



and put them on walls as a matter of expression,

- ④ Thus, by 2nd century BCE, painting was accepted as a legitimate form of expression and began to be counted as 64 Kala and mentioned in Natyashastra.

### Development of painting in India-

- ① The most ancient and most prolific paintings were seen in Ajanta caves since 2nd century BCE patronized by Satavahans and heavily influenced by Buddhism.
- ② The paintings were simple, natural, used bright colours and often tried to be projected as 3 dimensional
- ③ The style of fresco came up - paints mixed in plaster.
- ④ Similar paintings are seen in Ellora caves since 5th century CE patronized by Yakutakas & Rashtrakutas
- ⑤ Here, secular themes as well as themes of Hinduism & Jainism began to be taken up.
- ⑥ The  Gupta times saw the beginning of paintings with

Remarks



Paintings of Shiva, Parvati, Ganesha, Indra being done

⑦ The art of paintings was soon patronized by the Southern Kingdoms with the Pallavas being ahead

Eg: The Sittanavalai Temple Paintings

⑧ The early medieval times saw rise of Rajput school of paintings, chiefly religious and done on walls

⑨ The Pala school also rose in 9th century CE and was famous for scroll paintings.

Concluding, painting as an art rose in ancient and early medieval times and reached the pinnacle during Mughal times under patronage of Akbar & Jahangir.

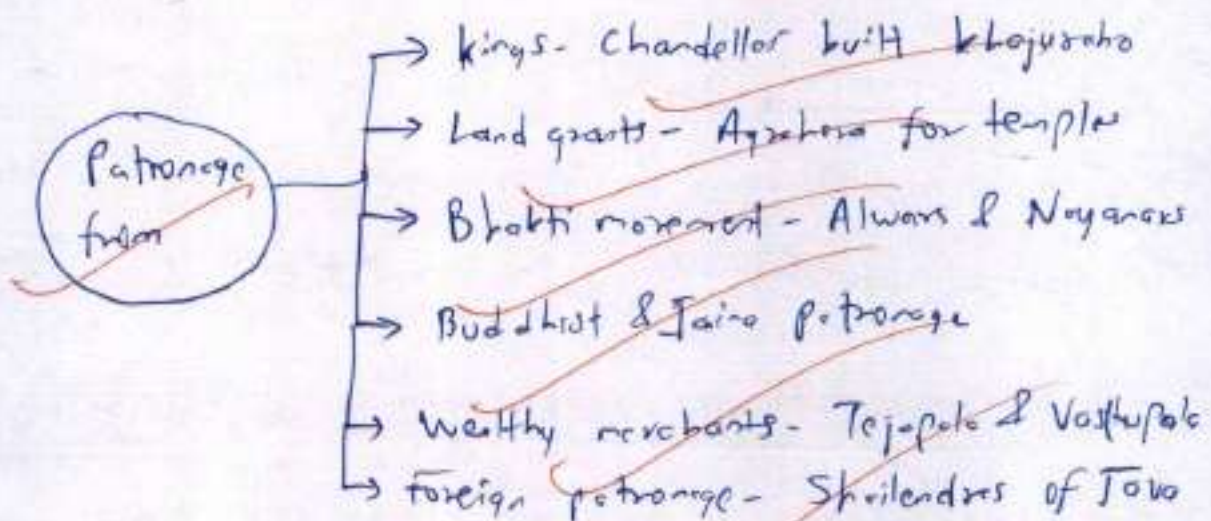
you can use the graph to show the development of painting

you have knowledge  
Work on creative presentation

## Section - B

5. Critically examine the following statements in about 150 words: (10 × 5 = 50 Marks)
- (a) The construction and embellishment of religious establishments between the 8<sup>th</sup> to 12<sup>th</sup> century in India was the result of patronage from diverse sources. Elaborate. (10 Marks)
- (b) To what extent do you believe that the Bhakti movement was a reflection of feudalism in the religious sphere? (10 Marks)
- (c) Did the Vijayanagar Empire represent a Hindu kingdom? (10 Marks)
- (d) Evaluate the writings of Barani as a source of information on the Delhi Sultanate. (10 Marks)
- (e) The ignorance of Rajput rulers towards the developments in Central and West Asia was the most important factor for their defeat against the Muslims. Evaluate. (10 Marks)

a) 5  
 The early medieval times saw rise in religious establishments due to increasing role of religion in public life. The religious establishments rose due to patronage of



① Patronage of kings

kings continued to be prime funders of religious establishments. The Rajputs built temples and so did



the Cholas, Gujjars, Pratihars, etc

② Wealthy merchants like Tejapala & Vastupala built the Dilwara Jain temple on Mount Abu

③ Buddhist and Jain patronage also flourished as Jain universities flourished in Vallabhi and Palas patronized Nalanda

④ Role of land grants became crucial as Agraharas came up to setup temples and universities

Eg: Cholas gave grants to setup temples in Alangudi  
Raja Bhoja of Paramara setup Bhojshala university

⑤ Bhakti movement patronized Mathas and temples

Eg: Temples of Sundares & Apper were built in Tanil kund  
The Acharyas like Ramanuja patronized Mathas

⑥ Lastly, foreign patronage also flourished as the rulers of Java sent money to maintain Bodhi Grove and fund the Nalanda university.

Remarks

Least  
ideas patronage  
in the Role of  
factors



470  
 6) D-D Kapsambi was the first one who believed that  
Bhakti movement was an action or reaction to the rise  
of feudalism in religious sphere

Bhakti as a result of feudalism -

- ① Religious plus economic power came to Brahmins due to Brahmanas and hence common people were oppressed
- ② Agrikoras led to rise of temple institutions that even further solidified feudalism in religion
- ③ The Brahmana-Kshatriya alliance led to oppression of Vaisyas & Shudras and also of Chandalas and women
- ④ Forced acculturation of tribals led to discontent, and also peasant revolts of Deimoras and Keivarther
- ⑤ Exclusive Brahmin dominated political bodies like Mahasabha in Chola kingdom led to exclusion of others

However, some historians don't believe in this-

1) Write the diff. b/w both  
 2) " properly the Role of other factors

① D.C Sircar believes Bhakti Strong the red feudalism as both preached complete surrender to superior powers

② Bhakti in South was also a reaction to spread of Jainism & Buddhism, not really feudalism

③ If Brahmins were oppressors, it is same Brahmins in form of Shankara, Ramanuja, Nimbarka who led Bhakti

Concluding, Bhakti indeed had an element of reaction to feudalism. Some historians have even compared Bhakti to Reformation in Europe in 15th century

⑤ Vijayanagara empire was set up by Harihara & Bukka in 1337 CE and it rose under Krishnadeva Raya and finally led to a fall in 1565 CE after battle of Talikota.

Given the "Hindu" nature of kingdoms surrounded by Islamic kingdoms, the nature of Vijayanagara is under question.

Remarks



## Vijayanagara as Hindu kingdom

- ① The kings professed to Hinduism and official festivals were Hindu Dasara, Vinayaka festival, etc
- ② The rise of Vijayanagara came from breins of Vijayanagara who saw it as a revolt against Islam

Nevertheless, Vijayanagara was more tolerant & secular

- ① Abdur Razzag mentions that everybody had freedom to follow own religion. Muslims existed in Vijayanagara
- ② The legal system of Vijayanagara did follow Sharia in case of Muslims and Hindu law for Hindus
- ③ Krishnadeva Raya in his Amuktamalavyade proclaims a policy of tolerance and no forced conversion

Concluding, Vijayanagara was a tolerant & secular kingdom in spite of socio-economic-political-artistic patronage to more dominantly Hinduism.

good facts and  
street



6 d) Ziauddin Barani was a court historian during the times of Delhi Sultans and in times of Firuz Shah Tughlaq specifically.

His chief writings are two → Tarikh-i-Firuzshahi  
→ Fatwa-i-Tekanderi

Barani's writings as a source of history

- ① Barani honestly writes all the political happenings since the times of Alauddin, however uncomfortable
- ② He gives an insight on administration, economy, rural and administrative structure  
Eg: He talks of conditions of shifting capital to Deultabad
- ③ He doesn't shy away from critiquing the Sultans  
Eg: He called bronze tokens among a failure  
He calls the rule of Balban as autocratic
- ④ He was religiously tolerant as he doesn't call the

Sultanate of Iltutmish but of Johandari:

① He gives his own critical views on events too, like why did Firuz indulge in appeasement of Iqbalodars & Ulems

However, some issues exist

① Bazani's writings are wholly royal and not subaltern

② There is a sense of aristocratic rudeness in his writings

③ Some uncomfortable instances may have been omitted

but are found in writings of Minhaj-us-Siraj & Al-Utbi

Concluding, Bazani's writings form the most basic source of information on Delhi Sultanate and should be treated as a source of history

⑤) Failure of Rajputs to effectively fight the Turk invasions has been a subject of debate. The causes of failure are not one but multi-dimensional

Failure to gauge activities in Central Asia

① The rise and fall of Sassanids, Seljuks & Khwarizms

Remarks



was not acknowledged by Rajputs due to the inward looking nature of Indian kings

② Internal bickerings amongst Rajputs prevented them to take interest in fact that defeated Turks may turn to India

③ No help was accorded to Hindu Shahi kings who fought alone for the frontier of India.

However, multiple other reasons also exist

- Other Reasons
- Faulty military technology of Rajputs
  - Ghazis spirit amongst Turks
  - Forgiving nature of Rajputs
  - Islamic equality vs casteism (Irfan Habib)
  - Gains of last mode Turk fight rose
  - Mercenary army and no trained for Rajputs

Thus, various socio-economic-political & religious factors were responsible for Rajput defeat at hands of Turks and not just one uniform factor.

6. (a) What was the legal, political and social character of the state under the Delhi Sultanate? (20 Marks)
- (b) Discuss the main teachings and broad impacts of Sufism on the Indian society? (15 Marks)
- (c) Briefly discuss the administrative policies of Tughlaqs with respect to contemporary society. (15 Marks)

9) The Delhi Sultanate rose with the invasions of Ghori in 1192 CE and downfall happened in 1397 CE after decline of Tughlaqs.

In these years, Sultanate saw rule of Qutubuddin Aibak, Iltutmish, Razia, Balban, Khiljis and Tughlaqs.

The character of Delhi Sultanate can be seen as follows-

Legal character -

- ① Barani calls Sultanate as Jahandari or a compromise between Sharia and Siyasat
- ② Islamic Law was in place with the existence of some Hindu laws like Dnyabhog and Mitakshara.
- ③ The Sultanate often asked for legitimacy from Khalifa



except in case of Alauddin Khilji and Mohammed Bin Tughloq

### Political Character of Sultanate

- ① No fixed law on succession was seen. Slaves of Aibak became his son-in-law Iltutmish, whose daughter Razia became the Sultana.
- ② The administration was divided properly with king as centralizing power, especially during times of Alauddin.
- ③ The lands were divided as khalsa and Iqta and the Iqtadars were given parcels to rule.
- ④ Imperial administration had departments or Diwan for revenue (Wizarat), justice (Qaza), communication (A'udhar), Agriculture (Kohi) and army (Ariz).

Overall, the political character included king, Chohanaganis, nobles, Iqtadars and host of learned men or Ulemas.

## Social character of Sultanate

- ① It was based on Turkish Sovereignty. Chelalgani was full of Turk nobles and a practice of exclusion was there.
- ② Indian Muslims were discriminated like in case of Rohtas & Kamal Mehiya, except when Alauddin Khilji changed the rules by his Khilji Revolution.
- ③ Common Muslims were almost neglected & worse than the Common Hindus who were subject to Jizyah.
- ④ Slavery existed in Sultanate. Slaves were used in workshops and harems of royal families.
- ⑤ Condition of women was even worse due to religious and social discrimination.

Concluding, the Sultanate induced fundamental changes in the legal, political and social framework of medieval India and hence historians call this period as a period of change.

Try to write the fusion of debate



- 8) b) Rising from Arabic lands in 9th century, Sufism spread in India after 12th century CE due to the rise of Islamic political rule.

Sufism is a cult of mysticism, worship of God and a condition of complete surrender to the master. These teachings were propagated by multiple sufi silsilahs like-

- |              |              |
|--------------|--------------|
| ① Chisti     | ④ Qadri      |
| ② Suhrawardy | ⑤ Galandri   |
| ③ Firdousi   | ⑥ Rishi, etc |

### Main Teachings of Sufism

- ① Sufism believer in oneness of existence (Wahdat-ul-Wajud)  
i.e. the Almighty is only one
- ② It focuses on mysticism and generation of mystic air or Sama to come close to God
- ③ It talked of teacher-student relation (Pir-Murid) to understand the teachings of Sufism.

- ④ It proposed 10 ways or conditions to become Sufi like Sabr (patience), Shukr (well wishing), Tawba (silence), etc
- ⑤ The teachings proposed non-violence, peace, secularism, and mutual coexistence and talked of talks and discussion with other religions.
- ⑥ Sufism believed in celibacy, asceticism and austerity.  
Eg: Nizamuddin Auliya saw 7 Sultans but didn't ask for any patronage.

Due to these teachings, Sufis left a deep impact on society.

- ① Unity and peace - Hindus began flocking to Sufi Dargahs like that of Moinuddin Chisti Dargah of Ajmer
- ② Bhakti-Sufi synergy - Bhakti saints like that of Nothpanthis mingled with Sufis. Verse of Baba Farid are in Adi Granth.
- ③ The annual festival or Urs of shrines became a moment of intermixing and sharing among religions
- ④ Sufi saints gave a chance to escape discrimination, as



historians believe many lower caste Hindus converted to Islam to escape casteism

⑤ Sufis patronized art and culture. Sufi saints wrote in Hindi like texts of Chandayan and patronized art forms like qawwalis and Ghazals. They ensured Persian is spread widely in India

However, there were negative impacts too -

① Sufi silsilahs like Rishi of Mir Hamodani are said to have taken to violence to convert Kashmir valley in 13th century

② Sufis also had political patronage like Suhrawardy silsilah

Concluding, the impact of Sufism was profound on India and the positive impact far outweighs the negative impact.

⑧ c) The Tughlqs (Ghiyasuddin, Mohammed Bin & Firuz Tughlaq) ruled from 1316 CE to 1397 CE and were

known for unique administrative policies.

### Policies of Ghiyasuddin Tughloq (1316-1324 CE)

- ① His first policy was of relief after the exploitative reign of Alauddin Khalji
- ② He restored Iqbal and allowed Iqbal to keep  $\frac{1}{10}^{th}$  to  $\frac{1}{11}^{th}$  of extra revenue with them
- ③ He continued the racial intermixture of Chalukyas and the Islamic nature of Delhi Sultanate

### Policies of Mohammed Bin Tughloq (1324-1354 CE)

- ① He tried to introduce token currency of bronze. Berani calls it an innovative measure but lack of monopoly made value of currency go down. It was withdrawn
- ② He tried to shift capital to Daulatabad in 1326-28
- ③ He tried to invest 70 lakh Tankas in agriculture to try to produce crops like wheat & sugarcane

Remarks



- ④ He setup proper training of army and introduced concept of a standing army
- ⑤ His administrative policies led to drought at the end of his tenure

### Policies of Firuz Shah Tughloq (1351-1387 CE)

- ① He tried a policy of appeasement
- ② He appeased ulama by giving more powers and punishing heretics and removing paintings and seeking the khalifa
- ③ He appeased army by making posts hereditary and to introduce a paper currency Itlog instead of cash payment
- ④ He setup public works department (Diwan-i-Khairat) to setup hospitals, schools, langars, dig canals & build cities

Concluding, the policies of Tughloqs were good and bad  
as some led to prosperity while some led to  
destruction and weakening of empire

good facts  
 structure  
 and Articulation  
 Copy

7. (a) What was the condition of domestic and foreign trade in India during Sultanate rule. (20 Marks)
- (b) Akbar's religious vision gradually developed and resulted in many social reforms in India. Elaborate. (15 Marks)
- (c) On the basis of available writings during the Mughals, discuss the condition of rural gentry or zamindars. (15 Marks)

**Remarks**



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*Remarks*

Remarks



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*Remarks*

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*Remarks*



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*Remarks*

7

7

**Remarks**



**GS SCORE**

*Remarks*

8. (a) Discuss the Hindu system of education and its achievements during Medieval India. (20 Marks)
- (b) With respect to its administration, how far do you believe that the Maratha kingdom was a Swarajya? (15 Marks)
- (c) For the period upto 1750, one can divide historians into those who hold an empire-centric view and those who hold a region-centric view. Discuss. (15 Marks)

Remarks



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*Remarks*

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*Remarks*

Remarks



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Remarks

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Remarks

*Remarks*



7

Remarks

# Map-Mock Test: 7

