

GS SCORE

Mock 2 (Paper - I)
TEST - 07

109
2250

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.

Name Madhumita

Mobile No. _____

Date _____

1. Invigilator's Signature _____

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. 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

Ans: Kili Gul Muhammad - Harappan

① Located in Pakistan

② A trade centre of Harappans

③ Findings - copper fish hooks
Lapis lazuli
Terracotta figurines
Marine shell beads

② Kayathis - Chalcolithic

- Located in Madhya Pradesh
- Pottery - ochre coloured, hand made
- mud brick dwellings
- terracotta figurines
- copper implements
- wheat, barley, lentil remains

③ Paiitnam / Paratishthan - Ancient capital

- Located in Maharashtra
- Capital of Satrahana (2nd BCE)
- A major trade centre
- Located on Dakshinipatha trade route
- Copper coins of Satrahana

④ Kondapur Neolithic

- Located in Andhra Pradesh
- Presence of Ash mounds
- Polished stone axes
- Bones of Cattle (domesticated)
- Barley, lentil, pea remains
- BRW Pottery

⑤ Dhauli - Ashokan Inscript.

- Ashokan inscription in Orissa

- ~~first~~ ^{P. oldest} Sculpture - Elephant (Buddha's Birth symbol)
- Description of Buddhist Dhamma

⑥ Lukhudyar Caves - Rock cut Cave

- Uttarakhand

② X ray like human figures

- Dancing figures with joint hands
- Painted with natural colours
- Mesolithic paintings
- Hunting, playing, food preparation scene

⑦ Port City - Suktagendou

⑩ Pakistan

- Harappan trading port
- Lapis lazuli, Carnelian beads
- terracotta figurines, stoneware seals
- Stone sculptures
- trading point from Arabian ports

⑧ Ancient temple : ~~Mastamba temple~~ Deogarh (MP)

- ~~Kashmir (Amitnag)~~

- ~~8th century, built by Lalitaditya Muktipada during Gupta period~~
- ~~dedicated to Sun God.~~ - Panchayatana style
(main God with subsidiary shrines)
- ~~in ruins now~~ - early Nagara style
- dedicated to Vishnu's 10 forms.

9) Palaeolithic site - Rajol

- Gujarat
- stone tools - cherts, quartz, sandstone
- trapeze, triangular tools of stone
- settlers were hunter gatherers.
- wild animal bones - Sambhar, Gazelle etc

10) Ancient Education Centre - Nalanda

- Bihar
- established during Gupta ^{side} (Kumar Gupta) 6th A.D
- Patronised by Harsha too (Palas also 8th A.D)
- centre of learning of Mahayana Buddhism
- Philosophy, science, mathematics
- destroyed by Bakhtiyar Khalji - 12th A.D

11) Harappan Site - Amri

- Pakistan
- Findings related to IVC include terracotta figurines
- perforated, wheel made pottery
- lapis lazuli
- bangles, steatite seals, carnelians beads
- humped bull figurines

12) PGW site

- Indraprastha - located in Delhi

- Presence of brick fragments
- Greyware pottery, punchmarked coins
- Remains of fortifications
- Rice husk remains
- Capital city of (North) Kurus.

13) Buddhist Site - Kaushambi

- Kaushambi
- Rock cut Caves - presence of massive stupa, Viharas & chaityas (dwellings) (temple)
- inscriptions & sculptures related to life of Buddha

14) Jaina Site - Walsatki

- Walsatki
- a capital of Mauryas
- site of 1st Jain Council
- a major education centre

15) Prehistoric Cave Painting

- Berber Caves (UP)
- dedicated by Ashoka to Ajivikas
- rock cut Caves.
- later resided in by Buddhists.

16) Ancient Capital - Madurai

- ~~is~~ Tamil Nadu
- A major trade centre
- Capital of Pandyas of Sangam Age
- ~~city seat~~ Presence of Roman Coins, glassware, Pottery
- mentioned by Ptolemy in his accounts.

17) Cultural centre - Maski

- Karnataka
- Site of Inscription of Ashoka
- Also a megalithic site (stone adorned graves)
- Ranigumpha sculptures on stones. (Karnahalli)

19) Medieval temple

- J & Kashmir (Anantnag)
- 8th A.D. by Latitudities Auktipada
- dedicated to Sun God (Hindu)
- lies in ruins now

18) megalithic site

- Tamil Nadu
- people covered graves with big stones i.e. menhirs Dolmens
- believed in afterlife, so buried goods like wheat, barley, rice, pottery, polished iron tools for comforts in afterlife.

Remarks

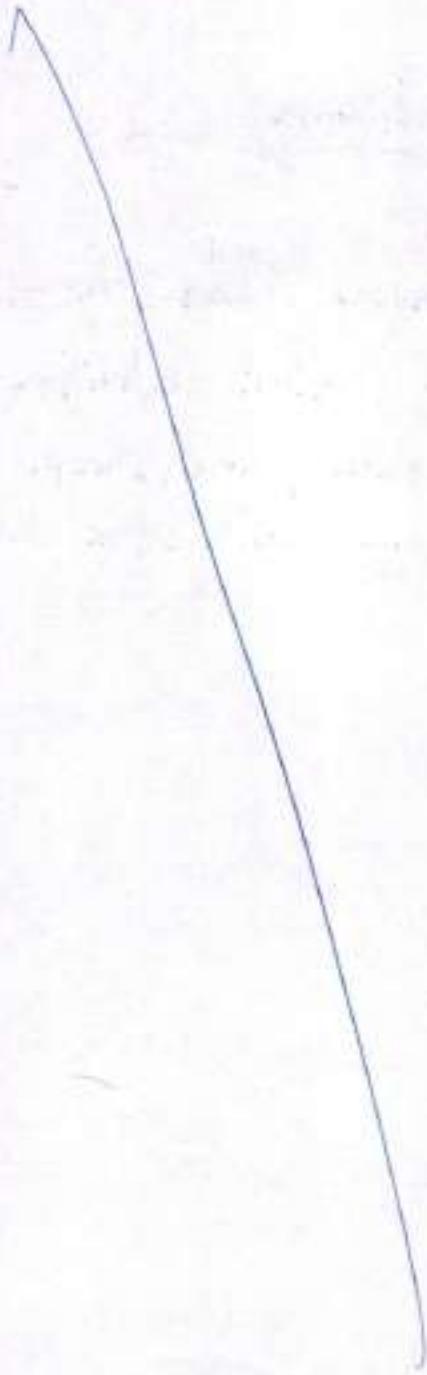
- Remains of animals - sheep, goat, cattle etc.
- BRW Pottery.

(2) Mesolithic site - Tilwara

(1/1) Fajasthan

- stone tools of varying shapes - triangle, trapeze
- Prepared tools with Levallois's technique
- animal bones - cattle, goat, sheep, gazelle etc
- butchering area paved with stone slabs.

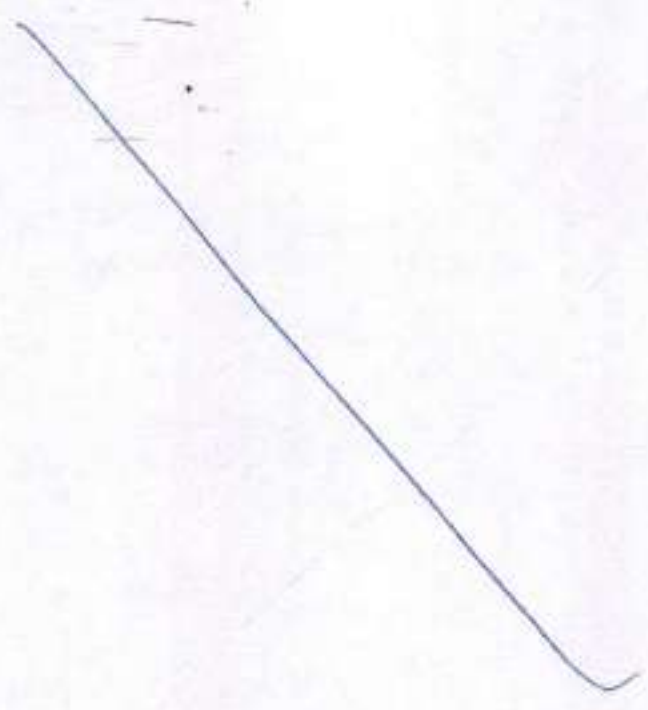
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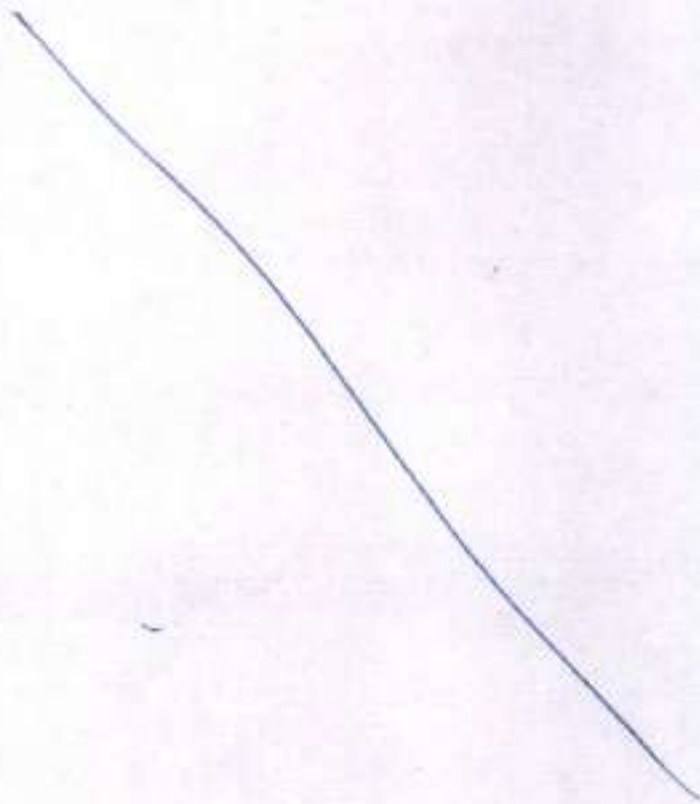
Remarks

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)

①

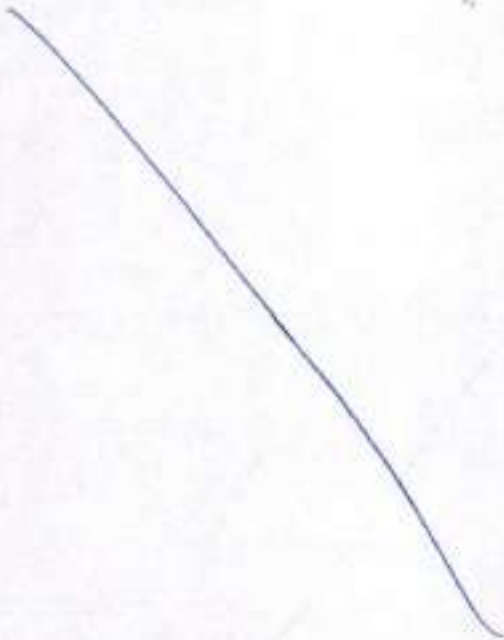


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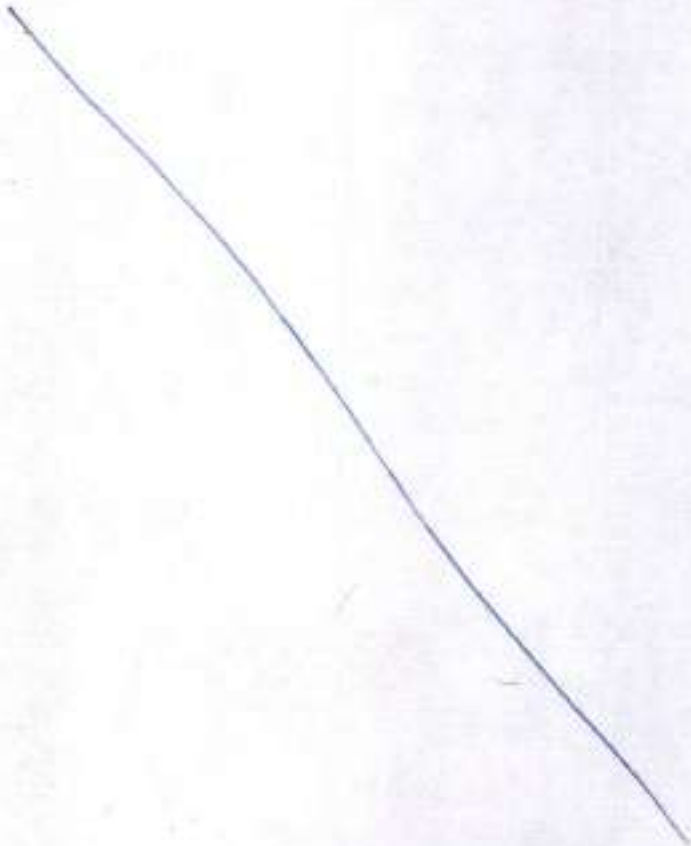


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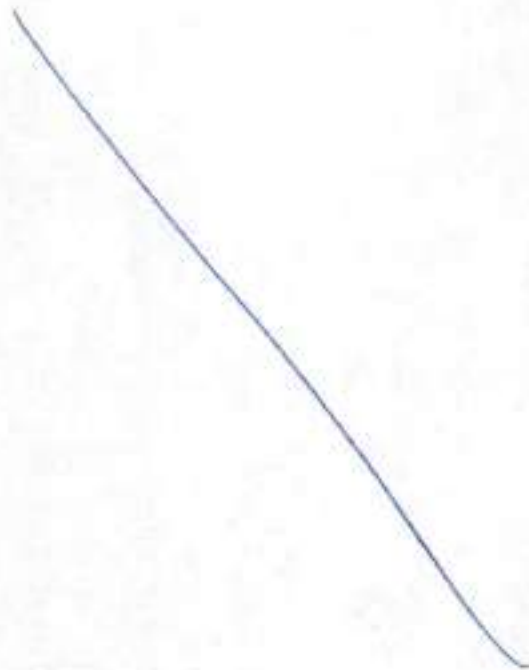
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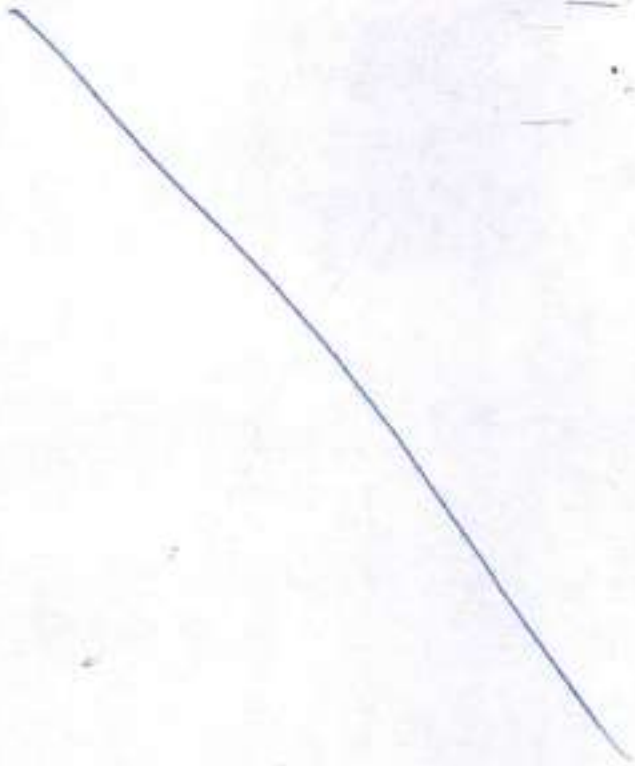
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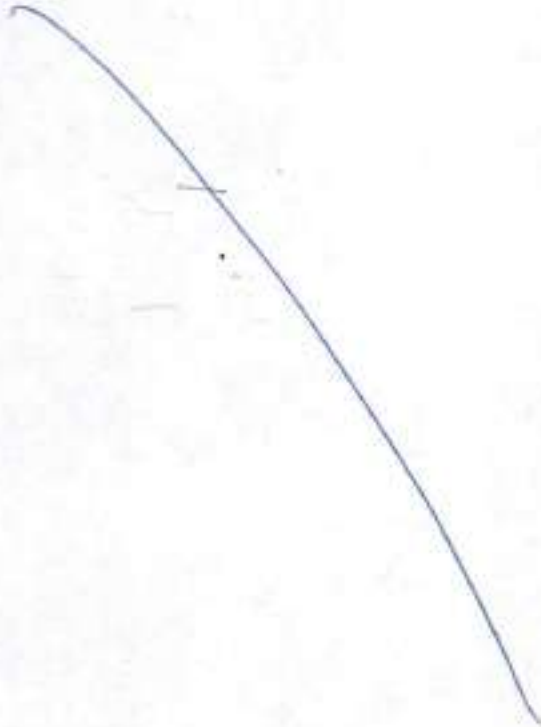
Remarks



Remarks



Remarks



⑮ / $\frac{\text{अधिक}}{\text{असि नही}}$

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)

Ans Revolutionary period in history means the period of remarkable changes that ushered in a completely different lifestyle in socio-culture, politico-administrative spheres.

Period of 6th-5th BCE

It was a period of remarkable changes as seen in the below observations:-

① Politico-Administrative changes

- rise of states (Magadha, Vajjians, Avanti, Anga etc)
- shift in loyalty from Jans (tribe) to Janapads
- ↳ elaborate structure of administration
 - * Rise of Bureaucracy (Magadha empire)
 - * Supremacy of Monarch
 - * Appropriation of tolls, taxes, land revenue from the subjects
- Rise of powerful military

Remarks

- * Presence of standing armies
- * new devices of warfare
- * discovery of iron & its use in weapon manufacture

② Socio-economic life

- Society witnessed changes such as
 - * increasing subordination of women (Dharmasutras)
 - no inheritance
 - Ban on remarriage, niyoga marriages considered as sinful
 - right of women only on stridhan (gifts from in laws & relatives)
 - pre-puberty marriages
 - decreased access to education
 - * Rise of Jatis based on occupation (Dharmasutras)
(Further division of Varna system)
 - * Emergence of Untouchability - Chandalas, Malchas whose sight was considered sinful, & polluting
 - Chandalas were scavengers, bannt associated with funerary practices & execution of criminals.
 - were supposed to live outside the cities & villages
 - made to eat food kept on ground
 - * Marginalisation & oppression of Shudras increased.

Remarks

* Changes in the religious sphere

- Rise of Jainism & Buddhism ^{as reaction} against Brahmanical supremacy
- preached non-violence, truth, renunciation of material life, abstinence from sexual activity, adultery
- legitimised traders & lending professions which were hitherto disapproved off by brahmanas
- denied efficacy of Caste based discrimination
 - opened gates of Sangha to women, all Castes,
 - provided alternative space for discriminated people.

* Trade revolution

- Increased in trade activity
- Trade links with South East Asia & the west
- also led to spurt in coins, financing, lending activities.
- rise led to rise of cities
- ushered in Second Urbanisation.

X. Agrarian revolution

- iron tools enabled to clear forested northern India on the Gangetic plains
- Buddhist & Jaini monks ensured Cattle availability by preaching non-violence
- iron plough with cattle provided for agrarian expansion
- agriculture produce was in surplus, hence sold to urban centers.

good
conceptual clarity

Thus, It can be concluded that 6th-5th BCE period was revolutionary in many aspects. It signified a break from tribal polity, cattle rearing dominated vedic era & Brahmanical domination of society. A shift from rural to urban society was the major revolutionary change during this period.

ANS B

9) Ashoka was a prominent Mauryan ruler (268-232 BC). He is well known for embracing Buddhism post the Kalinga war & spreading buddhist ideas across India & beyond.

Remarks

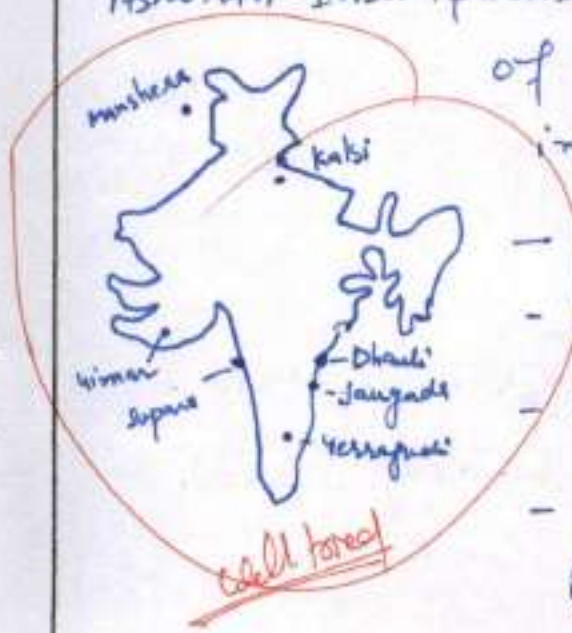
Ashoka & Buddhism

Rock Edict XIII mentions Ashoka's association with Buddhism. He was filled with grief & abhorrence of warfare after seeing the merciless slaughter of millions & displacement of humans because of war. He -

- gave up warfare i.e. Brahmashila (conquest by war)
- began to preach non-violence
- adopted Dhamma-ghosha i.e. conquest by righteousness

Ashokan Dhamma

Ashokan Inscriptions across India give description of Ashokan Dhamma. Its essence lay



- in
- non violence (Rock Edict II)
 - ban on animal sacrifice
 - respecting all religions
 - honouring the Brahmanas, Jaina, Buddhists and Ajivika or preachers of all religions
 - emphasizing on courtesy to slaves

Remarks

- denouncing worthless rituals & ceremonies.

Ashokan Dhamma thus preached harmonious
 - coexistence of all beings with emphasis on superiority
 - ty of none. He appointed "Dhamma-mahamatas"
 as special officials to preach Dhamma.

Doubts Regarding Ashoka's Dhamma & Buddhism

① Buddhism emphasis as a way of life based on
renunciation of material association was established
 by Gautama Buddha during 6th BCE. Its aim was
 to attain liberation from samsara i.e. cycle of birth
death & rebirth. It revolves around -

* Doctrine of Arya Sachani i.e. Four noble truths

- (1) There is Dukkha (pain)
- (2) Its cause is greed, attachment
- (3) It can be cured (Samudaya)
- (4) The path to cure of pain is Ashtangika Marga i.e.
 living with right faith, action, knowledge, speech,
intention etc.

② Differences in Buddhist teaching & Ashokan Dhamma
 - Buddhism emphasized on supremacy of ~~stupa~~

Buddhism ~~over~~ all others

- they severely criticized Ajivikas & Brahmanas for their ignorance
- Ashokan stupas bear no presence of buddha
- He emphasized on equality of all religions & patronised all.

so, while Ashoka's Association with

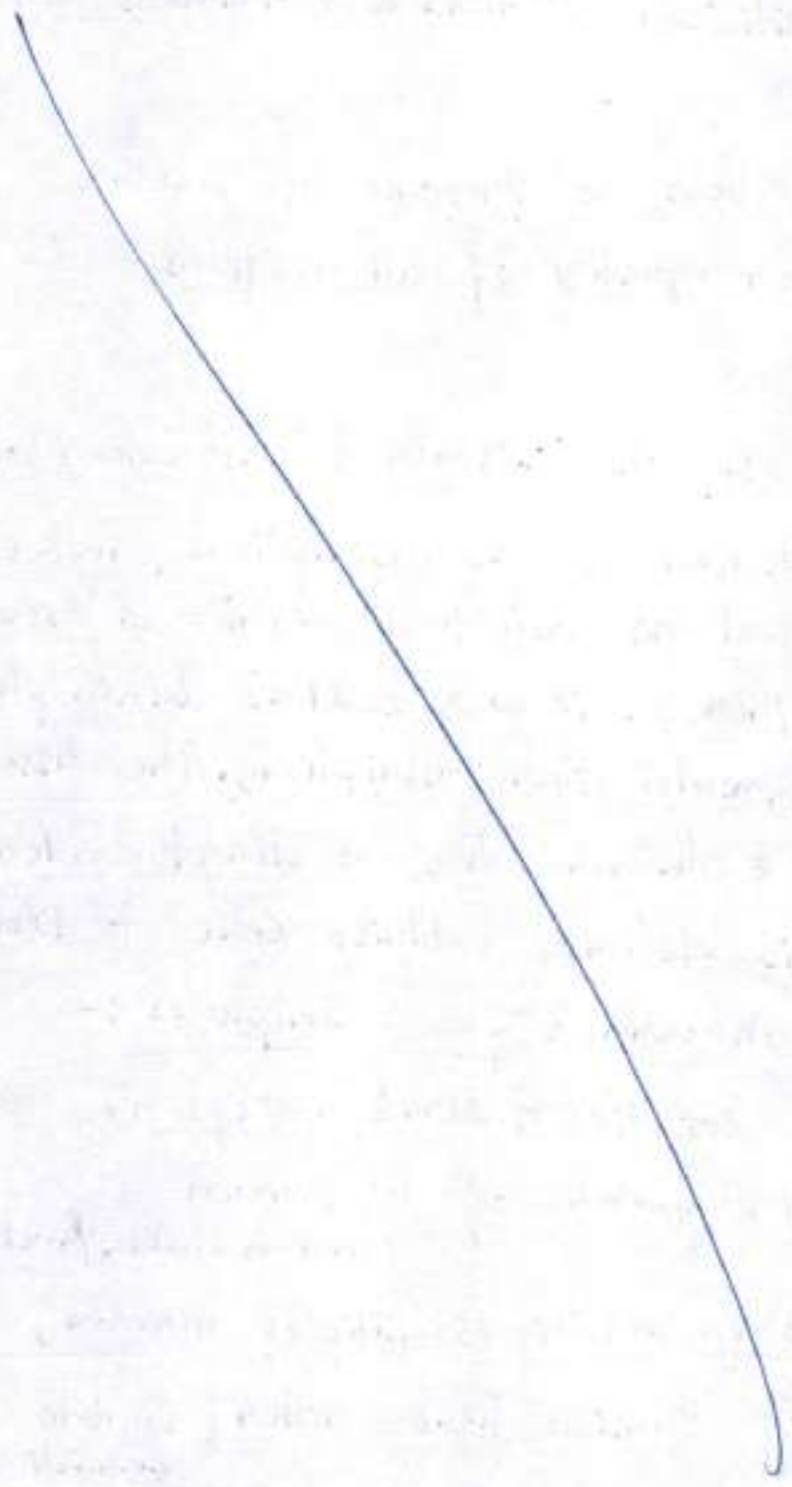
Buddhism is evidenced by his inscriptions, rock edicts etc. in general and his visit to Lumbini and exempting its residents of bali there (as it was Buddha's birth place) in particular (Kummedei Pillar inscription). The Association

Merely Substantive with fact

with of Buddhism & Dhamma has no direct evidence. Nevertheless there is definite buddhist core to Dhamma as reflected in - Ashokan stupas & sculptures :-

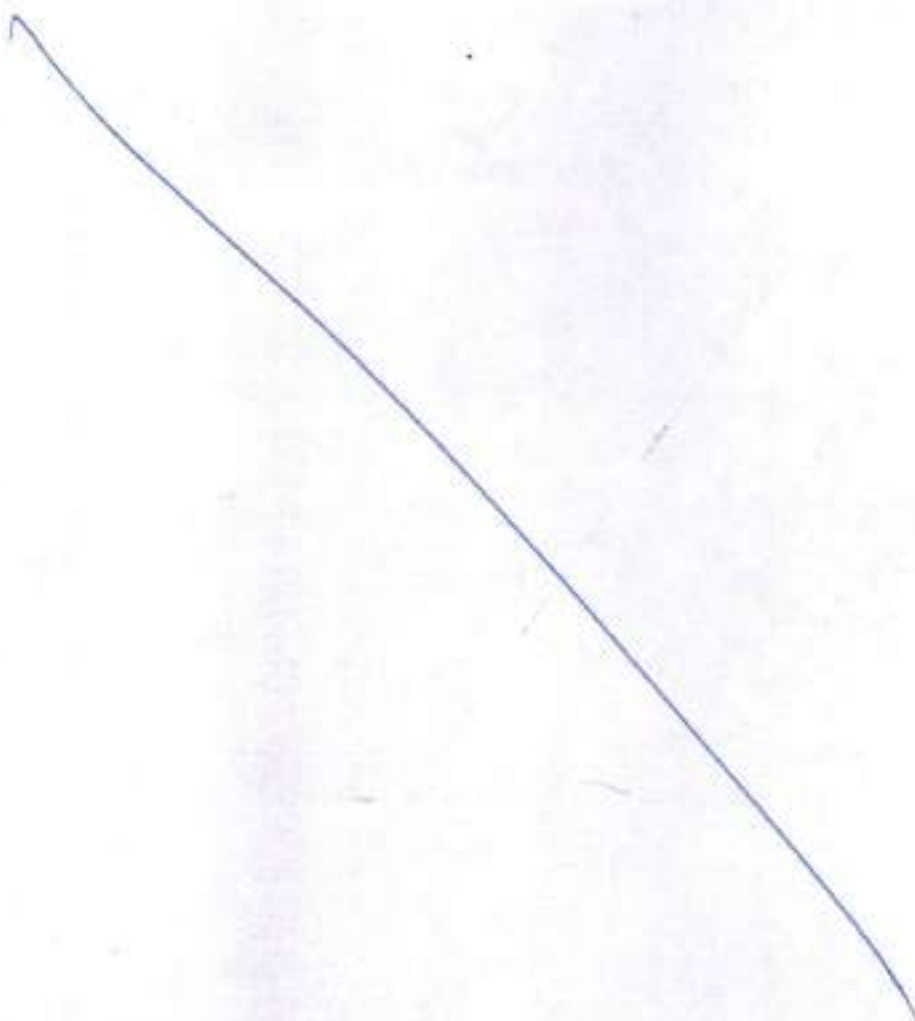
- Dhauli Elephant (signifies Buddha's conception)
- wheel in Sarnath pillar (Symbolic of 1st sermon Dhamma chakka Pavana)
- Lotus in Sanchi Stupa railing (Symbolic of nirvana)
- Sanchi sculpture of Invisible horse rider (symbolic of renunciation of Buddha)

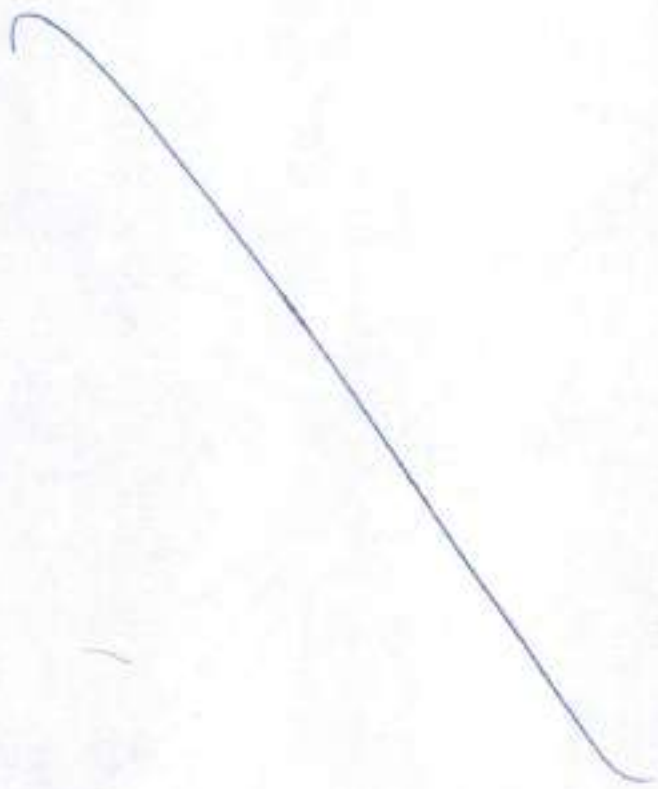
good facts
Articular
crossing
Ganga



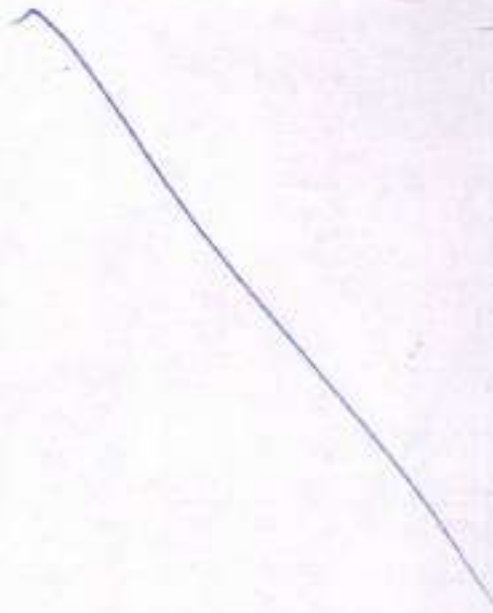
Remarks

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)

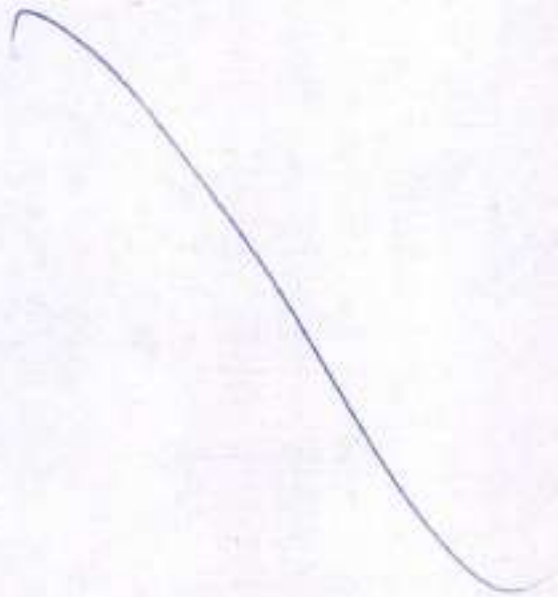




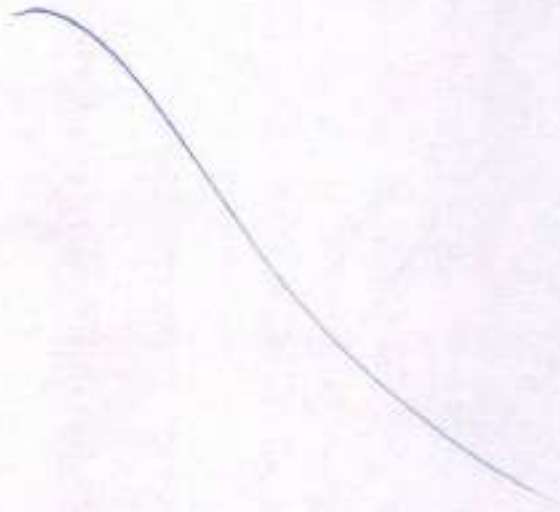
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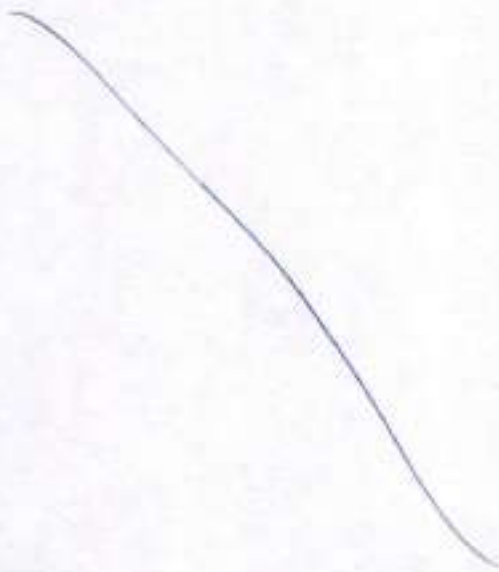


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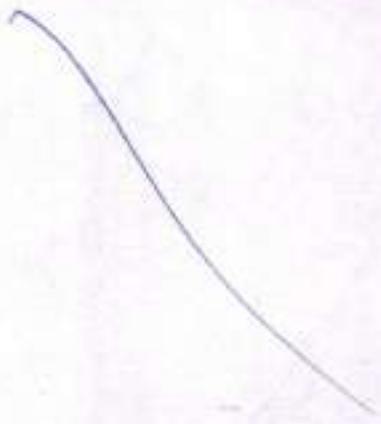


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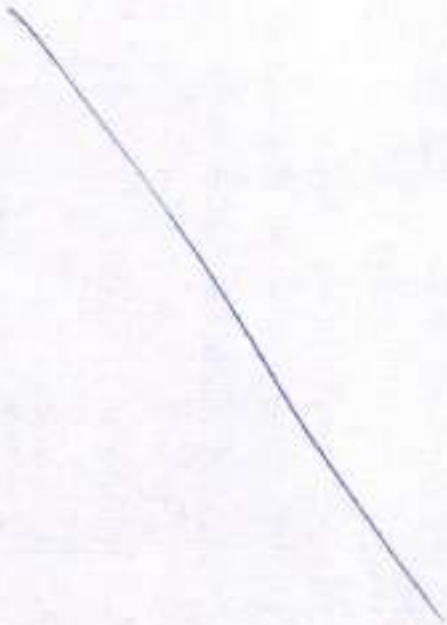


Remarks



Remarks

†



Remarks

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 8th to 12th 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)

Ans The period during 8th - 12th century is known for construction of temples on large scale.

* Temples & Patronage from diverse sources

→ Temples were patronised by kings to legitimise their authority over subjects belonging to varied religious affiliations.

examples Chola temple Architecture (Beginning 8th century with Vijayacharya (Chola))

- Cholas gave huge grants to Brahmanas
- construction of Thanjavur temple with massive gopurams, mandapas signify the patronage
- temples became the locus of urbanisation with proliferation of shops around them supplying Brahmanas

Patronage from merchants

- temples also received grants from trade guilds of merchants.
- donations added to the affluence & wealth of temple authorities, they began lending money on interest & also participated in trade overseas.

Apart from temple architecture, caves of buddhists & jains faiths too proliferated -

- Rashtrakutas patronised buddhists
- grants for expansion of rock cut caves in Ellora were given.
- These sects also received rich donation from merchants & trade guilds
- The city also made offerings as per their

~~At~~

Capacity & faith
Besides patronage with other
factors + Religion
establishment

Ans B

3

Bhakti movement emerged as a reaction to the threat of subversion of Hinduism by Islam in 13th century (North India). While it ^{was} already in prevalence in south since 9th century A.D.

Bhakti movement

various preachers such as Nanak, Kabir, Mirabai taught - harmonious coexistence of people of all castes & religions

- abnegation of rituals, sacrifices, untouchability
- monotheism - one god for all
- denounced idol worship

Bhakti movement & feudalism

feudalism is a phenomenon where there is symbolic

central authority & various subordinate or autonomous rulers co-rule on the periphery.

They exercise independence in own affairs & pay tribute to the central ruler periodically, only owing symbolic allegiance.

→ Reflects → In Feudalism - Feudal and Slave
Bhakti → Good & human

Remarks

Ref. 11. 11. 11. 11. 11. 11.

Bhakti movements also led to the
emergence of alternative centres of worship in
Hinduism as -

① various sects Kabirpanthi, Sikhism emerged
which were the Bhakti saints themselves came
to be worshipped as Gods

② temples were constructed in their honour
(Ravidas)
temple

③ Alvar & Nayanar saints were worshipped
in temples of South India along with Vishnu
& Shiva respectively.

Hence it can be said
that Bhakti movement reflected feudalism in
in religious sphere.

④ Vijayanagar Empire

④ It emerged as the most powerful empire
in South India during the 14th century.
It was -

- founded by Harihara & Bukka in 1336

- Krishna Deva Raya was (1509-1526) was its most
prominent ruler.

Vijayanagar - A Hindu Kingdom

- Yes

- Construction of large temples ^{such as} Vijaynathra, with massive investment
- claimed to rule in name of Lord Vijaynathra
- Krishna deva Raya called himself "Hindu sustarane"
- made such donation to Brahmanas & temples.

- No

- employed people of all religions - muslims & christians (portuguese) in service as soldiers.
- constructed worship places for muslim staff to offer Namaz
- never persecuted any faith

Although instances like slaughter of muslims by Mallikarjuna Raya for selling horses to Bahamani king is a blot on Vijayanagar. They followed a secular policy & can't be termed as Hindu Kingdom.

Remarks

Well noted
most objectively
Casey

40

(d) Barani was a medieval Indian historian who wrote extensively on life during the Delhi Sultanate. (13th - 14th A.D.)

Barani's writing - Tariq-i-Feroz Shahi as a source of history :-

- gives un-biased account of administration during Delhi Sultanate. He :-
- critically examined the policy of Muhammad Bin Tughlaq i.e. Exodus to Deogiri & its impact (1327)
 - Khurasan & Gurachil expeditions
 - The Token Currency experiments & its failure
- also criticizes Feroz Shah Tughlaq as weak ruler who refrained from fighting after disastrous Thatta Campaign.
- But praises Feroz's effort in Agrarian expansion, i.e. canal network construction,
 - loans to the peasantry
 - fixing of the Jama (revenue demand for entire duration of his rule)

- brings about objective portrayal of rulers
such as Muhammad bin Tughlaq i.e. how his
policies failed despite best of intentions

↓ Tughlaq is shown in good light for his
secularism & criticised for administrative mis-
adventures

- Barani shows no bias despite being a muslim
or a court historian.

- His account is thus a great source of information
on medieval India

you should write
the structure
the name of
contemporary
source for
study

(e) Rajputs were the ruling powers in

India when it fell to Islamic rule in 13th century.

Rajputs & Islamic Conquest of India

① were clearly unaware of developments in
central & west Asia

② clearly lacked unity & engaged in internecine
warfare

③ paid no attention to the North Western frontiers
which was the place for staging attacks on
India

- 4) did nothing to expell the ^{west} successors of Ghazni who kept on carrying out Raids as far as Kannauj.
(from Punjab)
- 5) Rise of new techniques in warfare among the Islamic rulers was unknown to them.
- Swift Cavalry
 - Persian bow
 - Iron stirrups etc were completely new tools to Rajputs.
- 6) The elements of surprise & treachery in Turkish warfare was in complete contrast to righteous warfare of Rajputs i.e. not attacking from behind, not killing ^{enemy} after surrender.
- 7) Rise of Islam as unifier among the people of central & west Asia was in complete contrast to Rajput style of maintaining caste based segregation effectively reducing the soldier strength i.e. shudras can't fight etc.
- The ignorance of Rajputs regarding rise of Islam, Ghazi spirit, new tools of warfare & war ethics led to their disastrous defeat as seen in [Second Battle of Teraim, 1192]

Remarks

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)

(a) Delhi Sultanate

The turkish conquest of North India in 1206 by Muhammad Ghori led to the establishment of Delhi Sultanate.

Legal character

In legality, Delhi Sultanate was subordinate to the Caliph (Abbasid) as the Sultans read the Khutbah in his name & issued coins in his authority. But in actual terms, Delhi Sultanate acted as independent entity after deed of manumission was conferred on Qutub-ud-din Aibak by the Caliph relieving him of slave status. It was re-affirmed by deed of investiture to Iltutmish in 1229 by Caliph's successor.

Social character of Delhi Sultanate

Delhi sultanate was a socially stratified society.

At the top ~~lay~~ of the hierarchy lay the Sultan, followed by nobles. They lived in all affluence off the ~~rich~~ revenues from trade & agriculture.

~~He~~ Ibn Batutah mentions the presence of extreme poverty & extreme affluence in Sultanate. He describes how -

- Peasants quit cultivation during Muhammad Bin Tughlaq's rule upon excessive taxation i.e. Gharsi, charas, Land Revenue & harsh methods of collection.
- Sultan followed a secular policy
- rich the traders - hindus & muslims alike were
- women remained confined to homes
- Hindu women committed sati upon death of husbands
- Sultan did not interfere with people's lives till they paid taxes
- society had rungs of hierarchy beginning with Sultan, followed by nobility with Zamindars, zamindars, service providers in court, village leaders, peasantry succeeding gradually in hierarchy & poorer in

economic well being & social standing,

Political character

Delhi sultanate's polity revolved around the Sultan. He had a Council of advisors i.e. Diwan-i-ara, Insha, Misalat, Wazir. (looking after military, foreign affairs, royal household, finance & general administration respectively)

→ Iqtadars were appointed to carry out conquest & territorial expansion, ~~administer law & order,~~

→ ~~Each Iqtad~~ Zamindars were left in charge of revenue collection (Rais & Chaudhanis, Hindus)

→ gradually Muslims as Khuts & Muqaddams began to be appointed as central control grew. (Khalji rule)

Thus politically, Delhi sultanate can be characterised

as - imperialist

- based on collaboration of people of multiple-faiths

- a war state for being at war constantly.

- plagued by succession struggles.

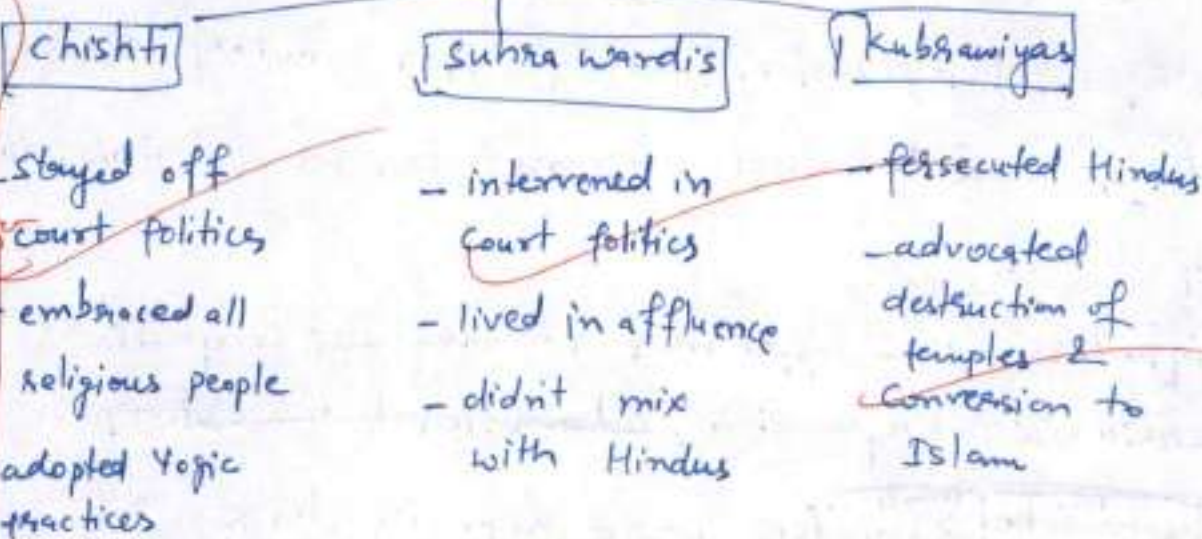
- periods of instability as struggle for ensued for between rival claimants to throne.

(B) Sufism

Sufi saints arrived in India with the Turkish conquest of ^{its} northern region in 13th century.

Sufi Saints

good way of presenting



main teachings of Sufism

- ① Harmonious co-existence of all people
- ② live a life of asceticism
- ③ Not associating with loose women
- ④ lived in thatched houses of mud.
- ⑤ did not discriminate between Hindus, although main emphasis was on alleviation of muslim miseries
- ⑥ advocated aloofness from political matters
- ⑦ emphasized on living life of piety & devotion to God

Remarks

② emphasized on ~~sacrifice~~ ^{meaninglessness} of rituals & sacrifices.

Impact of Sufism on Indian Society

- ① Contributed to evolution of composite culture
- ② Established traditions of broad religious toleration
- ③ soothed communal tensions by providing khampas as place for interaction from disciple of varied faiths.
- ④ enabled the rulers to focus on administrative efficiency by ensuring peace in society.
- ⑤ legitimized the authority of rulers among subjects
- ⑥ led to reduction in radicalism among Islamic masses by emphasizing on equality of all.

however, Sufism could not make much impact on evil practices in Indian society like women oppression & malpractices like Pudah, Sati. These were too deep rooted to be cured by Sufi saints.

Remarks

Hold

① Compare with Bhakti

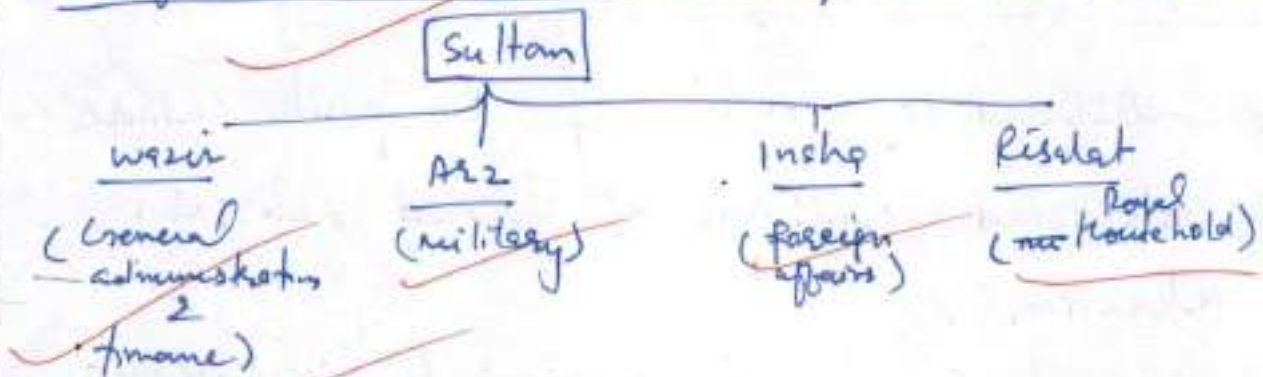
② Present day relevance

good aspect

8) (C) Administrative Policy of Tughlaq's

Tughlaq rule began with ascent of Jalaludin Tughlaq to the throne. (14th century beginning)

- The general administrative set up remained the same



9) → Jalaludin's rule was short lived

→ He emphasized on ruling with goodwill of subjects

→ His rule was more of a 'welfare state'

→ Muhammad Bin Tughlaq

* Ambitious & expansionist by nature

* insisted on rigid collection of chari & charai

* imposed a number of new taxes

* witnessed many peasant revolts & famine.

* Administrative blunders

- Issue of Token Currency (1329)

Token of brass & copper were to be equivalent to gold & silver in value.

- wanted to facilitate trade expansion
- was a major failure as forged coins flooded the kingdom & currency became valueless as stones & potsherds (Barrani)
- Exodus to Deogiri was also a failure.
- * undertaken during hot months
 - * recalled orders upon Plague outbreak in South
 - * loss of money, men, material
 - * resented by nobility, made him unpopular.
- Khurasan Expedition & Garachil aimed at mongols & Hill states respectively.
- Army mustered in haste & without testing skill for Khurasan to take on mongols was disbanded after he was unable to pay it any longer
- Garachil was not a total failure as Hill Rajs of Kullu agreed to pay tribute though loss in warfare was immense.
- Agrarian policy of expansion, cultivation of superior crops, appointing "Daman-i-kohi" as separate demand for bringing more land under cultivation failed.
- Reduction in share of soldiers in war booty backfired too.

Firuz Shah Tughlaq is administration is called as the most efficient by Barani among the Tughlaqs.

It's characterised by :-

- ① Supremacy of nobility, affluence of nobility & rise of hereditary nobility.
 - ② Prosperity of peasantry due to -
 - fixing of Jama for his entire reign at $1/3^{\text{rd}}$ of produced
 - rise in irrigation facility by extensive canal system
 - liberal policy of loans for seeds & other inputs
 - ③ Lenient methods of revenue collection
 - foregoing of revenue during famines & crop failure.
 - ④ Hereditary soldiers → compromised efficiency of military's strength
 - ruled in accordance with sharia.
 - ⑤ Religious orthodoxy → sought to please the Ulemas, did not appoint nobles from Hindus.
Even ordered the burning alive of Brahmins on account of converting muslims.
- Tughlaq period of Delhi sultanate was largely stable with instability plaguing it after death of Firuz owing to succession struggle

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)

| Ans A |

10/10
 The Delhi Sultanate ^{was} established in 1206 post the turkish conquest of north India by Muhammad Ghori.

Domestic Trade

- It comprised elaborate channels of inter-state trade, village to city trade etc.
- Commodities ~~of~~ like cotton which were surplus in Bengal were transported to Malabar.
- Spices were transported to Bengal & other northern regions
- Extensive system of financing i.e. Hundi system facilitated trade on larger scale
- Items of import were received at ports & transported to hinterlands by Gomustaks / gents.

Remarks

at the village level,

peasantry sold grains to village bania in return of items of consumption ^(salt, sugar, oil) or money.

Banjaras moved in huge caravans of bullock carts to cities.

→ well established markets of essentials i.e. sugar, salt, oil, clothing, slaves, horses were located in cities (Ibn Batuta's Rihla)

Foreign Trade during sultanate rule.

→ Presence of Indian traders in Bab-Al-mandeb, ^(West Asia) Malacca (South east Asia) facilitated overseas trade

→ Tamils, Gujratis, Chettis, shraffs were the prominent trading communities.

^{silk} → Horses, spices, gold, ^{silver}, slaves, Chinese porcelain, ivory were principal items of luxury trade to the west Asia

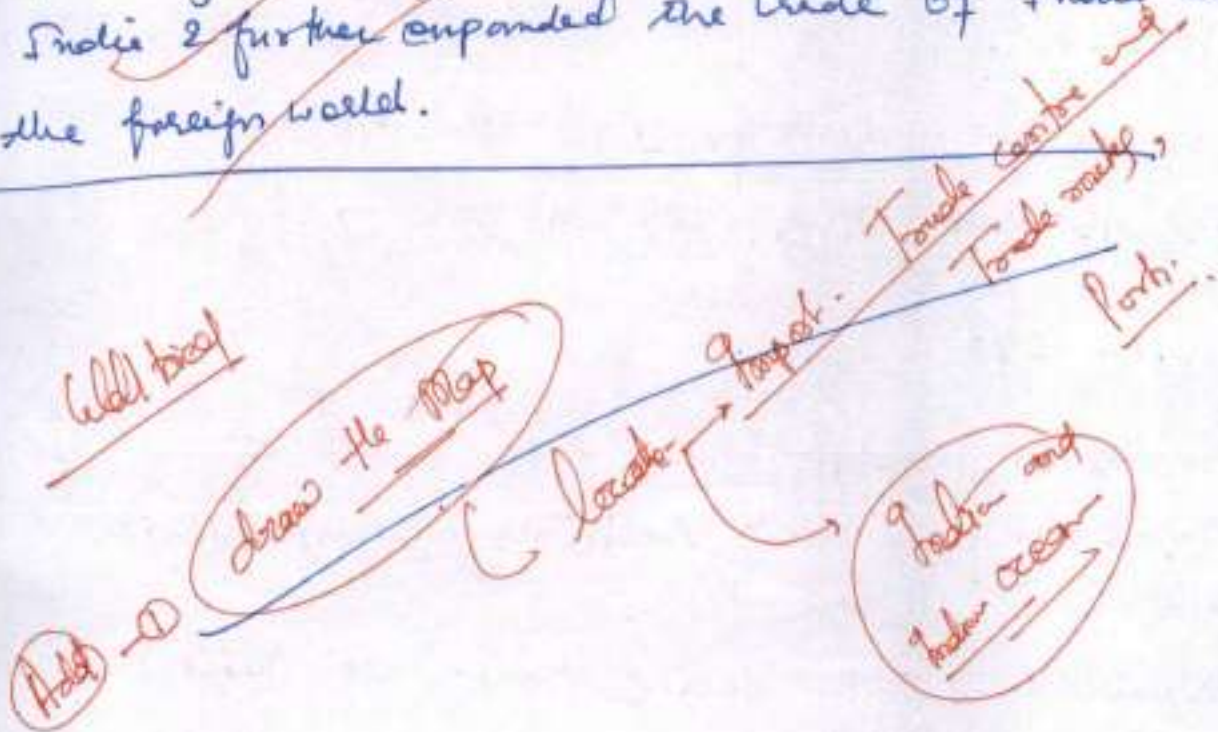
→ ^{South} East Asian trade comprised salt, sugar, oil, clothing etc.

→ Shipping centres & ports along the western coast Gujrat & Bengal facilitated smooth trade operations.

Remarks

- Sultan & nobility also owned fleets of ships & participated in overseas trade
- traders were protected against pirates by presence of armed soldiers on ships
- the tolls on traders were reasonable
- Considerable autonomy was given to the Trade guilds.

It was this setting of favourable trade policy of the Sultanate & rich system of financing & transportation that Portuguese came to India & further expanded the trade of India with the foreign world.



Remarks

(2) Try to write in debate format

1 Ans B

8 Akbar's religious vision gradually developed & resulted in many social reforms.

Akbar was the most successful Mughal emperor (1556-1605). He is well known for ~~remember~~ his policy of sulh-i-kul & vast territorial empire. ~~stretching from~~

Gradual development of Akbar's religious policy

Akbar's religious policy can be described in three phases ::

(I) 1556 - 1571

1563 Abolished slavery, pilgrimage toll

1564 Abolished Jizya, tax on non muslims

(II) 1572 - 1578

- Established Ibadat Khana

- Purpose was to hold religious discussions with theologians of diverse faiths

- disbanded it after seeing that all theologians were bent on establishing supremacy of ~~all~~ their religion

Remarks

2. maligning that of others.

* Concluded that all religions are true but slavish imitations & rituals shadow their legitimacy & relevance

1575 Proclaimed himself Sultan of Islam

- Abul Fazal said, in support of Akbar,

"Royalty is light emanating from faqr-i-God, ruler has direct access to god & is his shadow on earth, mediation of ulemas is not required.

(Doctrine of Mazhar)

- issued doctrine of Din-i-Ilahi - a way of life with no teachers, books, rituals or priests.

- enrolled initiates on Friday

- symbolic of disciples' placing his life, property at the feet of Sultan

- conferred initiates with shast, who was to honour people of all religions & donate on birthdays.

- was also a tool of binding nobility to the throne when empire faced revolts in the East & West (by ulemas too; i.e. fatwa against Akbar in 1575)

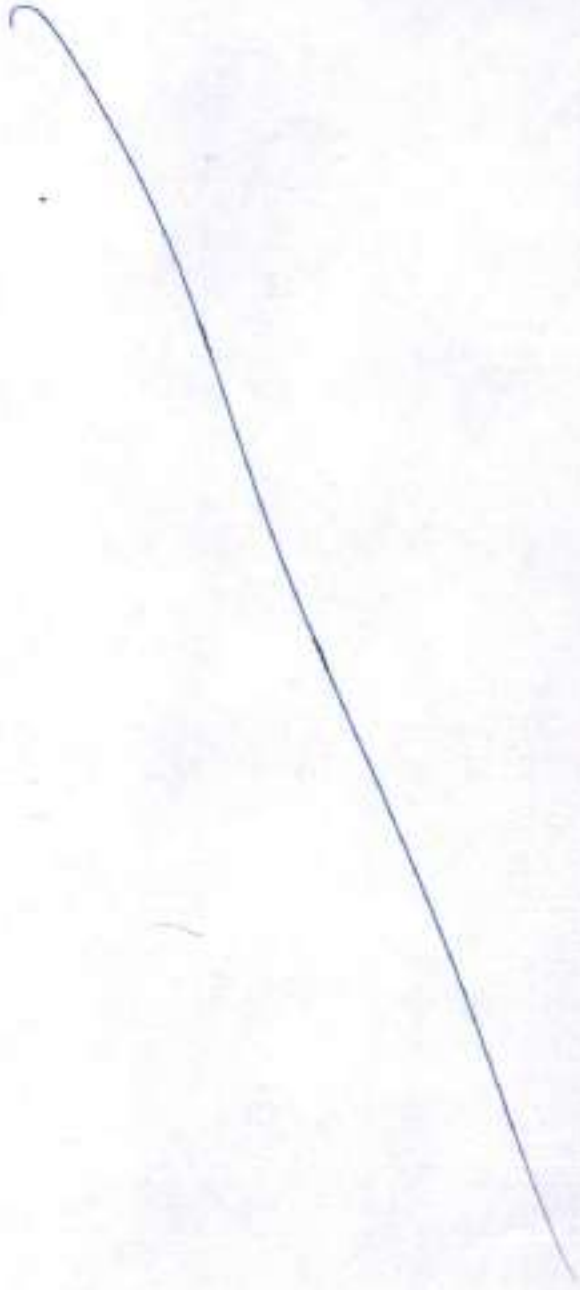
Social Reforms 1579-1605

- ① ~~Allowed~~ ~~salu~~ ~~Abolished~~ sati, child marriage
- ② Grave grants to people of all religions
- ③ Maintained registers of marriages & births.
- ④ Enrolled people of all sects in nobility & administrative staff.
- ⑤ Encouraged scientific education, chemistry, maths, astronomy & discouraged extreme emphasis on education.

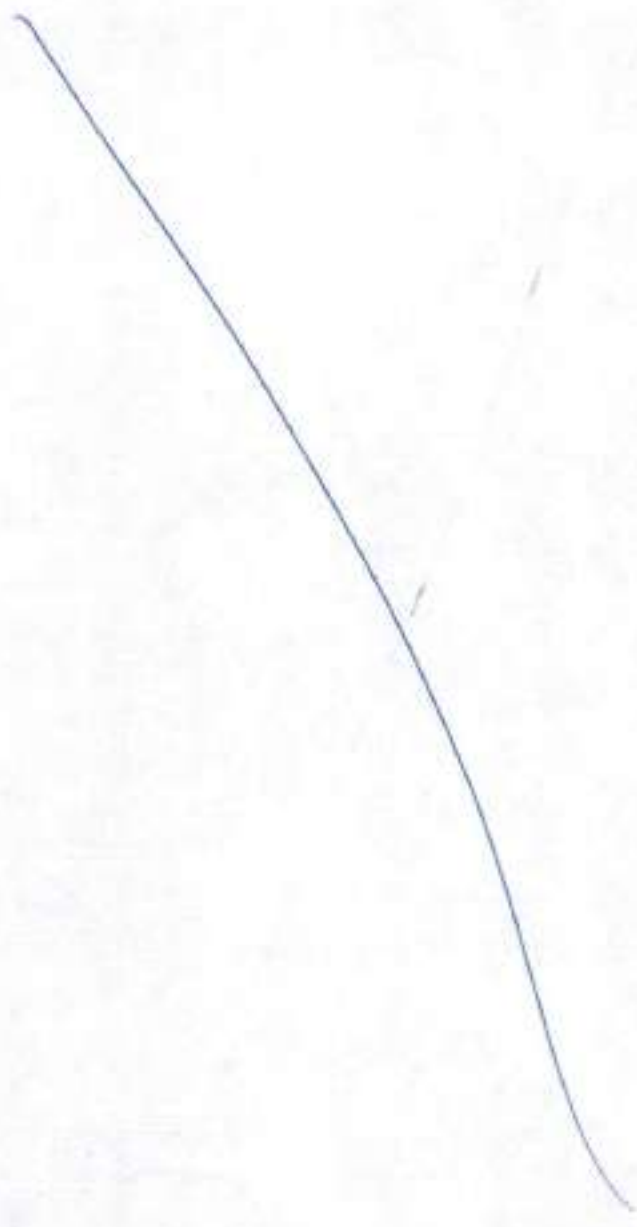
Akbar thus established as "Akbar-
The great by his virtuous & eclectic religious

Policy

- ① Nicely understood the demand of question
- ② In brief you can correlate the social Ref. with legitimacy

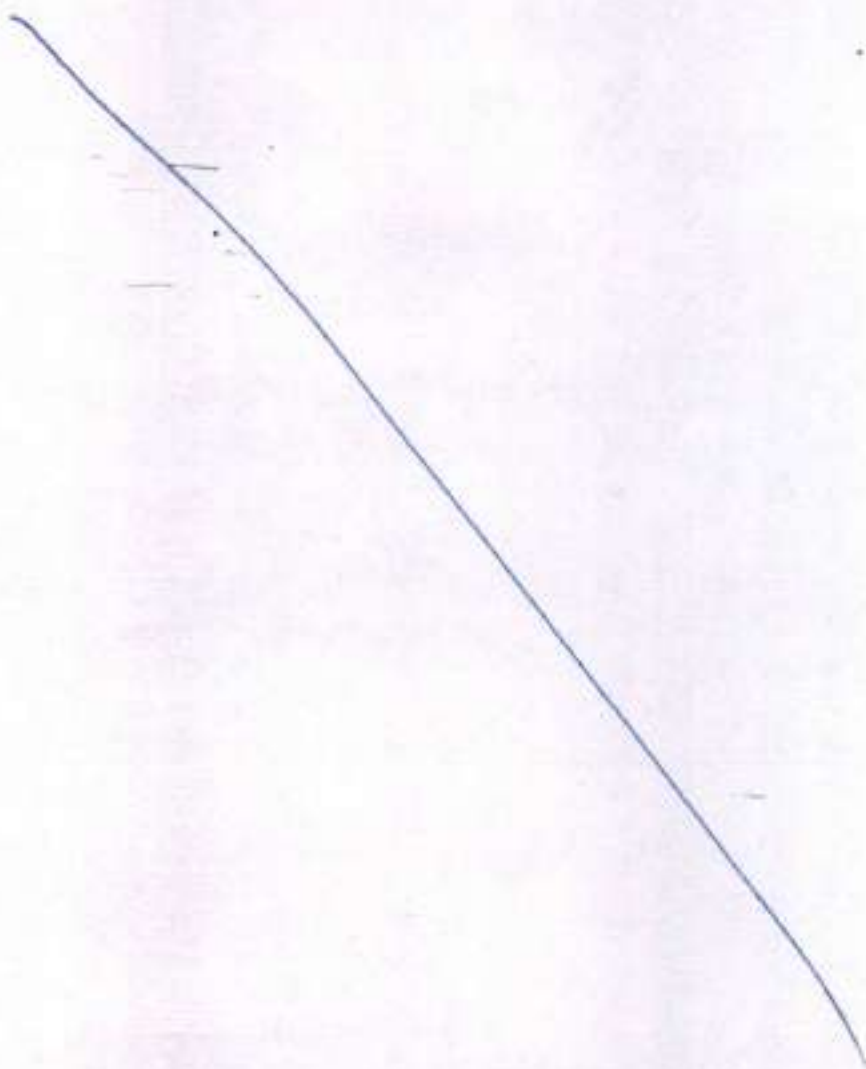


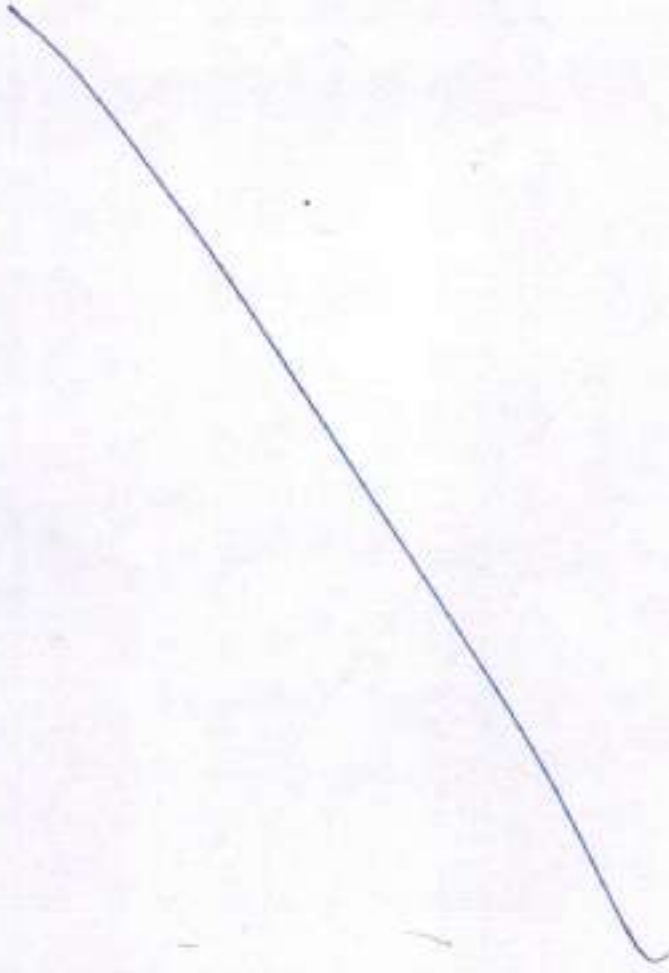
Remarks



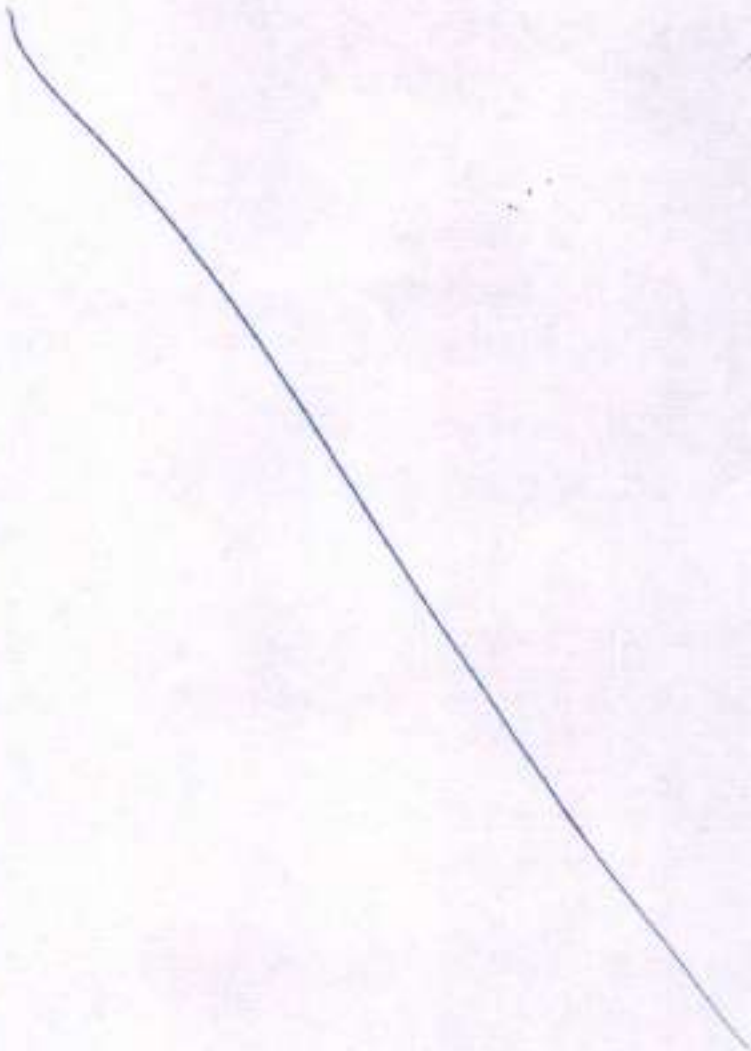
Remarks

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)

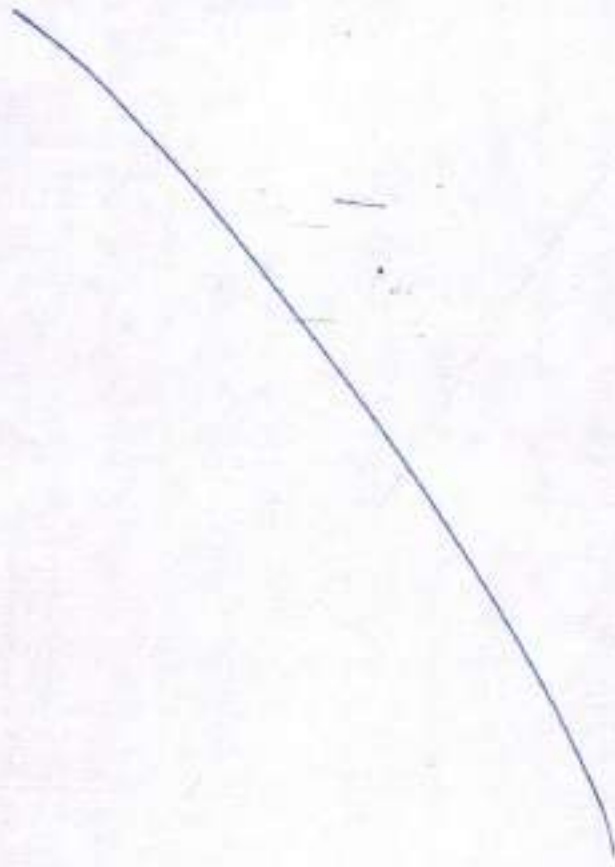




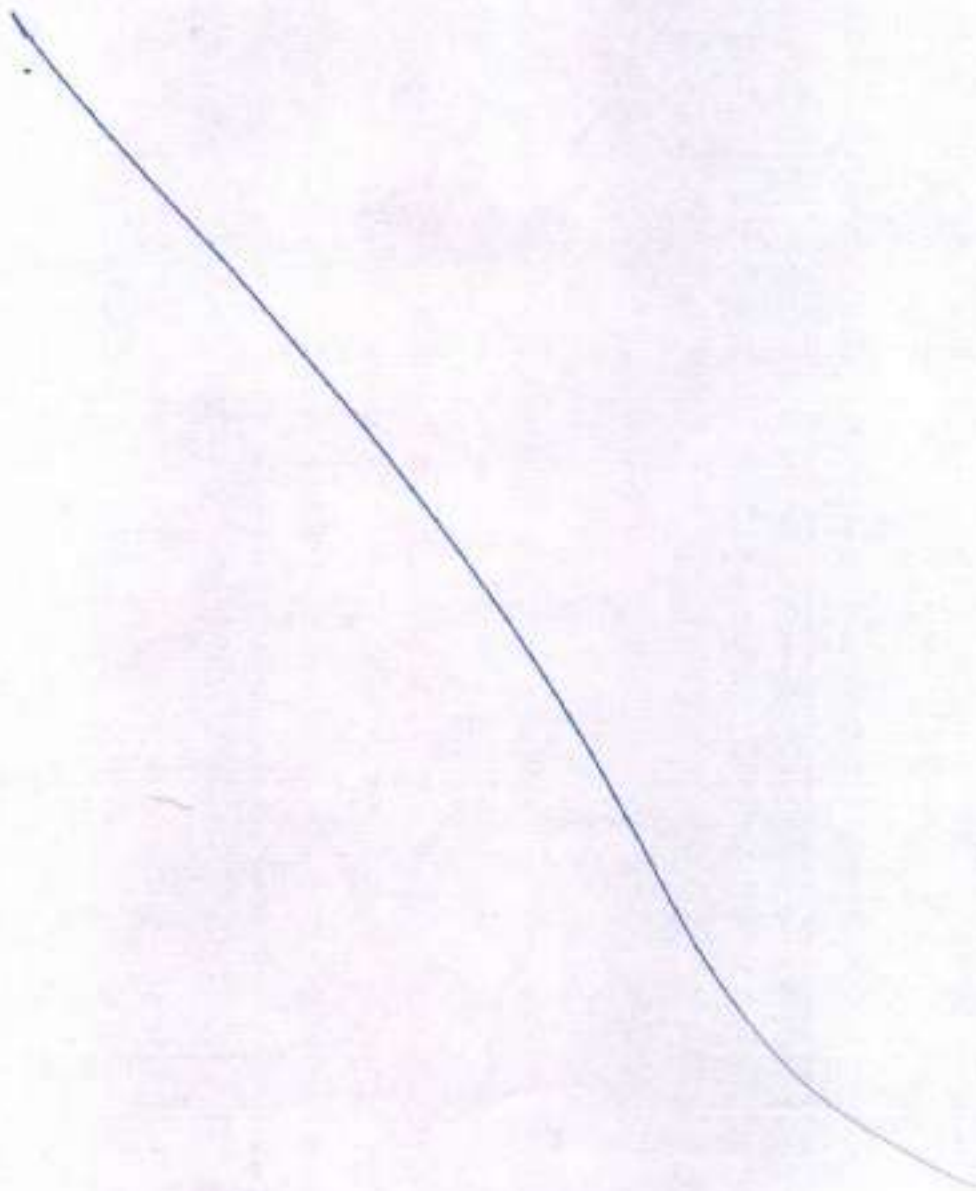
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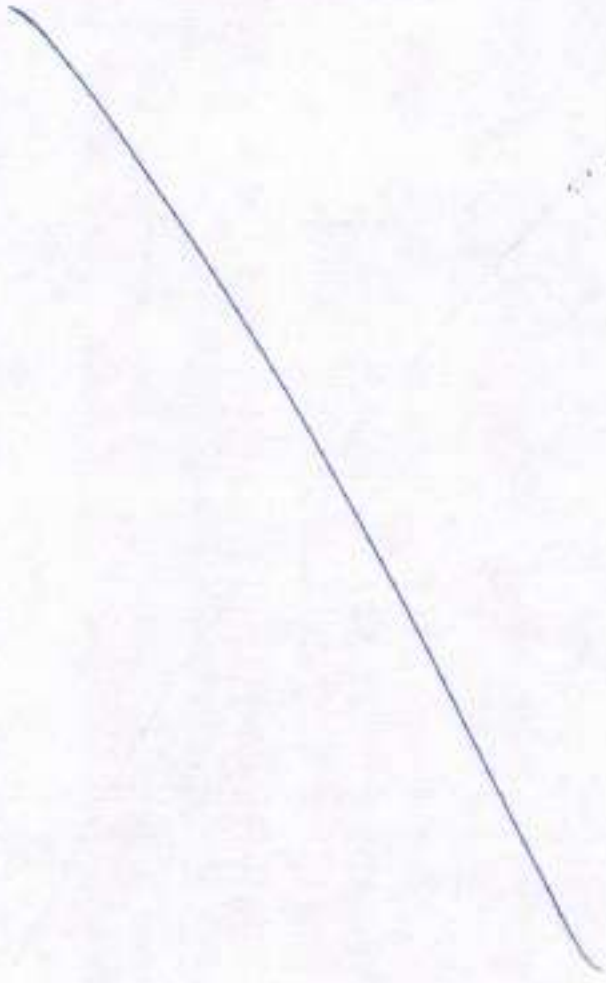
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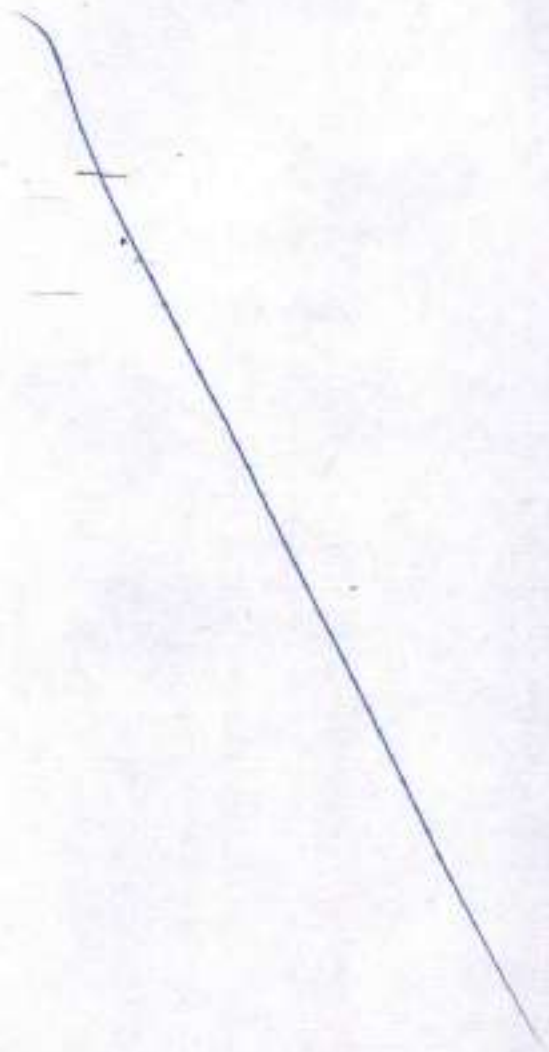
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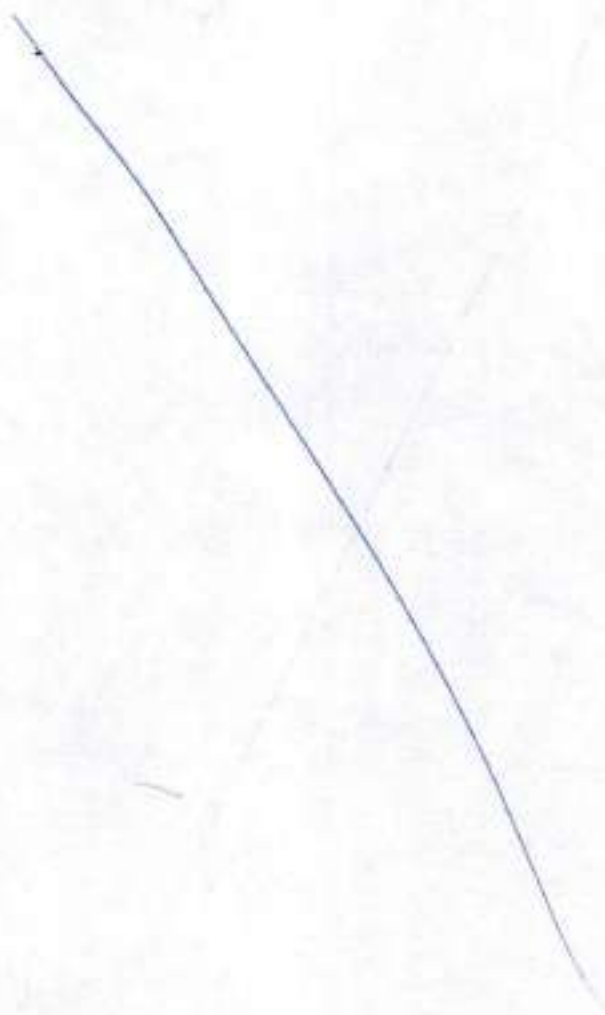
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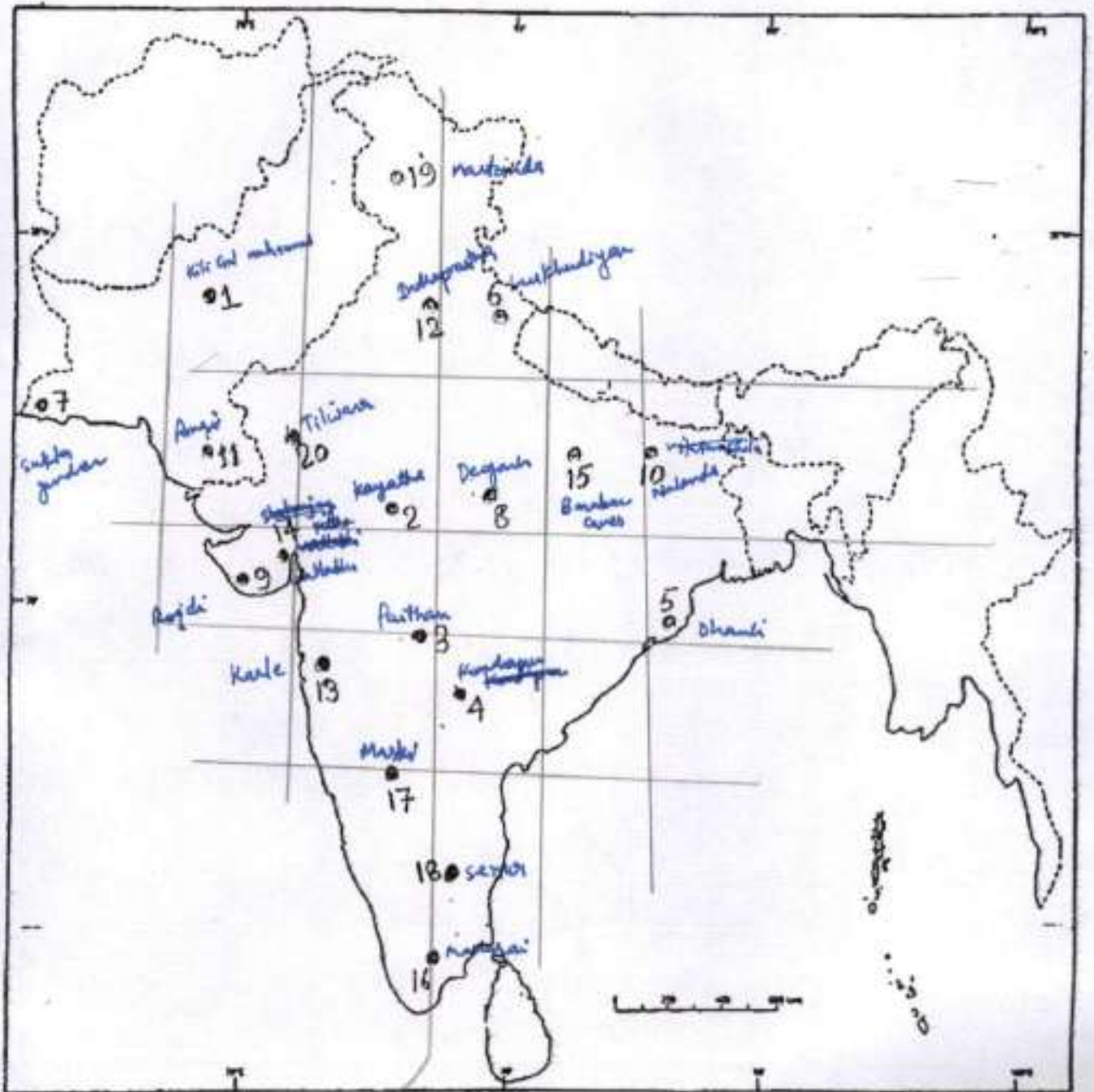


Remarks



Remarks

Map-Mock Test: 7



9-10-10

10-10-11

11-10-12

①