



An Institute for Civil Services

IAS TOPPER'S TEST COPY

UDIT KADIAN

AIR 375

CSE 2023

HISTORY



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HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions.
- 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.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Name _____

Mobile No. _____

Date _____

Signature _____

1. Invigilator's Signature _____

2. Invigilator's Signature _____

REMARKS

GS SCORE

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-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim.

(2.5 × 20 = 50 Marks)

- (i) Mesolithic Site
- (ii) Paleolithic Site
- (iii) Ash mound Site
- (iv) BRW Site
- (v) Political and Cultural centre
- (vi) Trade centre
- (vii) Late Harappan Site
- (viii) A cultural Site
- (ix) Painted Grey Ware Site
- (x) Chalcolithic Site
- (xi) Early agricultural centre
- (xii) Late Harappan Site
- (xiii) An ancient temple
- (xiv) Cultural centre
- (xv) An ancient sea port
- (xvi) Buddhist centre
- (xvii) Inscriptional Site
- (xviii) An ancient capital
- (xix) A Jaina centre
- (xx) A NBPW Site

i) Mesolithic → Ratanpura
 ↳ Ratan distt, gujrat
 ↳ also belongs to IVC
 ↳ two cultures: Mesolithic & Chalcolithic
 ↳ animal remains
 ↳ geometric non-geometric microliths
 ↳ grinding tools.

ii) Paleolithic → Rajdi → present day Gujrat
 ↳ also IVC site
 ↳ House fond → stone foundation, no bricks

Remarks

- hard, red ware pottery
- graffiti on jar with IVC sign; short harappan script on pots
- copper ore found.

(iii) T. Narsipur → present day Karnataka

(12)

- ↳ Neolithic & Megalithic culture
- ↳ polished stone & bone tools, microliths
- ↳ agriculture & herding (cattle, sheep & goat)
- ↳ skeletons w/o burials
- ↳ gold ornaments

(iv) Alampur → present day U.P.

(12)

- ↳ easternmost harappan site
- ↳ mature & late harappan
- ↳ no early harappan
- ↳ BRW & later PGW
- ↳ burnt bricks, copper objects

(v) Anuradhapura → S. Lanka

(2)

- ↳ Buddhist sacred site
- ↳ ancient capital of Lanka
- ↳ Sanghamitra brought here cutting of Bodhi tree.
- ↳ mentioned in Dipavamsa & Mahavamsa
- ↳ Big Buddhist stupas found here

Remarks

Re

- (vi) Barbaricum → present day Pakistan
 ↳ ~~ancient~~ ^{ancient} name of Karachi
 ↳ ~~trade~~ port city connected to red sea ports & mediterranean sea.

- (vii) Chanhudaro → P. day Pakistan
 ↳ mature & late harappan site
 ↳ no fortification
 ↳ mud-brick platform
 ↳ centre of craft activity → bead making, shell making, seal making
 ↳ small site.

- (viii) Deogarh → P. day U.P.
 ↳ Dashavatara temple complex
 ↳ Gupta period, nagara style, beginning of shikhara.
 ↳ Pancharatna temple.
 ↳ dedicated to Lord Vishnu.
 ↳ Antashayana Vishnu & Gajendra Moksha Sculptures.

- (ix) Jakhra or Ahirapithara → P. day U.P.
 ↳ 3 stages: OCP, BRW, PGW & NBPW
 ↳ transitions from village to town
 ↳ houses: wattle-daub, wooden posts, later on mud bricks

Remarks

- evidence of agriculture (wheat, barley, etc)
- evidence of iron tools from NBPW
- Bone & ivory tools found
- Horse remains

(X)

(Xi)

- Gilund → P. day Rajasthan
- ↳ ~~Chalcolithic~~ & late Harappan
 - ↳ largest site in Bhar - Banas complex
 - ↳ Subsistence → wheat/barley cultivation
 - ↳ animal rearing
 - ↳ hunting
 - ↳ pottery → BRW with linear & dotted designs
 - ↳ trade links with Harappans

(Xii)

- Ropar → P. day Punjab
- ↳ ~~IVC~~, PGW & NBPW → seal with Brahmi inscription
 - ↳ no early Harappan
 - ↳ transition from village to town
 - ↳ punch marked coins found
 - ↳ houses of → stone, mud brick & burnt-brick

Remarks

- XIII) Somnath temple → Prabhas Patan, Gujarat
- ↳ ~~8th~~ ^{11th} century by Rajputs
 - ↳ one of the 12 jyotirlingas of Shiva
 - ↳ looted several times → by Ghazni, Ghori & Khalji, Aurangzeb, etc.
 - ↳ pilgrimage site.
 - ↳ rebuilt several times

- XIV) Aihole → Karnataka
- ↳ 1st capital of Chalukyas
 - ↳ earliest structural temple.
 - ↳ Lakkhan, durga, meguti, etc.
 - ↳ Caves: Ravane Phadi, Jain Caves, Buddhist cave temple
 - ↳ Ravi Kirti prasasti for Pulakeshin II
 - ↳ in Sanskrit language.

- XV) Muziris → Kerala
- ↳ ancient Chera port during Sangam age
 - ↳ Pliny & Ptolemy mention it.
 - ↳ trade with Greece, Rome & Arabia
 - ↳ export: spices, pearls, diamonds, ivory, etc.
 - ↳ imports: Roman gold, tin, lead, amphorae, wine, etc.

Remarks

XVI Kapilvastu
~~Kapilvastu~~ → Nepal

(1)

- ↳ ~~UNESCO~~ world heritage site
- ↳ Capital of Shakyas kingdom
- ↳ Faxian & Xuanzang visited
- ↳ Biddhartha spent his childhood

XVII Udaygiri Cave → Odisha

(2)

- ↳ ~~Hastinapur~~ inscriptions
- ↳ by King Kharavela of Chedi dynasty
- ↳ talks of his conquests to
Magantha, Jainism, his
tolerance & music and
dance
- ↳ ~~found~~ Ashoka's Rock edicts
at Dhanuli

XVIII Paitan → Maharashtra

(1)

- ↳ Capital of Satvahans
- ↳ mentioned in Ashoka Rock
Edict & Ptolemy
- ↳ Emporium of trade
- ↳ Home of bhakti saint Eknath
- ↳ silk sarees famous

Remarks

Rem

(XIX)

Malebid → Kan.

- ↳ capital of Kosiyale Kings
- ↳ 2 Jain Basadis here → rich sculptures
- ↳ 2 Hindu temples
 - ↳ Hoysaleswara temple
 - ↳ Kedareswara "
- ↳ both temples made of soapstone
- ↳ Stellate ground plan

(XX)

Kausambi → U.P.

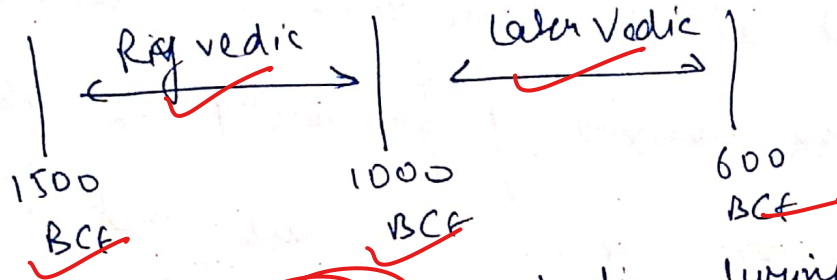
(2)

- ↳ capital of Vatsa Mahajanapada
- ↳ Ashoka pillar found here
- ↳ Centre of trade (on Dakshin - patha)
- ↳ Hiuen Tsang visited.
- ↳ PGW pottery too.
- ↳ traces of later Vedic settlements.

Remarks

3. (a) To what extent you subscribe the view that throughout the Vedic period patriarchy was gradually consolidating? (15 Marks)
- (b) Varna was not irrelevant as a basis of social identity, but was now competing with another social institution Jati (caste) in Mahajanpada period. Discuss the given statement with respect to the evolution of Jati (caste) system in India. (20 Marks)
- (c) On the basis of contemporary literary sources discuss the important features and changes in the condition of trade and traders during the post Mauryan period. (15 Marks)

(a)



Vedic Aryans came to India during the immigration events of 1500 BCE & by 1000 BCE had begun a settled life. They brought significant changes in their society.

In the Rig Vedic phase,

The society was tribal. therefore women & men were more 'equal' and this was visible in the 'freedoms' allowed to women during these times.

Remarks

women were allowed to attend
assemblies, educate themselves, become
seers (e.g. Brahmavadin) and teachers.

But at the same time the society had
some notions of patriarchy as the
'Kulpati' was always male and a dearth
 of female goddesses when compared to
 male ones and women slaves were
 referenced to be given to priests.

This part

These kind of patriarchal notions get
further strengthened in the later medieval
age where.

women weren't allowed to participate
 in assemblies; the idea of Grahpati

Remarks

Remarks

or householder as the most important personage ~~rose~~ with the sedentary life style and at the same time prayers were offered for male offsprings.

Woman seems too are absent from Vedic hymns here and the notion of keeping women inside the house comes up frequently.

All of these refer to the consolidation of patriarchy through these 900 years as they settled down and division of labour got even more defined.

In the next age i.e. Post Vedic the position of women in the society got even further downgraded with their right to education being curbed to only Ashwamedha, their role is religious

Remarks

good → understanding of dominant of Q.

5

Add - more Reference points to justify your arguments

7

Well tried

ceremonies getting restricted and we even get our ~~first~~ evidence of prostitution.

(b) Varma was a social system that developed among the Vedic people by the end of Rig Vedic phase.

Initially it was just an occupational structure to define the different classes but overtime, in the later Vedic era ~~and~~ Post Vedic ~~the~~ rigidity developed which made social mobility difficult as births became the basis of varma. This situation got worsened in the Post Vedic (Mahajanpada era) when the Vedic system was codified in dharma ~~shas~~ and became the basis for social life.

Remarks

Remu

According to it, Varma (defined by birth) were to operate in separate spheres with no marriage b/w them and no chance of any mobility.

But in reality, this wasn't as strictly followed and Varma essentially remained a 'situational identity' of a person as inter-varma marriages were practiced and even certified by the law books as Anuloma & Pratiloma marriages.

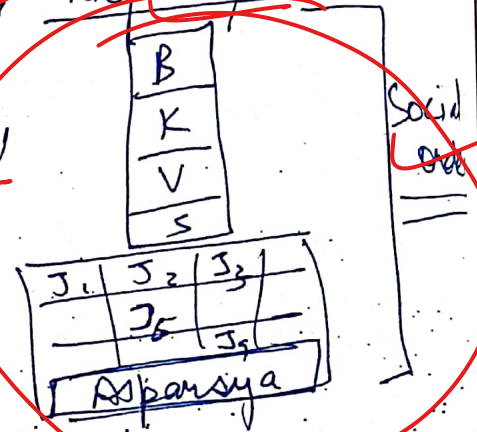
The result of these inter varma marriages was what came to be known as Gati. Gati represented a person's kinship ties and they became a

Remarks

real symbol of identity among people, more so because jati endogamy was practiced more religiously than varna endogamy. Further, the idea of purity & pollution had also come into vogue where the lower jatis were called 'Untouchables' or 'Asparasya'.

Jatis were also interpreted as casteification of occupational groups.

S.A. → cobbler, blacksmith, etc.



At the same time other views present that Reassertion of tribal inclusion into the fold of new jatis.

Foreign ruling groups like Sakas & Kushtas, later on were also incorporated.

Remarks

like ship

The references of these jatis increase over the years from Charanasmuktam. for e.g.

we get more references of Chandala from P. Mawya times than from P. Vedic

good
Articulation

↓
Bulky should

Mention the name of
Sources properly

to substantiate your

times

After 200 CE

these jatis were even called
pancham Varna in some texts.

Due to jati endogamy, Asparisiyas became
a consolidated class by Gupta times.

Thus, we cannot get the full picture of the
life in Mahayana era with just Varna
system, jatis and esp. Asparisiyas as a
whole are also needed to be considered.

Post mawya era (300 BCE - 300 CE) was the
time when Indian economy was in full

Remarks

Surging especially due to the rapid explosion of trade due to contacts with outside
 - This was because of the foreign ruling groups in north & because of Roman, Chinese & South East Asia trade of South.

imp features:

- Trade routes → Dakshinapatha, Uttarapatha are frequently mentioned & were main vehicles of inter region trade.
 Moreover, trade of silk through Taxila allowed for gold inflow into India.
- Dharmashastras → refer to interest rates, how trade should be conducted morally, presence of guilds, etc.
- Jatakas → reference sea voyages, trade guilds and merchant guilds and their donations activities, etc.
- Sangam texts → mention trade with Romans, talk about trade among palmans, etc.
- Largest presence of coins - Gold, Silver, Lead, etc. found till that time

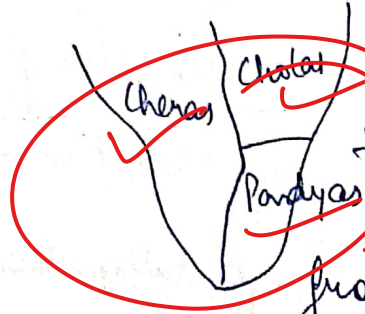
Approach is good

But lack of content

Remarks

4. (a) Development of Sangam society was result of both the gradual evolution and Aryan influence. Critically explain. (15 Marks)
- (b) Brahmdoyas, which became a common feature of Indian society during the Gupta period, which had diverse impacts on Indian society. Examine. (20 Marks)
- (c) What factors have contributed for the growth of Bhakti Movement in South India? (15 Marks)

(a)



The sangam society was the extreme south politics of 3 kingdoms that arose from 900 BCE to 300 CE.

There are both literary as well as archaeological evidences of how sangam society fared.

Sangam society as due to gradual evolution

Megalithic people are considered to be the forefathers of the sangam people.

The society during this era developed in 5 regions: Kavinji (mountainous) - mostly

hunter-gatherers and slash burn cultivators;

Mullai (pastoral) - mostly pastoralists, Palai (Arid)

- plundering was main occupation, Marutam

(River Valley) - Agriculturalists, and

Remarks

Nictal (coastal) - fishermen & salt collectors.
The people of these 5 regions had different
chiefs who led them, at the same
time some Brahmanys were also present
but they didn't have any social merit, yet.

Thus the society was horizontally divided.

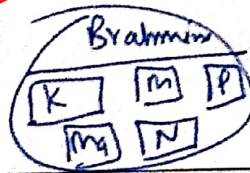
Another feature was the practice of hero
worship in the society where people who
died with valor were well regarded.

The status of women was good, they were
free to choose their husband, were educated,
etc., but the position of widow was bad.

With the advent of Aryan culture

The society underwent a change.

The vertical division of society began with
Brahmins at the top & rest all 'shudras'



Remarks

rows.

The earlier gods of local people were slowly organised. Rituals came into vogue as the chiefs started to perform them; chiefs also became to show their descent from northern gods like Indra, Varun,

Underline the main points

This is a debatable topic so you should mention the names like Sati came to become prevalent in the upper sections of society.

Avoid this type of word

Thus, Sangam society transformed overtime & became a hybrid of regional cultures & a little bit of organisation peppered here & there.

⑤ During Gupta times (300 CE - 550 CE) the institution of land grant had become solidified as a practice and was widely practiced.

One type of land grants were given to Brahmanas and were called

Remarks

1st use properly the condition / factors due to which Brahmanas started

From ^{wealth} Poverty
gropach

GS SCORE

Brahmadeya. These were started by the Satvahans in the Deccan & were incorporated fully by the Guptas.

The institution of Brahmadeya as part of land grants had diverse impacts on the Indian society, s.a:

- As land grants Brahmadeyas introduced land as a new kind of social status. (New land lords class)
- It increased the power of Brahmanas as they were granted superior rights over land & its people.
- Allowed for peasantization of tribals as new & far away places were brought under cultivation and under brahmanical religion.

Remarks

Rem

- Brahmadeyas acted as forerunners of integration as they allowed different social classes to settle into the area.
- Brahmadeya regions acted as exchange centres & over time grew into urban centres.

Nice linkage
 • later on in the early medieval era, Brahmadeyas were the regions that allowed Brahminas to create micro-pockets of ritual power, initiate feudal localism and give rise to the phenomenon of bridging of Caste as people were barred from travelling far.

Thus, Brahmadeyas had a hand in initiating a number of changes in the society due to their landed origins and over time

Remarks

good

→

objectivity
Articulation

Nice
Conceptual clarity

10 1/2

became the vehicle of proto-fundalism / fundalism of the early medieval era along with other land grants.

③ Bhakti movement is the form of Hinduism where the focus is on pure devotion, submission and loyalty to god as a form of achieving moksha.

In South India, Bhakti movement began with the rise of Alvars & Nayanars in the sixth century and was later picked up by the devotees of both Saivite & Vaishnavite faith.

There are different views regarding the factors which led to the rise of bhakti movement in South India, these are:

First View → its background was created by the sangam or post sangam

Remarks

Write the main theme as a heading instead of 1st 2nd 3rd

texts which first articulated the idea of personal devotion & this articulation show some northern influence (3rd century Bhakti tradition). Here bhakti became the basis of ~~idea of~~ temple & the idea of sacred geography.

Paragraph

↓

It is +

Smart way
of considering

So be

Smartest
dear

Second View → Tamil bhakti rose as an ideological reaction against the brahminical power in the religious field (e.g. only they can perform rituals, etc)

Here, always & Nayanas were from non-brahminical background & spread their message of love among all.

Third View → here Tamil Bhakti arose due to contemporary socio-political environment.

Pallavas & Pandyas promoted land grants to Brahmins & temples, giving impetus to temples becoming important. This

Remarks

gave rise to idea of sacred geography and this new environment became idea of birth of bhakti with temples as foci.

Alvars & Nayanars responded to this & became part of it, as evidenced by their singing & dancing in the temples and service of temples became a way of life.

Thus, a variety of factors led to the rise of Tamil bhakti which grew & spread slowly creating a philosophical basis preponderated by emotional tones.

Writ prosperity

Patronage and legitimacy

↓
with substantial examples

Remarks

Section - B

5. Answer the following questions in about 150 words each: (10 × 5 = 50 Marks)

- Immobility of the Hindu society became the most important reason for the Rajput defeat by the Turks. Examine.
- Evaluate Rajtarangini, as a source of history of Kashmir.
- Discuss the contributions of Illutmish for consolidation of Indian economy under his rule.
- Write about the contributions of Sufis in Indian literature.
- Nurjahan has been mostly wrongly interpreted in medieval Indian history. Examine.

a) ~~Prithviraj~~ Mahmud Ghazni defeated the Rajput many times and later on Mahmud Ghazni defeated Prithviraj & then Gaichand and later on his soldiers & slaves were able to carve out an empire in North India.

Chief reason: Immobility of Hindu Society

- In Hindu society only few section of people (read caste) could become soldiers, leaving behind bulk of population.
- concept of physical pollution hampered military efficiency of soldiers couldn't use others for something as small as fetching water.

Remarks

- Insular nature of the society, they were not progressive and weren't willing to learn from outsiders; rather looked down upon them.

But at the same time, there were other reasons too, such as:

- lack of a centralized state; rather ~~rajas~~ were divided into infighting clans always looking to backstab each other.
- lack of political farsightedness — despite multiple invasions by Ghazni never bothered to defend the north west frontier.
- ~~military weakness~~ — feudal army of peasants ~~majorly~~ combined with slow moving army dependent on elephants.

Thus, immobility was one reason among many that together collaborated in the defeat.

Remarks

Ren

Well tried to
write multidimensional

5
good facts

and
analysis

⑥ Kalhan's Rajtarangini (or stream of Kings) has often been cited as an example of excellent history writing before the advent of Muslim rule in India.

What makes it a good source of history?

- Kalhan was a good historian who laboured to produce a work based on facts, evidences, narratives, details, etc.
- He provides corroborative sources for his text. For e.g. he visited ancient sites, read inscriptions, used royal archives, etc.
- He provides detailed narratives with explanation.
- His work uses the work of 11 previous chroniclers of Kashmir.
- He provides rational & secular explanations often based on empirical observations.
- He did not write it for a king, so it is free from exaggerations.

Remarks

- books 3 to 8 are the most conclusion look into the history of Kashmir.

Nice aspects

But at the same time, in some parts Rajtarangini & its author fail as historical source & historian, as:

- earlier parts include mythologies & faulty chronology of some kings
- exaggerated Lalitaditya's conquests
- biases visible in his description of Didda.

① Ututimish was the son-in-law of Qutubuddin Aibak & the first Turk Sultan of the Dynasty who lived for some time. He ruled from 1210.

The most important contribution of Ututimish was to consolidate the Sultanate & check the Rajputs who were growing bold after Aibak's death.

At the same time, he also helped consolidate the economy.

Remarks

Utkrish introduced the silver tanka & copper fital and fixed their value, which remained in vogue for the duration of sultanate.

Introduction of coinage allowed for the beginning of cash economy. This combined with the integration of the region allowed for the resurgence of trade.

Utkrish re-urbanised Delhi & opened contacts with Central Asia allowing for trade of goods b/w the regions.

~~Slavery~~ He started the practice of granting iqta & the mugh's or iqtdars were given the task of integrating the regions within sultanate.

All of these resulted in rise of Urban centres as cash was preferred of revenue & village-urban nexus was beginning to be created, leading to rise of crafts & artisans as demanded by urban ruling elite.

good

objectivity

and Articulate

5

Remarks

(d) Sufis were the muslim mystical saints who entered India with the Sultans and slowly settled into different regions of the country and helped influence various facets of socio-religious life, chief among them being literature.

Sufi literature was produced by the saints and/or their students. It was mainly in Persian but Urdu came to be used over time and Vernaculars like Hindi, Braj Bhasha, Rajasthani, etc.

Different kinds of Sufi literature existed:

Malfuzat — these were the sayings of Sufi saints.

Masnawi — long poems in Persian language.

Kislah — short books on special topics.

Tajkiah — biography of saints.

Bakhtabast — collection of letters written by the

Remarks

good points

Thus, Sufi saints produced a diverse set of literature, thereby enriching the Indian literary scene of Q.

good

facts

understanding

For e.g. Gase Deraz's Mirat-ul-Ashqin was the first book in Rekhta or Dehlawi.

Some times, royal household also supported the Sufi saints.

Dare Shikoh himself contributed to the Sufi literature by writing about his two teachers.

②

Nurjahan was the wife of Emperor Jahangir, previously known as Mehr-un-nisa but given the title 'Light of the World' by him.

Nurjahan has been represented in the medieval history as a wild, conniving woman who used the declining health & besottedness of the Emperor to gain power and help further her own family.

Remarks

Nicely understood the context of Q.

But that is just one-sided view of the life of a woman who was brave enough to venture into politics at a time when women were second-class citizens and smart enough to take the reins of an empire as big & diverse as Mughal and run it smoothly & efficiently.

~~and~~ She brought about economy in the revenue management and was politically savvy enough to deal with Akbar Khan and save Jahangir from the rebels. She was known to be kind of heart & a great giver.

Her contribution in the field of art & architecture are visible in the form of Humayun's Tomb (her father) which became the blueprint for Taj Mahal.

Thus, Nur Jahan has been done disservice by being seen from one-sided lens.

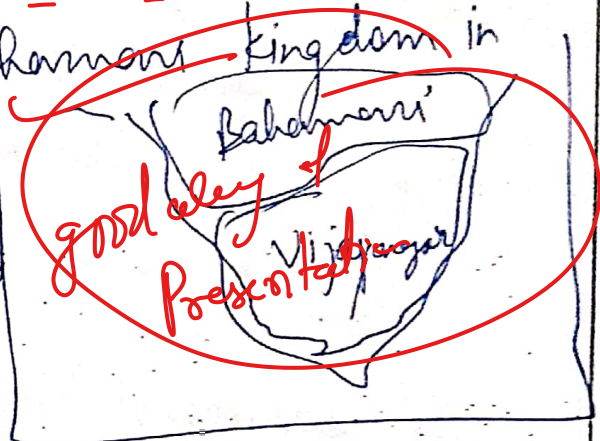
Remarks

Nice Articulation & Good

7. (a) How far you subscribe the view that Vijaynagara kingdom represent the Hindus whether the Bahmani kingdom represented the Muslims. (20 Marks)
- (b) Improvement in agriculture and its prosperity became the reason for the success of the Mughal empire. With respect to the above given statement discuss features of agriculture under Mughals. (15 Marks)
- (c) Mughals had fully realised the importance of long distance trade, especially through sea route. Examine. (15 Marks)

Vijaynagar kingdom was the kingdom established in the extreme south during the ~~14th~~ 15th century onwards, almost parallel to the Bahmani kingdom in the Deccan.

Both of these kingdoms were involved in the struggle of power for control of the Timgahedra deas.



[I view] → due to their enmity, this view talks about Vijaynagar kingdom as a hindu kingdom as its king were hindus & Bahmani as muslim kingdom as the sultans were muslim.

Remarks

Vijaynagar kingdom patronised hinduism
 the kings were devotees of vaishnavites.
 Priests (~~Brahmins~~) had high position in
 the society. Kings constructed huge temples,
 gave land grants to ~~Devadanas~~ and
 Brahmadaya.

At the same time there is one instance
 of ~~one king asking~~ all muslims to be
 expelled from the city.

In the Bahmani Kingdom, the sultans patronised
 Sufis, had Islam as state religion
 and ~~the noble class~~ consisted of
 Afagis and Dakhanis.

But this view is based mostly on circum-
 stantial evidence and even the expulsion
 of muslims by the Vijaynagara King
 was ~~because of~~ sale of houses to

Remarks

Bahmanis by a muslim merchant.

New II → according to this view, it would be unjustified to define Vijaynagara as hindu kingdom as there are instances of arcuate architecture in the Vijaynagar capital (for e.g. lotus temple with longrailed arches or arch-domes of Elephant Stables),

a monodome style mosque has been found in the city centre of Hampi and Vijaynagara kings used muslim soldiers as part of their cavalary.

Accordingly, the Bahmani kingdom wasn't just about muslims, their society was cosmopolitan & most of the merchants were hindus, at the same time, one sultan married a hindu princess and even lingayats were given place of honour in the kingdom.

Nice
facts and
analysis
Remarks

Well tried
to write balance
answer

Thus, the first view can't be subscribed to as ~~both~~ the states had a heterogeneous society of different religions and the ways were political & not religious.

(b) Mughals ruled from 1526 to 1857 but the 'Great Mughals' were over by 1707. During this time the agricultural scene in India had the following

features:

Cereal crops of a different variety were grown with wheat & rice being the staple. most of

Kharif & Rabi were the two cropping seasons with ~ Akbari mentioning 25 & 16 different crops respectively. From some places we get evidences of triple cropping too.

Remarks

Crop rotation was known and irrigation was done ~~through~~ wells, canals, tanks, bunds, etc.

Commercial crops were in vogue with cotton being the ~~most~~ important but Indigo from ~~Sarkhej & Agra~~, Sugarcane, etc being important too.

Sericulture was practiced in Bengal & ~~parts of~~ Kashmir.

Crops were exported to E. Asia, Red sea, ~~South east Asia~~ and East Africa.

Several new crops were introduced by the portugese in the 16th century, ~~namely~~:
Saffron, ~~Guava~~, Potato, Tomato, Capsicum, Maize, Tobacco, etc.

Water-lifting systems like sagias were in ~~vogue~~.

Kashmir was known for saffron production.

Remarks

Wrote properly the name of sources

good Conceptual clarity

Thus, diversification of agriculture, improved cropping pattern, existence of practice of crop rotation, etc allowed Mughals to become prosperous.

But at the same time, issues like:

- fleeing by zamindars & mansabdars
- widespread indebtedness
- severe famines in 16th & 17th century

were responsible for the decline of Mughal & even rise of regional groups like Satavahans, etc.

Nice Correlation ability

⑧

(c) Mughal emperors had contacts with C. Asia through their control over Kabul-Kandhar line, leading to rapid trade along routes in this region.
But at the same time Mughal emperors, family members & nobles were also directly interested in trade

Remarks

and commercial activities.

Their main involvement was in maritime trade. This trade was generally with Red sea ports & some East African regions.

The emperors like Shah Jahan, Aurangzeb owned their own boats which were plyed by royal officers and they even traded through the ships of nobles or even European companies.

Highal ship either carried the emperor or royal households own goods (generally luxury goods manufactured in royal Karkhanas) or the goods of nobles & even Indian merchants.

Their involvement even lead to the employment of trade monopolies in some trade goods. e.g. Shah Jahan monopolies trade in holys & Saltpetre.

Remarks

At the same time, from Aurangzeb's term, there have been evidences of provincial Governors trying to monopolize trade from their provinces.

The Mughal involvement in trade wasn't limited to mercantile activities, they were even involved in trade financing.
e.g. Shah Jahan gave loans to Indian & European merchants.

Though mainly maritime, some times they got involved in internal trade through by creating royal monopolies.

Thus, through this process Mughals were able to fully realise the potential of trade & increase their monetary base as Indian goods were in high demand around the world.

Remarks

Fact

and objectivity

you can draw

Map to show

Sea trade routes