



**An Institute for Civil Services**

# **IAS TOPPER'S TEST COPY**

## **UDIT KADIAN**

### **AIR 375**

### **CSE 2023**

### **HISTORY**



**8448496262**



**www iasscore.in**



120  
250

## HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

### Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are Six questions, printed in ENGLISH
- Candidate has to attempt FIVE questions in all.
- Question no 1 & 4 are compulsory
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the answer book must be clearly struck off.

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

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

Name Udit Kadian

Mobile No. 9582158400

Date 8/01/21

Signature [Signature]



3 Roll No. \_\_\_\_\_

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) Latnapur (Meso.)  
 ↳ ~~Gujarat~~, Patan district  
 ↳ part of Indus Valley Civilization  
 ↳ grinding tools & animal remains found.  
 ↳ part of Chalcolithic too.



ii) Rajdi → paleolithic site  
 ↳ in Rajkot distt of Gujarat  
 ↳ also part of Indus Valley Civilization  
 ↳ hand red ware pottery; stone foundation  
 houses & copper bronze axes found.

iii) Brahmagiri (Ash mound)  
 ↳ Karnataka  
 ↳ all three cultures → Neo-Chalcolithic & megalithic  
 ↳ microlithic blades, tools, beads,  
 red & black ware,  
 ↳ ashoka edict.

iv) Alamgirpur (BRW)  
 ↳ U.P. (Saharanpur Distt.)  
 ↳ easternmost harappan site  
 ↳ no early harappan  
 ↳ burnt bricks, copper objects

v) Amradhapur  
 ↳ old capital of Satavahana  
 ↳ ancient buddhist temple & stupas  
 ↳ buddha's feet cutting brought here

Remarks



v) Barbaricum (Trade Centre)

(70)

ancient port

present day in Pakistan, Karachi  
Kushana times centre of trade to west.

vii) Chanhudaro (Late Harappan)

Sindh Pakistan

early Harappan & mature too.

mud bricks, bone tools, wheel made pottery, some copper & bronze fragments.

viii)

ix) Atranjithra present day U.P.

4 stages of Ochre, Black & Red  
Painted greyware & North Black Polish

mud houses with wooden posts

bone & ivory tools

evidence of wheat & barley

Remarks



- x) Gilund → present day Rajasthan
- ↳ chalcolithic & L. Harappan site
  - ↳ Black & Red pottery
  - ↳ wheat & barley remains
  - ↳ trade links with Harappa
  - ↳ different shaped bowls

xi)

- xii) Rapar → present day Punjab
- ↳ IVC, PGW & NBPW
  - ↳ no early Harappan, yielded punch-marked coins (copper)
  - ↳ stone, mud-brick & burnt brick houses

- xiii) Somnath Temple → present day Gujarat
- ↳ by Chauhan Rajputs
  - ↳ looked several times by muslim invaders - like Md. Ghazni & Ghoris
  - ↳ rebuilt several times

Remarks



iv)

~~Monogatika~~

Aihole → present day Karnataka  
↳ ~~capital of W. Chalukyas~~

↳ earliest structural temples.

↳ ~~Adokhan T., Durga T.,  
Meguti T., etc.~~

↳ ~~Ravanphadi cave, jaina & buddhist  
cave → Rock cut caves.~~

↳ ~~Kavirat's Inscription about  
Pulakesin II~~

xv)

Muziris

→ present day Kerala

↳ ~~part of Chera Kingdom~~

↳ ~~imp. for Roman trade & Arabic  
trade~~

↳ mentioned by Pliny  
↳ Roman gold coins, wine, coral, tin,  
lead, etc

xvi)

Kapilvastu

→ present day Nepal

↳ ~~UNESCO world heritage site~~

↳ ~~capital of Shakyas Kingdom~~

↳ ~~La-tien & Xuan Zang visited.~~

Remarks



xvii) Dhauli → present day Orissa  
 ↳ rock edict of Ashoka (Ashoka)  
 ↳ Kalinga edict  
 ↳ Dhauli Elephant cut from Rock  
 ↳ Hathigumpha inscription of Kharavela

xviii) Paithan → also called Pratishthan  
 ↳ present day Maharashtra  
 ↳ Capital of Satavahana  
 ↳ mentioned in Ashoka edict & Periplus of Erythraean Sea

xix) Nalabid → also called Hyasalasena  
 ↳ present day Karnataka  
 ↳ 2 Jain basadi  
 ↳ 2 Hindu temples in stellate pattern.  
 (made of soapstone)

Remarks



xx) Kaushambi → present day V.P.

(170)

Capital of Vatsa

Ashoka pillar found

centre of trade.

excavations dating back to

2nd  
millennium  
BC

Remarks



2. (a) "Early medieval India has been described largely as a dark phase of Indian history". Critically examine. (20 Marks)
- (b) It was the royal patronage, which promoted the Bhakti Movement. Analyse. (15 Marks)
- (c) "The local groups, which constituted the real basis of power in early medieval South India, played a somewhat unique role in these polities". Evaluate. (15 Marks)

2. @

Early medieval India was the age between 750 - 1200 AD.

Acc. to previous history writings, this age was considered as a dark age in the history on the basis of political fragmentation in the all over the country after the veritable collapse of Harsha's empire, rising feudal tendency, growing militar nature of society, which led to further decline in crafts and thereby trade between indian states & with outside india.

No central authority is said to have created political disunity and paved

Remarks



the way for foreign conquests by the end of this era.

In the social field this dark is supported by the proliferation of caste, and further strengthening of social evil like sati, jauhar, etc and introduction of purdah system.

But the recent history writings refute this idea of 'dark age', as the lack of a common central empire was the precondition for growth and development of regional cultural traditions.

This can be seen in the growth of region specific temple architecture (nagara, dravida, kashmiri, orissa, etc)

Remarks

If possible mention the source of historians - School of historians



growth of vernacular languages like hindi, bengali, tamil, Telugu, etc. supported by <sup>palas,</sup> senas, rajputs, etc, regional mural styles and even sculptural art (chola nataraja, Kashmir bronze, etc.)

Further, political disunity ~~was~~ might have prevailed in north but in South the mighty chola empire ruled even beyond Indian shores and was also engaged in trades with southeast asia and China.

Thus the concept of 'dark age' in history is an old one and needs to be looked at from different perspectives with new eyes.

Remarks

good

understanding of the topic

good - fact  
conceptual clarity  
and  
articulate  
and objective



2(b)

Bhakti movement refers to the tradition that arose in Hinduism in late ancient period in North and then in South which propounded the ideals of 'devotion' to god.

According to one view of history writing, propounded by Satish Chandra A.D.N. Jha, Bhakti movement was

one of the cultural preps of Indian feudalism through the ideas that preached complete devotion and submission to higher authority.

Thus, it made sense for the royal patronage to support Bhakti movement.

This was done through the granting

Remarks



of lands to temples and called devdanas which then acted as a source of 'cultural magnet' as well as 'economic magnet' for people to flock towards.

Even later on in Delhi Sultanate and Mughal times, there have been instances of grants to Vrindavan, Mathura, etc by Sultans and emperors.

~~In Assam~~  
But another view in history writing places bhakti movement in the centre of 'social change' and attack on orthodoxy which would place it make it against the wishes of Brahmin - Kshatriya nerus that seemed to have prevailed in those times.

fact  
you have  
and analyst  
Tailor A/c to  
demand of Q.

Remarks

well noted

But require more objectivity  
write in more detail

the Role of Patronage  
than Role of  
the factor too



2(c)

~~In early medieval south India there developed a vertical division in the society~~

In early medieval south India there existed local assemblies which enjoyed relatively autonomous powers in the political system of the state.

*underline the main points*  
The Uttamerur inscription gives a description of their functioning, election, etc in great detail.

These assemblies were four in number -  
 Ur (assembly of Ur region), Sabha  
 (assembly of Brahmin agri. regions),  
 Nadu (assembly of Nadiy) and  
 Nagaram (assembly of artisans, traders, etc)

Remarks



in cities)

These four local groups had relatively autonomous powers regarding the upkeep and welfare of the people of the region and even worked with agents of the king to collect revenue and maintain ~~order~~ regulation and order.

Further, these assemblies, esp. nadu and nagaram also played an important role in urbanisation in south during the time by expansion of agriculture & surplus produce (by constructing & maintaining irrigation networks) and by breaking closed village economies and acting as centres of exchange.

Thus, these local groups (assemblies) played somewhat unique role in

Remarks



7/10  
a supposed centralised machinery of state by at the same time catering to the autonomy of villages and also furthering the goals of the state.

Approach is good  
Substantiate with more examples

Write in the context  
debate amongst  
historians

Remarks

Centralised  
vs  
decentralised



3. (a) What has Al-Biruni explained about the caste system existing in India? (15 Marks)
- (b) "Sufism became very popular in a short span during Sultanate period and put many influences on Indian society". Discuss. — (20 Marks)
- (c) Give a description of Vijayanagara society on the basis of travelers' accounts. (15 Marks)

3(a)

Al-Biruni was an arab traveller who entered india with Mahmud of Ghazni at the end of twelfth century and travelled to a significant part of the country and wrote ~~tr~~ about his experience in the book Kitab-ul-hind.

In this book he has ~~given~~<sup>shown</sup> a surprisingly good understanding of Indian culture and society as he talks of myriad of topics from - astrology, astronomy, mathematics, geography, religion, etc to caste system.

Alberuni talks about the caste system in great detail and references the chatur-varnah system and even

Remarks



goes into its details by referencing the vedas.

He also mentions that four castes do not live together. Further, he mentions the growing decline in status of Vaishyas and also how Shudras are generally agriculturalists (which shows rise in their status) and also mentions a Shudra king in Sindh.

Further, he makes note of Untouchables and how they're not part of four castes and do the menial jobs in the society.

He also mentions another group which could have been precursors of today's Jatis as they were members of certain castes and professions like - shoemaker, weaver, farmer, etc.

Remarks

Notably described

you should also write

imitation from

along forward

Not clear should be Multicultural



*also tried* → Thus, Al-beruni was one of the first foreigners who was able to give a surprisingly accurate description of prevailing caste norms in medieval India.

b) With the establishment of sultanate at Delhi, and the formal coming of Islam into the country, so too came a host of silsilahs of different Sufi orders starting with Chishtis who were able to mix easily in the cultural traditions of the country.

They were able to get very well with the growing changes in the social and religious sphere brought forth by the ideas of Nath panthi and bhakti and their ideas of peace.

Remarks



equality; monotheism, love and their practices of sama and pir-muridi were able to attract the eye of people (esp. of the lower sections) who were fed up with the orthodoxy in the society. Their popularity can be seen from the popularity of Nizamuddin Auliya and Chirag Delhi.

Sufism was also able to put many influences on the Indian society, such as:

- brought forth social harmony through the ideas of equality, brotherhood and peaceful coexistence.

- their egalitarian ideas were well received by low-caste groups and

Remarks



helped in voluntary conversions.

helped create a check on Islamic orthodoxy and softened the ullemas.

growth of Urdu and vernacular literature.

the tradition of 'sama' led to creation of qawwalis.

Also, this impact was bi-directional and Indo-Islamic ideas ~~to~~ too had impact on Sufis and thus helped foster the Indo-Islamic tradition of composite culture.

good - objectivity  
articulation  
and conceptual clarity

Remarks



3/c) Vijaynagar kingdom was visited by a host of foreign travellers from Portugal, Italy and Arab world. The most famous among them were - Nuniz, Barbosa, Paes and Razzak.

All of them have left a detailed account of life in the kingdom with specific focus on the city of Hampi.

Vijaynagar society was like the Chola Society was divided vertically with Brahmins on the top followed by dual division of Valangai and Idanagai (the right-hand and left-hand division).

good  
Comparative  
approach

Remarks



Valangai were Vaishnavites and generally consisted of agricultural class and some traders.

Idamagai were shaivaites and generally consisted of people perceived to be of lower castes and traders and artisans.

The society was marked by regular social tension between these factions.

Further on top of Valangai were Vellalar or Reddis (in Andhra) → there were the rich landlords of the region.

The idea of 'purity and pollution' was the core of this society leading to trends of social mobility.

Further, brahmanical social dominance

in all fields social, cultural prevailed

but at the same time, there was

also growth of Tamil bhakti.

Remarks



Further the ~~position~~ of women hasn't  
 that good ~~what~~ with the furtherance  
 of the tradition of Devdasip.

Thus the vijaynagar society was a  
melting pot of new ideas and orthodoxy  
competing for flavor in the dish.

In brief  
 describe the  
 limitation of  
 the foreigner  
is proper way

Remarks



4. (a) "Although 'Urdu' as a language originated in North India but its actual development could be seen in South India". Critically evaluate. (15 Marks)
- (b) The evolution of the Rajputs was nothing but the social mobility. Comment. (15 Marks)
- (c) Discuss the contributions of the sultans in medieval period in the expansion of education in India. (20 Marks)

4) a. Urdu or Rekhta or Dehlavi or Dakhni (as it was called in Deccan) was a vernacular language which was the mixture of Hindi dialect (Khari boli) and Persian.

The language grew as a medium of conversation between turkish persian speakers and converted muslims and common soldiers during Sultanate.

Amir Khusrau is <sup>said to have</sup> contributed with the development of Urdu which he called Hindawi and wrote poetry in it.

But, it was its spread to deccan during Sultanate times and later.

Remarks



with the rise of Bahmani sultans and their successors stated that the language and its literary tradition really developed. It was brought there by the Sufi saints and spread through their teachings.

Gesu Dargah the Sufi saint wrote the first book in Urdu 'Ashiqi'.

Thus, by 15th century it had spread to Bijapur & Golkonda kingdoms and came to be recognised as Dakkhini.

Later on, as it became popular, it went back to north & became popular in the Mughal era.

But only in 18th century would it finally reach great heights through the works of Mir. Rafi & Mirza Ghalib.

Remarks

good Articulate and conceptual clarity



b) Rajputs were the 16 clans that claim to be descendants of Solar and Lunar family of old, which ruled the Rajasthan, <sup>Gujarat</sup> Malwa and Khajuraho regions from early medieval era.

One of the viewpoints, as presented by H. Kulke & S. Sinha in their theories of Rajputization and Kshatriyazation,

They say that Rajputs were groups at local levels who were characterized by strong kinship ties and who expanded their power over time to create an army and an area of influence. Combined with this they created a nexus with Brahmins to fabricate genealogies to claim

Remarks



Nice understanding of  
Concepts of  
Social Mobility

themselves as descendants of solar and lunar families so as to legitimize their rule.

Thus, this was a clear case of social mobility by a group which is considered to be really from a mixed stock of either foreigners (sakas, hunas, kushanas, etc) or tribals and aboriginals (gonds, etc), who were lower in the food chain of caste but by medieval era had solidified themselves as Kshatriyas.

8

Approach is good

Substantiated with more examples

Remarks



c) Delhi sultanate was established by thirteenth century and as remarked by Alberuni, almost a century before that the state of education in India was lacking in many fields due to the prevalent parochial attitudes of the teacher class (i.e. brahmins) and the faith in superstitions and ignorance. attitude had resulted in not any major improvement in subjects in which we were supposed to be good at like mathematics, astronomy, philosophy, etc.

With the coming of Sultanate came forth a host of ideas through the renewed contacts with the Arab world and also the Europeans. Also, came forth the new education system.

Remarks



i.e. Islamic education system with ~~it focus~~ on various secular subjects like astronomy, metallurgy, mathematics, medicine and even grammar (Arabic and Persian).

These were taught in madrasas and khangabs (by sufis) by Islamic theologians such as Ullamas.

Delhi Sultans have ~~been~~ made contribution in spread of education by creating a integrated and centralised state and also directly through creation of madrasas and libraries and also grants of land to sufis for khangas.

more lands were regularly granted to scholars.

Remarks



Greatest contribution in this was made by Sultan Feroz Tughlaq, made liberal grants for this purpose and even created free colleges for students & teachers.

He is even said to use Karkhane for providing vocational training for his people.

Thus, there was some development in educ<sup>n</sup> system during sultanate times and much of it was thru the benevolence of sultans.

Well tried

Write the  
① Imitations properly

② Condition of Mass education

③ Contribution of  
Dargah Sultan  
Jumrah

Remarks



5. (a) Discuss the concept of statecraft in the cotemporary sources under the Saltanat in India. (20 Marks)
- (b) What were the non-agricultural economic activities during the Saltanat period? (20 Marks)
- (c) What role was played by medieval Indian women in craft production? (10 Marks)

5 a Delhi Sultanate from its establishment in 13th century to its disintegration in 1526 at the first battle of Panipat has been told through the eyes of a lot of contemporary historians like Minhaz Siraj, Ziauddin Barani, Shams Siraj Afj, Amir Khusrav, Ibn Batuta, etc.

They talk about different facets of the sultanate rule in quite detail.

Of these, the book 'Fatwa-e-Jahaan dari' by Barani talks freely about the two kinds of Islamic state, i.e.

Remarks

*good byee*



• Din dari → ruled by Islamic (religious) tenets

• Dunyadari → ruled by worldly affairs and political machinations.

Despite being an Islamic state and with Islam as state religion, the sultans generally ruled according to consideration of correct rule and not according to what's in ~~Sato~~ Sharia.

Alauddin Khalji has been seen to tell Ulamas that he would do what's right for the state & not what's right in religion.

Further, Jalaluddin Khalji declined to persecute Hindus for similar

Remarks



reasons when prompted by Ullema.  
 Further, as Barni mentions and  
 also shown by Ibn Batuta →  
Zawabit or secular orders were  
 a regular feature of Mohammed Bin  
Tughlaq's rule.

Also, racial ~~reasons~~ considerations too  
 lost significance after the first dynasty.

Further, Barni focusses on justice as  
 the drive for a sultan.

'Siyasal not shariat' is his mantra  
 for them.

Thus, the sources and the actions of  
 sultans show the late nature of  
statocraft prevalent in these  
 times.

Remarks

all correct  
 you should  
 also explain the  
 change is the  
 concept of statocraft  
 and factors of change



b) With the coming of Sultanate, the craft and trade ~~and~~ activities got a boost - which resulted in rise of ~~Urban~~ economy and thereby a host of non-agricultural activities.

These were:

- Textile production and export was the greatest industry in the country. from muslin clothes of Dacca to silk from south & wool from North.
- Metallurgy was given a boost with the arrival of better techniques as seen from quality of coins, horse stirrups.
- Arcuate architecture and building activity undertaken by various sultans. → new styles like arch/dome, lime mortar, etc.

Remarks



• Iron rails were brought into vogue which greatly helped ship-building activity.

• New technology of paper making allowed for the industry of bookmaking to flourish.

• Wine-making might have been another important industry during that time.

• Kharkhanas with their focus on royal articles provided a host of employment to artisans of different things.

~~Other act~~

• Tanning and leather work was another big non-agricultural activity during the time esp. as it consisted of a different caste.

Remarks



good  
fact

Mining was another as diamond mines of golconda were world famous.

So were the pearl making and ivory industry.

Further, with the rise of trading activities (over land & on sea) we get occupations like bankers, merchants, traders, banjaras etc. With trading came piracy hand-in-hand. Another crop of non-agri activity such people was Dalals (brokers) and Savaks (money-lenders) who helped further the growth of Urban and non-agricultural economy.

10/10

Since Note  
of Q is  
factual

Remarks

So write & smart  
fact/exemplar

Write about  
the its impact  
on  
field



5)(c) Women generally had a lower status in the society which ~~can be~~ during the medieval times and faced a host of social evils and practices like ~~sati~~, ~~janhar~~, ~~purdah~~, etc.

In craft production there were generally men but in certain cases or occupations women were also involved.

These were:

- textile activities — spinning yarn, embroidery, block painting, etc.
- in weaving
- in certain paintings we see women carrying loads to construction sites
- pottery ~~dough~~ creation

Remarks.....



In villages the status of women was generally better as they were perceived as important workers as they used to work in fields and also take part in village craft production activities.

Further, many of artisans with household enterprises generally helped their husbands in 'non-specialised' parts of the craft production.

Biological and sexist bias remained in the perception towards women as seen by them forced to grunt work and that too at low wages and also them not allowed to touch on artisans tools.

good  
understand  
+ the

topic

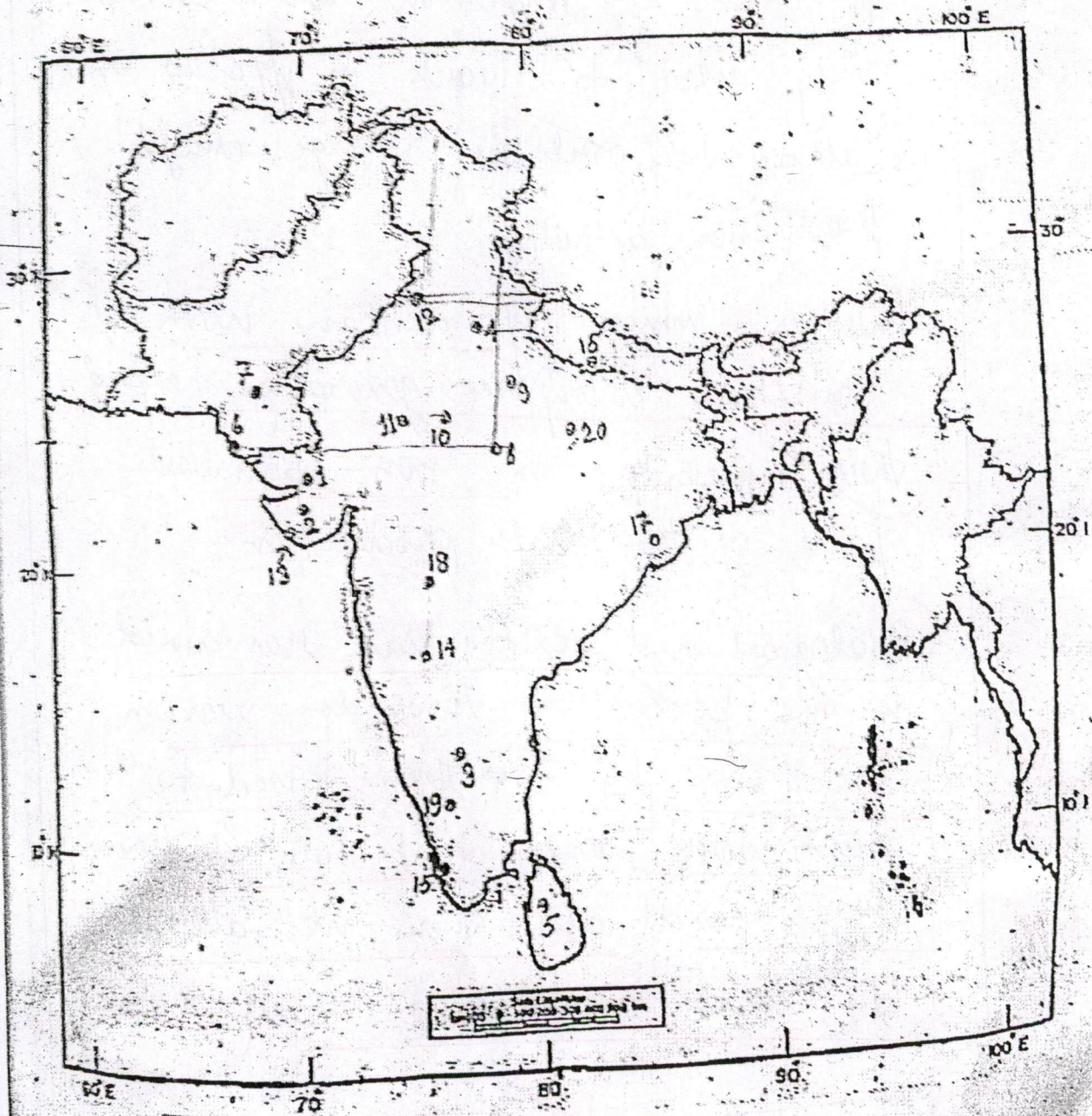
5

Remarks

good facts  
and analysis



# Map-Test: 3



HS-TS-2021-T3