

## Q1. Discuss the continuity and change in the Jagirdari System during the period of your study.

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### 1. Definition and Role of the Jagirdari System

**What is a Jagir?** The term *jagir* combines two Persian words, *jai* and *gir*, meaning one who holds land. It was a piece of land conferred upon nobles (umara) and mansabdars in lieu of a monthly cash salary. The fundamental principle was that a jagir should yield revenue (mahsul) equal to the salary entitlement of the mansabdar.

**The Role of the Jagirdar:** The jagirdar functioned as a state official whose primary duty was to collect land revenue and other taxes. They were also responsible for implementing the state's agrarian plans, improving irrigation, and bringing more land under cultivation.

**Triangular Relationship:** The stability of the Mughal rural economy depended on a 'tripolar relationship' (Satish Chandra) among the jagirdar, the local zamindars, and the primary cultivators (khudkasht).

### 2. Continuity in the Jagirdari System

- **Non-hereditary Nature:** A jagir was not hereditary and could not be passed from father to son. The land grant was strictly temporary.
- **Periodic Transfers:** Akbar enforced transfers every third or fourth year (initiated 1568) to prevent jagirdars from establishing deep local ties.
- **Bureaucratic Dependence:** Jagirdars' economic and social status remained completely dependent on the Mughal emperor's discretion.

### 3. Change and Crisis in the Jagirdari System

- **The Jagirdari Crisis:** By the early 18th century, the system collapsed — termed by Satish Chandra as the 'jagir crisis'. Jagirdars became increasingly oppressive toward the peasantry.
- **Over-exploitation and Agrarian Revolts:** François Bernier (mid-17th c.) noted that frequent transfers led to total disregard for peasants. Irfan Habib links this to widespread peasant revolts supported by zamindars.
- **Geographical Variations – The Deccan:** In the Deccan, Mughal jagirs increasingly became hereditary as central authority waned, breaking the core Mughal principle.
- **Abolition by the Marathas:** Shivaji abolished the jagirdari system entirely within his swarajya, replacing it with a ryotwari system of direct revenue collection.

### Conclusion

The Jagirdari system displayed strong continuity in its non-hereditary, transferable nature as a tool for Mughal centralization. However, over-extraction of revenue, the rise of hereditary jagirs in the Deccan, and systemic collapse — the Jagirdari and Agrarian crises — marked its ultimate transformation.

## Q2. Critically analyse Akbar's relation with the Rajputs.

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### Introduction

Akbar's approach toward the Rajputs was not merely military conquest but a pragmatic exercise in state formation. By transforming indigenous ruling elites into allies, Akbar secured imperial stability while enabling the Rajputs to emerge as a powerful centralized force in their regions.

### 1. Strategic Rationale

Akbar's expansion (1560–1576) brought him to Rajasthan — coveted for strategic access to Gujarat and Malwa. Humayun had counselled nurturing the Rajput qaum for their steadfast fealty. Akbar realized a stable empire required dependable partners rather than perpetual enemies.

### 2. Three Evolutionary Phases of Akbar's Rajput Policy

- **Phase 1 (up to 1572) – Local Allies:** Rajput kings who submitted were expected to render military service within their own principalities.
- **Phase 2 (1572–1578) – Imperial Warriors:** Triggered by the Gujarat campaign. Kunwar Man Singh led the Mughal army against Rana Pratap at Haldighati (1576).
- **Phase 3 (1578 onwards) – Administrative Partners:** Man Singh became governor of Bihar and Bengal with a mansab of 7,000; Bhagwant Das was joint governor of Kabul.

### 3. Conciliatory Measures and Matrimonial Alliances

Akbar remitted pilgrim taxes, abolished jizyah, and forbade enslavement of prisoners. He forged matrimonial ties with Amber (1562) and after the fall of Chittor (1568) extended them to Jodhpur, Bikaner, and Jaisalmer.

**Historical Debate:** Satish Chandra argues these alliances were circumstantial — driven by the Rajput need for Mughal protection — not forced. Frances Taft concludes they were mutually beneficial.

### 4. The Exception: The Mewar Conflict

The Sisodia rulers of Mewar fiercely resisted. Even after Chittor fell (March 1568), Rana Pratap refused to personally submit, leading to the Battle of Haldighati (18 February 1576). Satish Chandra warns against interpreting this as a communal Hindu–Muslim struggle — both armies had mixed religious compositions. It was a localized assertion of regional independence.

### 5. Mutual Benefits

The alliance was symbiotic. Akbar gained loyal commanders; Rajput kings received lucrative mansabs and jagirs. They played a dual role — integrated into imperial nobility AND governing ancestral homelands as watan jagirs, strengthening local Rajput state formation.

### Conclusion

Akbar's Rajput policy marked a watershed moment, utilizing political accommodation, matrimonial alliances, and shared governance to incorporate Rajputs into the Mughal apparatus. Except for Mewar's defiance, this pragmatic alliance gave the Mughals military muscle for a pan-Indian empire while enabling centralized Rajput polities in Rajasthan.

### Q3. Critically evaluate Aurangzeb's religious policy.

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#### Introduction

Aurangzeb's reign (1658–1707) has been traditionally portrayed as an era of intense bigotry. A critical evaluation, however, reveals how his personal piety intersected with severe political and economic compulsions, making his policies far more pragmatic than purely orthodox.

#### 1. The Historiographical Debate

**Colonial/Nationalist View:** Mill, Vincent Smith, Jadunath Sarkar, and S.R. Sharma argue that orthodox policies and alignment with the Ulema alienated Hindu principalities, causing rebellions (Sikhs, Satnamis, Rajputs, Jats) that weakened the empire.

**Modern/Revisionist View:** Satish Chandra, Athar Ali, and Irfan Habib argue Aurangzeb's policies were shaped by political and economic pragmatism. Seizing the throne while his father was alive — un-Islamic — he desperately needed Ulema support to legitimize his rule.

#### 2. Key Dimensions of Religious Policy

##### A. Abolition of Syncretic Court Practices

Aurangzeb banned *sijda* (prostration), *Jharokha Darshan*, *Tuladan*, and stopped state celebrations of *Nauroz*, *Diwali*, and *Holi*. He banned the *Kalma* on coins and appointed officials to enforce *Sharia*.

##### B. The Ban on Music and History Writing

In 1668, Aurangzeb banned vocal music. Scholar Katherine Brown highlights he was actually an admirer of music and *veena* player. These bans were financially driven — the empire faced a growing gap between revenue (*jama*) and collection (*hasil*) due to the Deccan wars.

##### C. Reimposition of *Jizya* (1679)

Satish Chandra argues this was a 'huge bribe to the Ulema' to secure their support before massive conquests of *Bijapur* and *Golconda*. No evidence of mass conversions as a motive; it was a politically aggressive assertion of imperial authority.

##### D. Temple Destructions

His 1659 *farman* stated older temples should not be destroyed. Subsequent destructions were politically targeted: the *Kashi Vishwanath* temple was linked to *Jai Singh's* ancestors (who helped *Shivaji* escape); the *Keshava Rai* temple was destroyed in retaliation for the *Jat* rebellion.

#### 3. Composition of the Nobility

Remarkably, 31% of Aurangzeb's nobility consisted of non-Muslims — the highest proportion in Mughal history — dismantling the narrative of him as a purely exclusionary fanatic.

#### Conclusion

Aurangzeb was not merely a bigoted ruler. His major policy shifts — banning music, reimposing *Jizya*, selectively destroying temples — were dictated by financial crises, political legitimacy needs after a contested succession, and the necessity to suppress regional rebellions.

## Q4. Write an essay on the rise of Shivaji.

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### Introduction

Shivaji Bhonsle (Chhatrapati Shivaji Maharaj) carved out an independent kingdom from the Adil Shahi Sultanate and fiercely resisted the Mughal Empire. His rise added a completely new dimension to Deccani politics and severely impacted Mughal supremacy.

### 1. Context and Historiographical Perspectives

Son of Shahji Bhonsle and Jijabai, Shivaji was inspired by his mother and spiritual guru Ramdas to establish Hindavi Swarajya (Hindu self-rule). M.G. Ranade viewed the Maratha rise as a 'national struggle for independence'; Satish Chandra and Andre Wink attribute it to socio-economic factors — especially Shivaji's mobilization of the kunbi (peasant) class.

### 2. Causes Behind the Maratha Upsurge

- **Geographical Advantage:** Rugged terrain of the Sahyadri ranges and hill forts enabled deadly guerrilla warfare against larger conventional armies.
- **The Bhakti Movement:** Saints like Tukaram, Ramdas, Namdev, and Jnaneshwar fostered spiritual unity and Maharashtra dharma as an ideological foundation.
- **Economic and Social Homogeneity:** A degree of economic equality fostered unity and military prowess.
- **Administrative Training:** Maratha jagirdars had gained experience serving in the revenue and military departments of Deccan Muslim sultanates.

### 3. Shivaji's Early Conquests

- At age 16 (1646), captured the Torna Fort and seized immense treasure.
- Captured strategic forts near Pune — Kondhana, Chakan, Purandar — and built Raigad.
- In 1656, killed Chandra Rao More (Bijapur chieftain) and seized the strategic region of Javali.
- In 1657, raided Mughal-held territories in Ahmednagar and Junnar, sowing seeds of Mughal decline.
- Grand coronation at Raigad Fort (1674) as Chhatrapati with claimed suryavamsi kshatriya lineage.

### 4. Military and Administrative Innovations

- **Administration:** Abolished jagirdari system; introduced ryotwari direct revenue collection. Established the Ashta Pradhan (council of eight ministers) with the Peshwa as most prominent.
- **Revenue Measures:** Introduced Chauth (one-fourth of revenue from non-Maratha states) and Sardeshmukhi (an additional one-tenth tribute).
- **Military Tactics:** Emphasized infantry (Mavli foot soldiers) and guerrilla warfare — surprise attacks, cutting Mughal supply lines, retreating to hill forts. Built a formidable naval fleet to guard the Konkan coast.

### Conclusion

Shivaji's rise was driven by geographic advantages, the unifying ideology of the Bhakti movement, and charismatic military leadership. By challenging the Adil Shahi and Mughal empires, restructuring land revenue, and pioneering guerrilla and naval warfare, he laid the foundation for a resilient regional state.

## Q5. Discuss the character of India's Maritime trade in the 16th and 17th century.

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### Introduction

This era marks the critical transition from Asian-dominated networks to early modern globalization. Understanding this trade requires examining structural changes in oceanic commerce, the European East India Companies, shifting commodity patterns, and the dynamic role of indigenous Indian merchants.

### 1. Structural Changes and Two Levels of Trade

The discovery of the Cape of Good Hope route integrated the Americas, Africa, and Asia into a new global economy. 'New World' (American) bullion boosted European purchasing power for Indian goods.

- **Indo-European Trade:** Direct intercontinental commerce between Indian ports and European cities like Lisbon, London, and Liverpool.
- **Intra-Asian Trade:** Known in English records as 'country trade' (French: commerce d'Inde en Inde) — coastal and trans-Asian shipping from Indian hubs to Africa, West Asia, and Southeast Asia.

### 2. The 16th Century: The Portuguese Estado da India

The Portuguese sought to control the spice trade and spread Christianity, establishing fortified enclaves at Goa, Diu, and Daman. They enforced a royal monopoly via the Cartaz system (requiring Asian ships to buy travel permits) and the qafila arrangement (convoy navigation under Portuguese protection).

**Historiographical Debate:** K.M. Panikkar labels this the 'Portuguese century'. Revisionists Ashin Das Gupta, Pius Malekandathil, and Sushil Chaudhury reject this — arguing the real transformation was driven by the rise of continental monarchies (Mughals, Safavids, Ottomans), not the Portuguese.

### 3. The 17th Century: Joint-Stock Companies and Commodity Shift

The English East India Company (EIC, 1600) and Dutch VOC (1602) entered the scene.

- **The Commodity Shift:** The Dutch and English discovered Indian textiles — especially coarser cottons — were in high demand in Southeast Asia as a currency to purchase spices.
- **The Interconnected Triad:** Bullion → Indian Textiles → Southeast Asian Spices.
- **The Textile Boom:** By the late 17th century, Indian piece-goods were exported in such vast quantities that European manufacturers feared the 'drain' of bullion into India.

### 4. The Powerful Role of Indian Merchants

**Smashing the Peddler Myth:** J. Van Leur categorized Indian merchants as mere 'peddlers'. Ashin Das Gupta famously dismantled this, proving they operated on a massive scale.

- **Diverse Roles:** Shippers (ship-owning magnates) and facilitators (brokers, dubashis/interpreters, sarrafs for banking and hundi bills of exchange).
- **Key Communities:** Baniyas and Gujarati Muslims in Gujarat; Mapillas in Malabar; Chulia merchants and Telugu Chettis in Coromandel.
- **Portfolio Capitalists:** Sanjay Subramanian and C.A. Bayly argue for powerful Indian 'portfolio capitalists' who held massive economic and political assets, acting as crucial links in the transition toward capitalist production.

### Conclusion

India's maritime trade in the 16th–17th centuries was characterized by integration into the global economy via New World bullion and fierce European competition. The trade shifted from spice-centric to textile-centric and was largely sustained by highly organized Indian merchant networks and portfolio capitalists — making this far from a one-sided 5

European triumph.

## Q6. Describe the evolution of the Mughal painting.

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### Introduction

Mughal miniature painting functioned as a powerful medium for book illustration and a tool for political legitimation and imperial ideology. This traces its genesis from Central Asian roots, institutionalization under Akbar, zenith under Jahangir, and gradual decline under Shah Jahan and Aurangzeb.

### 1. Origins: Babur and Humayun

**Babur (The Observer):** A keen observer of nature, Babur encountered the works of Bihzad ('Raphael of the East') at Herat, laying the conceptual foundation for Mughal aesthetics.

**Humayun (The Initiator):** Exiled at the Safavid court of Shah Tahmasp, Humayun was deeply influenced by illustrated manuscripts. He invited master artists Mir Sayyid Ali and Abd-al Samad to India, giving birth to what Percy Brown calls the 'Indo-Persian' or 'Indo-Timurid' style.

### 2. Institutionalization and Synthesis: Akbar

At Fatehpur Sikri, Akbar established a massive royal atelier of 30 master painters and 70 assistants. He patronized foreign masters alongside Hindu artists like Daswanth, Basawan, Miskin, and Keshavdas. The atelier's first major production was the Hamzanama. Akbar commissioned both Islamic texts (Tutinama) and illustrated Hindu epics (Mahabharata as Razmnama — 'Book of Wars') to project himself as a universal king.

### 3. The Zenith: Jahangir

Miniature painting reached its peak under Jahangir, who shifted focus from large manuscripts to individual portraits, nature studies, and album (muraqqa) collections.

- **Division of Labor:** A single painting involved multiple specialists — tarrah (sketch), aml (painting), chira numa (portrait/face), surat (figure), rangrezi (colouring).
- **Nature Themes:** Ustad Mansur's paintings of the Turkey cock, zebra, and chameleon; Abul Hasan's squirrels on a chenar tree.
- **European Influences:** Renaissance elements — realism, precision, and the Halo (borrowed from Christian depictions) symbolizing the emperor as Zill-e-Ilahi (Shadow of God).
- **Allegorical Paintings:** Famous works depict Jahangir standing on a globe with lion and lamb (universal peace), or shooting an arrow at 'Poverty'.

### 4. Stagnation and Decline: Shah Jahan and Aurangzeb

**Shah Jahan:** His obsession was architecture (Taj Mahal, Red Fort), so painting became formal and court-centric — stiff profile emperor with halo holding a flower. He introduced the Siyahi Qalam technique (fine line drawings with pale colours) and night scenes.

**Aurangzeb:** Drastically reduced imperial patronage for painters, leading to the final dispersal and decline of the Mughal miniature tradition.

### Conclusion

Mughal painting evolved from a Timurid import into a sophisticated Indo-Persian art form — institutionalized by Akbar to bridge cultural divides, refined to naturalistic and allegorical zenith by Jahangir to project divine authority, and ultimately marginalized by Shah Jahan's architectural obsessions and Aurangzeb's austerity.

## Q7. Discuss Mughal–Maratha relations in the seventeenth century.

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### Introduction

Unlike the Mughal-Rajput dynamic that resulted in successful integration, the Mughal-Maratha relationship was characterized by intense conflict, failed diplomacy, and a draining war of attrition — from early alliances under Shah Jahan to the exhausting Deccan campaigns of Aurangzeb.

### 1. Early Encounters and Shah Jahan's Diplomacy

Shah Jahan believed Ahmednagar's autonomy hindered Mughal Deccan control. He forged strategic alliances with Bijapur and the Marathas to isolate Ahmednagar. Before Shivaji's rise, Maratha chieftains had gained significant experience serving the Deccan Sultanates.

### 2. The Rise of Shivaji and the Shift to Confrontation

Shivaji aimed to establish Hindavi Swarajya by resisting both Deccan Sultanates and the Mughals. In 1657, he initiated raids into Mughal-held territories in Ahmednagar and Junnar, utilizing guerrilla tactics — hit-and-run attacks, cutting supply lines, and retreating to hill forts.

### 3. Aurangzeb's Policy, Jai Singh, and the Turning Point (1666)

Aurangzeb appointed Mirza Raja Jai Singh of Amber as viceroy of the Deccan. Jai Singh successfully cornered Shivaji, leading to temporary submission. However, Shivaji dramatically escaped from Mughal custody in Agra (1666) — held by Jai Singh's son Kunwar Ram Singh — permanently shattering hopes of lasting peace and leading to Jai Singh's disgraceful recall.

### 4. The Failure of Mansabdari Integration

The Mughals offered Marathas lucrative mansabdari positions. Despite high inductions, the Mughals completely failed to secure Maratha loyalty — in stark contrast to the successful integration of the Rajputs.

### 5. Aurangzeb's Three-Phased Deccan Campaign (Satish Chandra)

- **Phase 1:** Captured Kalyani and Bidar from Bijapur; sought Deccani allies to counter Maratha influence.
- **Phase 2:** Policy shifted with the death of the Adil Shah and rapidly rising Maratha power.
- **Phase 3 – Direct Annexation & The 27-Year War:** Seized Bijapur (1687) and Golconda. After Shivaji's death, Sambhaji, Rajaram, and Tarabai kept resistance alive. The exhausting 27-year war drained the Mughal treasury.

### Conclusion

Mughal-Maratha relations transitioned from opportunistic alliances to full-scale warfare. The fundamental clash between Mughal expansionism and the Maratha quest for Hindavi Swarajya made assimilation impossible. The 27-year war solidified Maratha dominance and critically exhausted the Mughal state — a primary catalyst for the empire's eventual decline.

## Q8. Analyse the role of Sufi folk literature in the socio-religious milieu of the Deccan with reference to Chakkinama and Charkhanama.

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### Introduction

The Chakkinama and Charkhanama played a pivotal role in bridging abstract Sufi mysticism and the everyday lives of rural, non-elite masses in the Deccan. This answer examines the linguistic shift to Dakani, use of household metaphors, transformation of zikr, and the role of women as agents of Islamic acculturation.

### 1. The Shift to Vernacular: Dakani Language

Unlike complex Persian theological works, Sufi folk literature was written in Dakani — borrowing from Urdu, Kannada, Telugu, and Arabo-Persian. Literati Sufis of the 17th century, such as Shah Miranji, used simple themes and indigenous imagery easily understood by the vast illiterate masses and village dwellers of Bijapur.

### 2. Household Metaphors: Chakkinama and Charkhanama

The genius of Sufi folk literature lay in integrating mystical devotion with rhythmic household chores:

- **Chakkinama:** Songs sung while working on the grinding stone (chakki).
- **Charkhanama:** Songs sung while working on the spinning wheel (charkha).
- Other forms: Lurinama (lullabies) and Shadinama (wedding songs).

Richard Eaton highlights how the Charkhanama compares the woman's body to a spinning wheel, the tongue to unspun thread for God's message, and faith to the drive-rope that moves the wheel — making devotion part of daily physical labor.

### 3. The Transformation of Zikr

In classical Sufism, zikr is a complex spiritual exercise with multiple stages. In the Deccan villages, it was simplified to a loud repetition of God's name while working. A Charkhanama verse instructs women to perform zikr-i jali (loud remembrance) while taking cotton, zikr-i qalbi (heart remembrance) while separating it, and zikr-i 'aini while spooling the thread — counting up to 24,000 breaths daily as a gift to their pir.

### 4. Women as Agents of Acculturation

The socio-religious impact was profoundly gendered. These songs — part of oral tradition even before Sufis arrived — were adapted to appeal to the local populace. Women transmitted the folk tradition to their children while grinding, spinning, or putting children to sleep. Women formed a large section of devotees who visited Sufi pirs and later venerated their tomb shrines (dargahs). As Eaton argues, this led to non-elite acculturation — organically integrating Islamic devotion into the eclectic lifestyle of the Deccan peasantry without forced conversion or elite state patronage.

## Short Notes

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### (i) Mansabdari System

**Definition and Origin:** The term mansab means a rank or office. Akbar's Mansabdari system was a grading mechanism for military and civil officials — inherited from Arab and Mongol traditions used by the Abbasid rulers and Genghis Khan.

**Core Structure:** Each mansabdar was assigned two ranks: zaat (personal pay and status) and sawar (cavalrymen required to maintain). Verification measures included the mir bakhshi overseeing dagh (branding of horses) and chehra/hulia (descriptive rolls of soldiers).

#### Evolution of the System:

- **Akbar:** Established 66 grades (commanders of 10 to 10,000); highest for ordinary nobles was 5,000 (panch-hazari).
- **Jahangir:** Introduced du-aspa sih-aspa rank to increase military obligations without raising the zaat rank.
- **Shah Jahan:** Introduced the mahwar ('month-scale') system — if a jagir's yield fell short, the mansabdar's pay and obligations were proportionally scaled down.

**Composition:** Successfully integrated Iranis, Turanis, Afghans, Rajputs, Shaikhzadas, and Marathas. Percival Spear called mansabdars an 'elite within elite'; Stephen Blake argued it functioned as a 'patrimonial bureaucratic empire' where officials served entirely at the emperor's pleasure.

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### (ii) Sulh-i-kul

**Definition and Context:** Sulh-i-kul translates to 'universal peace' or 'absolute peace'. Emerging in the final phase of Akbar's reign (post-1580), it placed all religions on equal footing — an integrative political tool establishing the emperor as supreme arbitrator of justice.

**Philosophical Roots:** Profoundly influenced by the pantheistic Sufi doctrine of Wahdat-al-wujud (unity of being). Akbar established the Ibadatkhana (House of Worship) hosting debates among Islamic, Hindu, Jain, Zoroastrian, and Jesuit theologians.

**Legal Formalization:** The Mahzarnama (1579) declared Akbar the sultan-i-adil (just king) and supreme head capable of resolving religious disputes. Practical measures: abolishing jizyah, ending pilgrim tax, forbidding enslavement of prisoners, and permitting religious freedom.

**Historiographical Debate:** Early historians wrongly claimed Akbar invented a new religion called din-i-ilahi. Modern historian Athar Ali clarifies the official term was Tauhid-i-Ilahi (Divine Monotheism) — a spiritual order centered around the emperor, not a new religion. S.A.A. Rizvi notes only about 18 members pledged four degrees of loyalty (religion, wealth, honor, life) without renouncing their birth religions.

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